



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Ansar

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We are the Helpers of Allāh.

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## Upcoming Events

**Sun, Jun 29** - 1<sup>st</sup> of Ramaḍān-ul-Mubārak

**Tue, Jul 29** - 'Īd-ul-Fiṭr

**Fri-Sun, Aug 15-17** - Jalsah Sālānah, USA

**Fri-Sun, Oct 10-12** - Anṣār National Ijtimā'

## Contact Information

Ṣadr Majlis Anṣārullāh, USA:  
Faheem Younus Qureshi  
[sadr@ansarusa.org](mailto:sadr@ansarusa.org)

Editor:  
Rafī Malik  
[newsletter@ansarusa.org](mailto:newsletter@ansarusa.org)

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## It's a Spiritual Addiction

My Dear Brothers,

As-Salāmu 'Alaikum Wa Raḥmatullāh

Want inspiration? Start random conversation with people around you. If you are in the company of the righteous, chances are that it will not take you long to stumble upon something simple, yet powerful. This happened to me last month. So, instead of sharing a "message from the Ṣadr" this month, allow me to narrate a story. Allow me to be a simple messenger.

Recently, I called a Za'im and asked him a simple question: "What is the single most important intervention to galvanize Majlis Anṣārullāh?" "Nothing works if people don't come to the monthly meeting, Ṣadr Ṣāhib," he responded. "I make my monthly meetings interactive and fun to attend."

"And how do you achieve that goal?" You can tell I was getting ready to be inspired. "That's a very good question, and I knew you will ask me this question, Ṣadr Ṣāhib." Not only was this Za'im hardworking, but astute as well. "See, my next Anṣārullāh meeting is in a few days, but I already have the list of my members, sitting on the table. I will take this list with me to work tomorrow. I observe when a few of my Anṣār members are close friends with each other. I observe the influencers; then I call them to remind about the Anṣār meeting. I ask them to drive together when they live in the same area. Then I work on the agenda to make it interactive. I even ask people what they would like to eat on the day of the meeting." He laid out the full recipe.

"That's a lot of work," I said. "Why do you put in so much effort?" Instantly, the Za'im went back in time. "When I received the call about my appointment as local Za'im, I could not sleep for a couple of nights. I thought that this must have been

a mistake." he reminisced. "But now that I have the responsibility, making the monthly meeting successful is a top priority for me. We use the Ta'lim and Tarbiyat Handbook, keep the discussions lively, and involve everyone."

And then the conversation went from mechanical steps and interventions to metaphysical beliefs and convictions. "The other month it was raining on the day of the meeting and my daughter asked me if I could drive her to the university. I told her, 'I will pray for your safe ride but right now I am committed to be at my monthly Anṣār meeting.' I left, but Ṣadr Ṣāhib you know what, within minutes the rain stopped and by the grace of Allāh my daughter reached the university safely."

"But still," I knew I needed to dig just a tad more, "what drives you? Why such hard work? Why such tenacity?"

"You are right Ṣadr Ṣāhib; it is a tough task. But when you see the rewards, when you see brothers showing up and contributing, when you see the mosque teaming up with people, you feel great. You can say it's a spiritual addiction. I do it for the sake of Allāh."

We all agree. Jamā'at work is hard till the day it becomes a spiritual addiction. Unless we work only to please Allāh and only to gain His nearness. Unless we are ready to take any abuse for His sake. Unless we believe that it is ultimately a self serving act because of what Allāh says in the Holy Qur'ān, "Remember me and I will remember you." (2:153)

My brothers! Let us fill our meetings with remembrance of Allāh in myriads of ways.

Was-Salām,

Faheem Younus Qureshi  
Serving Majlis Anṣārullāh, USA

## Invoke Durūd on Mirzā

*Abdul Shakoore Abro, Atlanta*

I hail from a small village in District Larkana, Sindh, Pakistan called Misn Badah. In the 1920s, my great-grandfather, respected Muhammad Saleh, went to perform Hajj. He traveled on foot all the way across Balochistan, Iran, and other areas. It took him five years to return, with a long beard and swollen feet.

