



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Ansar

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We are the Helpers of Allāh.

Inside this issue:

- Guardian Angels Are Watching You 2
Blessings of Heeding Khalīfah's Call 3
Qur'ān Statistics 3

Upcoming Events

Fri-Sun, Aug 14-16 - Jalsa Sālāna, USA

Fri-Sun, Aug 28-30 - Jalsa Sālāna, Canada

Fri-Sun, Sep. 18-20 - Anṣār National Ijtimā'

Thu, Sep. 24 - 'Īd-ul-Adhiyyah

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Message from Ṣadr Majlis

Dear Anṣār Brothers,
As-Salāmu 'Alaikum Wa Raḥmatullāh

In May, a knowledgeable member of National 'Āmila of Majlis Anṣārullāh, USA, shared a neat project management pearl with me. It is called "R-A-C-I." The acronym stands for "Responsible – Accountable – Consulted – Informed." It allows a clear task distribution matrix for a project where one person is responsible for getting the job done, one is accountable for the outcomes, others are subject matter experts who are consulted and yet others are stakeholders who are merely informed.

It got me thinking. I started imagining a scene in Holy Qur'ān and thought: Can we also apply this matrix to the biggest project of attaining paradise for ourselves and our families?

I believe we can. Allow me to indulge you.

Regardless of the shifting sands of modern culture, Qur'ānic edicts remain timeless like, "Men are guardians over women..." (The Holy Qur'ān, 4 [Al-Nisā']:35) Khulafā' have reminded us that this verse, in part, makes us "Responsible" to be role models for our families. R? Check.

And when Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) gave the U.S. Anṣār the mission to "save yourselves and your families from a fire" (The Holy Qur'ān, 66 [Al-Taḥrīm]:7), Ḥuḍūr made us "Accountable" as well. A? Check. (By

the way, even in R-A-C-I, one person could be both responsible and accountable. So we are not bending the rules here.)

Now it is our job to consult our wives and elders so our homes emit the fragrance of a paradise, rather than that of a totalitarian regime. Consultation may lead us to bend, or even change course in matters of righteousness. That is a sign of love, not weakness. C? Check.

Our children, extended family, and colleagues fall under the "Informed" category. Yes, as children grow up, they can graduate to the stage of being consulted. But up until a certain age, we, as fathers do—and in some cases must—take charge. A ten-year old should typically not be consulted about how he would like to use his cell phone, game console, or even TV. I? Check.

Haven't I generated some strong emotions already? Yes, I know. These are highly individualized decisions and every family is different. You want to add to this conversation. That is why I invite you to come to our National Ijtimā' 2015, from September 18 to 20 at Baitur Raḥmān Mosque where we will be holding interactive workshops on these topics.

Before I let you go, visualize the Qur'ānic scene that I was imagining in the beginning.

Almighty Allāh mentions in the Holy Qur'ān, "Verily, the inmates of heaven will, on that day, be happy in their

National Ijtimā' Registration is Open!

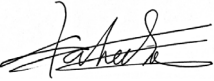
Register online for Ijtimā' 1111 that will Inshā'allāh be held on September 18-20, 2015 at Baitur Raḥmān Mosque, Silver Spring, MD.

Register today at www.ansarusa.org/events/ijtima2015/registration

occupation. They and their wives will be in pleasant shades, reclining on raised couches. They will have fruits therein, and they will have whatever they call for.” (The Holy Qur’ān, 36 [Yā Sīn]: 56-58)

As Anṣār, we are responsible and accountable for our families and our children. My dear brothers, let us pray for each other’s families. May Allāh have mercy on us, forgive us, and unite us with our wives and children in the gardens of eternal bliss. Āmīn.

Was-Salām,



Faheem Younus Qureshi
Serving Majlis Anṣārullāh, USA

Guardian Angels Are Watching You

Mubashar Ahmad, LA Inland

Listening to and acting upon the sermons of our Khulafā’ has such a deep and profound effect that many times it is beyond our imagination and is incomprehensible to us. One incident that happened in my life about three years ago bears testimony to the fact that all of Khalīfatul Masiḥ’s injunctions, when followed, produce amazing results. In light of the sermons of all the Khulafā’ whom I have had the blessing to listen to, I made a decision in my life which I can never forget—both the decision and the results that ensued. Here is a true story of my life:

Following my retirement as an English Language teacher in the California school system, I joined an important American institution to teach Urdu. I received a warm welcome from everyone in the department which comprised of all non-Aḥmadī teachers. At that point, no one knew that I was an Aḥmadī, however, they were soon to find out.

