



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَزَّ وَجَلَّ وَنُصِّلَ عَلَى سُرُورٍ كَثِيرٍ
وَعَلَى عُنُقِ النَّسِيبِ الرَّحِيمِ

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HOLD FAST TO THE ROPE OF ALLAH Prophets and then their Khalifas Constitute the Rope of Allah

(Summary of the Friday Sermon of Hazrat Khalifatul
Masih IV on November 13, 1987, in New York.)

Huzoor recited the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمَرُّوا بِالْآوَانِمْ مُسْلِمُونَ
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
إِذْ كُنْتُمْ أَعْدَاءً قَالَتْ بَيْنَ قُلُوبِكُمْ فَاصِبْتُمْ بِنِعْمَةِ إِخْوَانِهِ وَكُنْتُمْ
عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ۚ وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ وَلَا تَكُونُوا
كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا ۚ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ
عَذَابٌ عَظِيمٌ

Then he said: This is my last Sermon before my departure from the U.S.A. In view of my experience during the trip in which I was able to meet many members of the American Jammat, I want to give you some pieces of advice and I believe you will hold fast to it. If you act upon them I can assure you that no power on earth can harm you or your dear religion—Islam. These admonitions are embodied in the verses I have just recited. Before I elaborate on them, let me give you the translation of these verses:

“And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

“And let there be among you a body of men who should invite to goodness, and enjoin equity and

forbid evil. And it is they who shall prosper.

“And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. And it is they for whom there shall be a great punishment,” (3:104-106)

These are the sacred admonitions which I have presented to you in the words of the Holy Quran. I am going to elaborate on some of these in light of my experiences.

It says: Hold fast to the rope of Allah, all of you. What is the rope of Allah. The Promised Messiah and the Ulema of the Jammat have made it clear that the rope Allah means those who bring tidings from God, the foremost of them are Allah’s Prophets. This is the rope which is to be held fast by all, according to these verses. After the Prophets, the rope of Allah is represented by Khilafat. That is why it is absolutely essential for the life of the Community to have a strong relationship with the Khalifa.

There is nothing else mentioned as an intermediary in this relationship nor do we see any other thing needed to generate and foster this relationship. The ties between the member of the Community and the Khalifa are such that no other office or official of the Jamaat comes between them. This is the same relationship which a Prophet establishes between himself and his followers. Khilafat is to perpetuate this relationship.

This is a spiritual relationship. If you understand the concept of this direct relationship and safeguard it, you will save yourselves from many dangers. In general, when dissensions are created in the Jamaat,

the Khalifa is not directly mentioned but his appointed representatives are made the targets of adverse criticism. It is said by those who criticize that they have ties to the Khalifa but these representatives have not truly represented him. Their character is not such that one should be necessarily true to the structure of the Jamaat.

Most problems have originated in this way. The Holy Quran is saying that your ties are with the roots and these ties with the roots are not affected if some branches become rotten. So, foster your relationship with the roots. Prophethood is the primary root. Those who have ties to the Prophethood, they have no fear. After Prophethood comes the Khilafat which represents Prophethood. One who has direct ties with this Khilafat has nothing to worry about.

This is the meaning of the above verse. As a matter of fact it points to an even deeper and more direct relationship—With Allah—when it is said: hold fast to the rope of Allah. A rope in itself has no significance. It gets its strength from the thing it gets tied to. So by saying the rope of Allah, the verse gives the true meaning of the relationship of people with Prophethood. In reality the main source is Allah. Whosoever has ties with Prophethood because of Allah, these ties have no fear of breaking. If a person has ties with Allah because of his ties with Prophethood, he should have reason to worry. If you want to have ties with Prophethood, give preference to your ties with Allah and love Prophethood because of your ties with Allah. The same goes for Khilafat and for the representatives of Khilafat.

There was a Muslim holy man who said in a poem something which was apparently a dangerous statement. It seemed to offend the office of Prophethood. It says: My hand is in the hand of God. What care have I for the hand of the Mustafa.

Apparently, it seems to offend greatly the Holy Prophet Muhammad, peace and blessings of Allah be on him. He seems to say that he has a direct relationship with God; it did not make any difference to him whether he had any ties with Muhammad also. In reality, this is not what he meant. He was a great lover of God. He wanted to convey that one who has strong ties with God, he will certainly have strong ties with the Holy Prophet and this relationship is in no danger. One who relates to Muhammad first and then relates to God through Muhammad, his ties with Muhammad are also in danger; because Muhammad was a human being. His greatness was in his Prophet-

hood and in his being a vicegerent of God. So he meant that all of his ties are through his ties with Allah. He did not care what other kinds of ties he had.

If we truly love God and our ties with God are strong, then our ties with the Holy Prophet will necessarily be very strong also. This is the same concept which has been mentioned in the Holy Quran as the *Rope of God*. Prophethood has been exalted by calling it the *rope of God*. Without this, Prophethood in itself is meaningless. Khilafat represents Prophethood and is nothing without Prophethood.

I have seen two kind of people in my life. There are those who want to please the Khalifa and try to learn his temperament so they can say what will make him happy. These people usually fail to please the Khalifa. I observed this very deeply during term of Hazrat Musleh Mauood and I learned that many office bearers of the Jamaat tried to read the mood of the Khalifa and try to please him.