Upon his return, when he knocked on the door of his home and a 6-year old girl opened the door, thinking of him as a beggar, she went inside and got some rice and flour to give to him. She then went back inside to tell her mother that the “beggar” would not take the charity. Her mother then went to the door to see why the “beggar” had refused their offerings. She looked at him and told the girl that the man standing in their doorway was her husband and the little girl’s father, who had come back from Hajj.

Subsequently, my great-grandfather was guided through dreams and vision (Kashf) over a three-day period to “Invoke Durūd on Mirzā.” He gathered his friends and relatives and told them the details of his dreams and vision that he had been hearing for three days to invoke Durūd on Mirzā. No one knew who Mirzā was, but they decided that it was a great blessing to recite Durūd Sharīf so they would indeed recite Durūd Sharīf on Mirzā even though they did not know who he was.

In order to fulfill the dream, the whole village gathered one hundred thousand small pebbles and started reciting Durūd Sharīf on Ḥaḍrat Mirzā Ṣāhib. It took them 3 or 4 days to complete it one hundred thousand times, after which a silent prayer was said for its acceptance.

The morning after, a companion of the Promised Messiah (may peace be on him), Ḥaḍrat Maulawī Muḥammad Ibrahim Baqāpurī (may Allāh be pleased with him) arrived at the train station. He could have gone to the city or to the other towns; instead, he looked eastward and decided to come to our village. Our elders were busy in their work as he arrived. He greeted them with As-Salāmu ‘Alaikum. They shook his hand and took him to our mosque so that he could get some rest.

In the evening, everyone gathered at the mosque for Maghrib Prayer. Ḥaḍrat Maulawī Baqāpurī stood up and addressed them: “Friends, I have come to you from Qādiān, Punjab to tell you that Ḥaḍrat Mirzā Ghulām Aḥmad has claimed that he is the Promised Messiah and Imām Mahdī. As soon as they heard “Mirzā,” they were all amazed and told Ḥaḍrat Maulawī Baqāpurī about the vision of my great-grandfather and how they had all recited Durūd Sharīf one hundred thousand times on Ḥaḍrat Mirzā Ṣāhib. The whole village said Alḥamdulillāh, and three hundred souls accepted Aḥmadiyyat right then and there.

Since the Promised Messiah has repeatedly referred to himself as a “Burūz” or shadow of the Holy Prophet (may peace and blessings of Allāh be on him), invoking Durūd on him is nothing but glorifying the excellence of the Holy Prophet. So, let us close by offering Durūd on the Holy Prophet—Allāhumma ṣalli ‘alā Muḥammadin wa bārik wa sallim innaka ḥamīdun-majīd (O Allāh, bless Muḥammad and prosper him and grant him peace; Thou art Praiseworthy and Glorious).

## Anṣār National Ijtimā’ Travel Subsidy Summary

The national Ijtimā’ of Majlis Anṣārullāh, USA will be held on Friday, October 10 – Sunday, October 12, 2014 at Baitur Raḥmān Mosque, Silver Spring, MD. As has been the Jamā’at’s tradition, members continue to attend the Ijtimā’ at their own expense and the Majlis continues to offer help where needed and requested. The following guidelines have been approved by National ‘Āmilah of Majlis Anṣārullāh, USA for the upcoming National Ijtimā’ [Complete expense policy is available at [www.ansarusa.org/ijtemaportal/reimbursementpolicy](http://www.ansarusa.org/ijtemaportal/reimbursementpolicy).]

1. No subsidy or reimbursement for members or delegates who live less than 300 miles from Silver Spring, MD.
2. Members who live more than 300 miles away can request reimbursement for:
  - a. Air Travel: 75% of coach class airfare; maximum reimbursement will be \$250 (max. \$300 for West coast Majālis). Ticket must be purchased at least 3 weeks before departure.
  - b. Road Travel: Anṣār driving in groups of 4 or more—traveling together—can request subsidy at \$0.25 per mile (maximum reimbursement is \$250). Round-trip mileage between Silver Spring and Majlis can be obtained from [mapquest.com](http://mapquest.com).
  - c. Rental of car or van requires prior approval. Reimbursement will be 75% of total expense (rental + gas); remaining 25% should be contributed by travelers themselves. To request pre-approval, Za’im should write to Ṣadr Majlis through Regional Nāẓim by September 30<sup>th</sup>. Request must include estimated cost and names of Anṣār traveling.