Around four months into the job, on one blessed day, I was handed a written dialogue to be used in the instruction, which contained the English and Urdu translations of Kalima Tayyaba. By and large, it was fine; however, the translation had one very obvious mistake—it contained the words “Last Prophet.” I reported the error to one of my supervisors who happened to be a Christian, originally from Pakistan. Furthermore, I expressed my refusal to teach the incorrect translation and requested its correction. Needless to say that following that incident pretty much everyone found out that I was an Aḥmadī. It also sparked a storm of anti-Aḥmadī sentiment aimed at me. It was then that I made a pledge with Almighty Allāh that I would pursue the matter until the correction was made—even if it meant putting my job at stake.

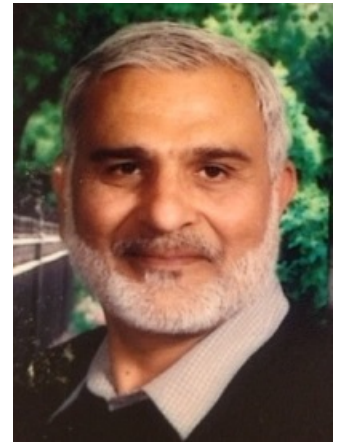
From what I knew, the entire faculty—perhaps with the exception of one individual who had interacted with Aḥmadīs before—were against my stance. My other supervisor—an American Christian who belonged to the same church as the Pakistani Christian—was also under the influence of the Pakistani. As a result, the American Christian supervisor decided to go against me as well and both supervisors started collaborating to get me terminated from my position. The individual who was neutral warned me about their actions and advised me that I take some action myself. I filed a grievance report with the office of the Dean of Faculty and then escalated it to the Provost—the highest authority at the institution. As a result, an Assistant Dean visited the department where I taught and accused me of propagating religion. I defended my stance vehemently. At the end of the discussion, the Assistant Dean promised to have the translation of the Kalima corrected. A few days later, I was handed over a termination letter indicating that my services would be terminated in seven days and that my last day on the job would be Friday.

Meanwhile, I was shown in a dream that I was in a factory room where three wasps were attacking me. In my hands I held a clipboard (امتحانی گنہ) which I swung at them, whereby one of them fell to the ground—half dead—and the other two flew away.

After receiving the news about my termination, I complained to the Provost one last time in hopes that he would understand my wrongful termination. Yet, after a lengthy discussion, he let me go. Being steadfast and thankful to Almighty Allāh, I asked my wife—who stood by me during this very painful period of my life—to pack our bags to move back to our original residence. The Thursday prior to my last day working there, I received a call from the Provost who asked me to meet with the head of a sister institution. I complied. A few days later I received a call from the sister institution and was informed that I was still employed at my position and should report to duty. The caller also apologized for the miscommunication.

It is interesting to note that later on, the Pakistani Christian Supervisor was suspended on serious charges, my team leader resigned from his position, and the Dean of Faculty was fired. After I had resumed my duties at the institution, one of the higher officials remarked, “Guardian Angels are watching you.”

I end my story with the words, “Glory be to Almighty Allāh.”



Blessings of Heeding Khalīfah's Call

Moyenuddin A. Sirajee, Los Angeles East

By the Grace of Allāh, we are blessed with the divine Aḥmadiyya Khilāfat. There are innumerable blessings of Khilāfat that all of us witness everyday. One such blessing is to listen to Khalīfah's advice and say Labbaik to his calls and then see how Allāh's help makes things happen as a result of obedience.

I am a firm believer that if you heed the call of the Khalīfah of the time and do your part with sincerity, Allāh will do the rest. I would like to share a couple of such efforts that bore fruit just because they were done in responding to the call of the Khalīfatul Masīḥ.

For many years, my wife and I offered a copy of the book *The Life of Muḥammad* to our local public library; however, each time the administrators declined our offer, stating that the library had plenty of books about the Prophet Muḥammad (may peace and blessings of Allāh be on him).

In 2012, in a Friday sermon, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his helper) encouraged members to distribute *The Life of Muḥammad*. Inspired by Ḥuḍūr's sermon, my wife and I tried once again to donate the book to the same library that had consistently refused to accept the book in the past. To our surprise and delight, the library accepted the book. No doubt, this time around, it was done in response to the call of our beloved Khalīfah that resulted in a favorable outcome. Alḥamdulillāh.