In case of hardship, additional subsidy may be available through regional Nāẓim and Za’im Majlis.

In all cases, hotel accommodation, meals, parking, traffic tickets, trip insurance, seat upgrade, priority boarding, and other incidental expenses are not reimbursable and **should not be submitted**. Please submit expense voucher at [www.ansarusa.org/expense-voucher](http://www.ansarusa.org/expense-voucher) by September 30<sup>th</sup>.

## Reminiscence of a Tragic Day—an Eyewitness Account of May 28, 2010 Attack on an Aḥmadiyya Mosque

*Mobashir Latif Ahmad, Toronto*

Four years ago, on Friday, May 28, 2010, the sworn enemies of the Aḥmadiyya Jamā‘at—through the armed terrorists—waged a full-blooded attack on Baitun Noor, the Aḥmadiyya Muslim mosque in Model Town, Lahore. Simultaneously, a similar attack was also launched on Dāruz Zikr, the Aḥmadiyya Mosque in Garhī Shāhū, Lahore. God Almighty blessed me with a chance to go through that ordeal at Baitun Noor.

On that day, I had arrived at the mosque at about 12:45 P.M., 45 minutes earlier than the scheduled time of the start of the Friday sermon at 1:30 P.M. I occupied a chair in the front row, in the main hall of the mosque, and got busy reciting, in silence, the various Qur’ānic and other prayers.

At exactly 1:30 P.M., the Murabbī of the Jamā‘at started delivering the Friday sermon. He had hardly taken a start by uttering only a few sentences when I heard a big explosion from the left side of the hall. I thought it was an explosion in the next door bungalow on the left. After a few seconds, there was another equally strong explosion from nearly the same direction. The third explosion of the same nature and strength was heard from the front side. The fourth explosion occurred on the right side of the hall.

During all four explosions, the Murabbī continued uninterruptedly with his sermon very normally and boldly, and as a part of it, he continued giving instructions to the addressees—with full confidence and presence of mind—that they continue reciting Kalimah, Durūd, and various prayers and that they keep up their morale in high spirit without losing heart. With the grace of God Almighty, there was no panic at all.

Simultaneous with the fourth explosion, the indiscriminate firing started from the right side. At that time, the Murabbī said, “Those sitting on the chairs, please be on the floor.” I also left the chair, and taking shelter behind the nearby pillar, sat down on the floor behind another person, Yahya Šāhib, a friend of nearly my age, holding him fast from behind and kept absorbed in prayers. There was an unending volley of bullets. I felt that the bullets were coming from all sides, even from the ceiling, like showers. There were sparks from the ceiling giving an impression as if some people were firing from above, through the ceiling, but actually the bullets hitting the ceiling created the sparks and ricocheted all around, thus leaving nowhere safe in the hall. A full-fledged armed attack on Baitun Noor was in full swing.

At that time, there was a very strong explosion in the hall, which filled it with smoke. I thought it was perhaps a device meant to make us faint. We were helpless. We did not know what to do. The only weapon we had was of prayers, which we used.

At that time, my thought suddenly diverted to Ḥuḍūr (may Allāh be his helper). I started thinking that all of us present at the mosque knew what was happening to us. Ḥuḍūr by then must have come to know about the attack, but about the detail of what was happening inside the mosque, he would not be aware of as yet. He would thus be very concerned under the circumstance, like a father who knows for certain that at the point of time his children are in extreme danger facing death but does not yet know the exact situation they are in. I, under the circumstances—oblivious to the surrounding situation—prayed for Ḥuḍūr, “O God! Keep Ḥuḍūr under your special care and let not any kind of worry get even near him.”

There now was a lull for a few seconds. Yahya Šāhib asked me, “Shall we not move to the shelter of the nearby wall?” I kept quiet. He crept to it. I also followed him. He lay down with his right palm under his right ear and his head thus touching the wall and with his body stretched towards the hall. I, adopting exactly the same posture, lay down behind him. Quiet, we all were, reciting prayers with Kalimah and Durūd silently.

Subsequently, three hand grenades exploded in succession just near Yahya Šāhib, at a distance of about 5 to 7 feet. My shelter-companion died, in my lap, perhaps as a result of the shrapnel from one of these explosions while very fine pieces of glass hit my head resulting in two very minor injuries.

There was a complete quiet thereafter for quite some time. I opened my eyes to acquaint myself with the latest situation. I saw a dreadful scene. A terrorist, with his weapon pointing at the floor, was moving very slowly from the hall entrance side, alongside the wall, towards the Mihrāb (Prayer niche). He was apparently trying to find out if anyone was still alive so that he could shoot him. He was all alone and unchallenged in the hall that was strewn with dead bodies.

At this, I prayed, with a complete devotion to Him, “O God! at this time, we have no worldly security, even worth the name, against this man who is unchallenged. You now send your own force to defend us.” Simultaneous with it, I felt a thought entering into my head: you become motionless, still and don’t move at all; behave like a dead body. I then acted upon this thought completely, in letter and spirit, and acted like a dead body. My feet and white Shalwār (trousers) were already imbued with the blood of my dead and grievously injured brothers, including that of Yahya Šāhib. It went in line with me behaving as a dead person.

The prayer seemed to have been accepted. The quiet continued for a long time; I continued to lay silent.

At last, I heard a voice, “Give him water.” I thought it was a friendly voice but I did not take a chance and did not



open my eyes. After a while, I heard the voice of my driver, “Are you okay, sir?” At that point, I opened my eyes and realized that it was all over.

Afterwards, I came to know that my next to youngest brother, Sajid Naeem Shaheed, was martyred in the incident at Baitun Noor, along with many others who perished during the simultaneous attacks on the two Aḥmadiyya mosques on that tragic day. May God Almighty bless them all, their families, and their generations to come, and may the tree of Aḥmadiyyat continue to grow and flourish in the face of such aggression. Āmīn.

*Mobashir Latif Ahmad is a Senior Advocate of Supreme Court of Pakistan. He has taught law at University of the Punjab for 45 years. He has been blessed with the opportunity to represent the Jamā'at in blasphemy and other cases against Aḥmadīs in Pakistan since 1974. He currently resides in Toronto, Canada.*

## Free Medical Service

Majlis Anṣārullāh, USA has launched a free medical service that provides a free medical consult to any Aḥmadi Muslim in the USA who does not have access to a physician due to lack of health insurance. Depending on the nature of the assistance needed, a phone consult or an office visit is arranged. This service can be reached via email at [services@ansarusa.org](mailto:services@ansarusa.org) or via phone at 716-800-1889 from 9 A.M. - 5 P.M. EST.

This service is not limited to Ansar; any member of the Aḥmadiyya Muslim Community, USA—young or old, male or female—who does not have health insurance or needs a second opinion can use this service. This also includes members who have recently migrated from other countries or elder parents who are not eligible for Medicare/Medicaid.

In future, we also plan to increase the scope of this service to include medication and lab tests. However, please note that our physicians can only provide services within the legal bounds. Prescriptions for controlled substances such as pain medication are not provided. This service is not a health insurance. If you have a medical emergency please call 911.

Please visit the website of Majlis Anṣārullāh, USA at [www.ansarusa.org](http://www.ansarusa.org) for more information on this service.

## Ta'limul Qur'ān: Assigned Verses for Memorization

As prescribed in Ta'limul Qur'ān syllabus of Majlis Anṣārullāh, USA, verses 1-15 of Sūrah Al-Ṣaff (Chapter 61) are to be memorized with split meaning during the year 2014. Verses 1-8 are assigned to be revised with split meaning during the month of June.

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



To access materials from various departments of Majlis Anṣārullāh, USA, archives of Anṣār periodicals, calendar of events, and other useful information and tools, visit [ansarusa.org](http://ansarusa.org).

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