That same year, also inspired by a Friday sermon of Ḥuḍūr, the San Diego Lajna decided to host the first Sīratun-Nabī Day. Many guests were invited to attend the program. Lajna worked hard and did their due diligence by sending invitation and making personal phone calls to many women's groups in the area and everyone prayed fervently for the success of the event. Again to our delight, the event had a very good turnout. In fact, there were more guests than Lajna members at the event. Perhaps the most rewarding moment, as my wife described, was when one woman entered the small Prayer space and exclaimed that she immediately felt that this was a place of peace. Since we were eager to respond to Ḥuḍūr's call with action Allāh showered His blessings and made the event a success. Alḥamdulillāh.

Both of these small incidents that were a result of following Ḥuḍūr's instructions given in his Friday sermons, reaffirmed my faith. The Holy Qur'ān defines the believer as someone who believes and does good works (A'māl-i-Ṣāliha). Through his weekly Friday sermons, Ḥaḍrat Khalīfatul Masīḥ not only encourages us to do good works, but also defines the exact A'māl-i-Ṣāliha needed at the time. It is by listening to Ḥuḍūr's Friday sermons and implementing his advice on what A'māl-i-Ṣāliha to pursue that we will find success, Inshā'allāh.



Qur'ān Statistics

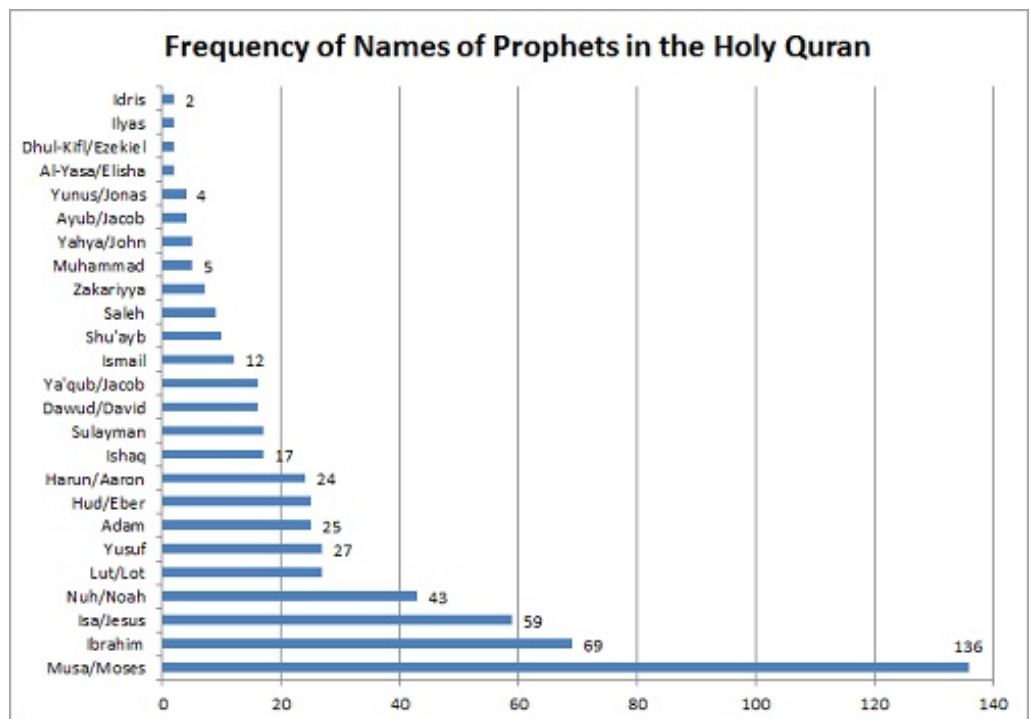
Zahid Mian, Los Angeles West

Here are some interesting statistics about the Holy Qur'ān:

Please note:

- Name of Muḥammad includes one instance of Aḥmad.
- Name of 'Īsā includes Son of Mary and Masīḥ.
- Verse count includes "Bismillah ..."
- Chapters are categorized as having been revealed in either Mecca or Medina, but this classification is based on subjectivity; see Wikipedia for Meccan Sūrah and Medinan Sūrah.

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Min.	1st Qu.	Median	Mean	3rd Qu.	Max.
4.00	16.50	40.00	55.69	78.75	287.00

Min, Max, Mean, and Median are obvious. 1st Qu. shows that 25% of all chapters have less than 17 verses (the 16.5 is because 114 divided by 4 is not an even number so there is some interpolation). 3rd Qu. shows that 75% of all chapters have less than 79 verses. Why is the median 40 when none of the chapters have 40 verses? Because with an even number of values in a set, you have to take the average of the middle two (in this case 39 and 41). This means that if you randomly opened a chapter of the Holy Qur'ān, it would have a 50% chance of having less than 40 verses.