On the other hand, there were a large number of those who obeyed the Khalifa in order to please God. In their relationship with the Khalifa they were always concerned whether their God will be pleased or not; and always, their decisions were correct. They never offended the Khalifa because they knew the true meaning of *rope of God*. They knew that everything originated from Allah. One who has strong ties with Allah, his decisions will be correct in the same proportion.

At one time the Holy Prophet, peace and blessings of God be on him, defined a *Mo'min* in the following way. He said: fear a mo'min because he sees with the eyes of God." This is the thing which our Jamaat must understand today more than ever before, because it is entering a period where it faces dangers from many directions. Foremost of all, your beliefs will be the target. If your *Eiman* gets hurt and your hand relaxes from the grip of the rope of God, then there will be nothing left. It is very important, therefore, to understand the concept of *rope of God*. All the ties of an Ahmadi, be they with the Holy Prophet or his Khalifas, or with the Promised Messiah or his Khalifas, they must be built on the foundations of his ties with Allah. If these ties are based on anything else other than the ties with God, then these ties are artificial and meaningless.

If your love of Allah fosters these ties, then as the love of Allah increases, so will the ties with the Holy Prophet increase. Such a person does not have any

fear, neither in this world nor in the hereafter. People with such ties are safe from all tribulations. When one says something to them which they know could make Allah angry, they know it is from satan.

A Jamaat with such strong grip on the *rope of Allah* is immune to any efforts of the enemy to produce disarray. God says:

وَأذْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِهِمْ فَأَهْبَطْنَاهُ بِنِعْمَتِهِ إِخْوَانًا

“recall the favor of Allah bestowed on you when you were enemies and He united your hearts in love, so by His Grace, you became as brothers.”

This very thing is mentioned in another place in the Quran, in another way:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مِثْقَالَ الذَّرَّةِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ

“If you had expended all that is in the earth, you could not have put affection in their hearts. It is Allah alone Who has put affection between them.” (8:64)

Anything else other than this relationship through Allah is a fire. It cannot be enduring or leading to salvation.

وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا

You were on the brink of fire. You were being exploited by the greed and love of worldly things. All your ties other than your ties to Allah were leading you towards fire. It was a great bounty of Allah to you that He tied you in such a pious relationship and protected you from all other dangers.

كُلُّ ذَلِكَ يبين الله لكم آياته لعلكم تهتدون

Thus your Lord explains to you these signs so that you may follow the straight path.

How wonderful are all these meanings which are enshrined in these verses. God says that this is His Grandeur. This is His relation with you. This is how he saves you and teaches you the philosophy of life, so you can be rightly guided.

If a nation turns towards fire after learning such wonderful things, they indeed are very unlucky. When a nation inculcates the property that all their relationships are formed because of their ties to Allah, they generate a magnetism which has the capacity of inviting others towards salvation. *Da'wat Itallah* has a deep connection with this truth; admonishing others to shun evils has a deep connection here. Until you becomes truly Allah's servants and your relationships are generated because of your connection with Allah, your advice will have no weight

nor any strength in it. It will be only a word of mouth but it will lack the strength to change the hearts. That is why the same things said by different people have different effects.

There was an incident in the life of Hazrat Hakeem Nurud-Din who latter became Khalifatul Masih I. Someone brought a non-Ahmadi to Qadian during the lifetime of the Promised Messiah. He took him to Hakeem Nuruddin, judging him to be the best of the companions of the Promised Messiah.

Hakeem Nuruddin talked with him in great detail on different aspects of Ahmadiyyat but it did not seem to have too much effect on this person. Finally, that person was taken to meet the Promised Messiah. The Promised Messiah talked with him very briefly and did not really go into in any details. On emerging from this brief visit with the Promised Messiah this person exclaimed that a revolution had come about in his life. All the ills of his heart had been washed away.

If this is the proportion of effectiveness between a very devoted follower and the Promised Messiah, then you can well imagine the many gradations of effectiveness among the various members of the Jamaat. The fact is that the effectiveness in good advice comes from one's relationship with Allah. An advice as a result of ties with Allah does not depend at all on reasoning and arguments. Ties with Allah can produce revolutionary strengths in a person.

On the demise of the Promised Messiah, a writer used these words: 'His fingers were mingled with the strands of revolution.' He did not know where these revolutionary strengths came from, but the Quran has made it clear that all revolutionary strengths are produced as a result of a close relationship with God. When a community is formed based on close ties with Allah, then the Quran says that there have to be some people among them who:

يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

They begin to call people towards virtue and advise them to do good deeds. Here, there is no mention of arguments or reasoning. Only one characteristic is given here, namely, all their relationships are based on the love of Allah and such people are given the capability to invite others towards virtue and give good advice. Even their admonitions have extraordinary weight in them.

This verse has deep significance for you as you live in this Western society. Acting upon the advice contained in it, you can guard yourselves against numerous dangers. This environment has dangers for

the righteous and the unrighteous alike. There are dangers for those who constitute this society. You cannot even enumerate all these dangers.

There is a challenge for the spiritual life at every step in this country. You are not only to save your own lives, you have to save the lives of others also. You cannot do so by reasoning and arguments. You have to strengthen your ties with Allah and foster unity among yourselves. Your strong ties with Allah should give rise to natural ties among yourselves. The you will attain to that greatness which will give your advice magnificence, your words will have weight and you will have unbeatable strength in you.

The Quran tells us to make our hearts the abode of God. Then you will engender such attraction in you that others will not be able to help coming to you. When you call them, they will have no other option but to run to you. In this sense, the Holy Prophet Muhammad had a direct hand in bringing the believers together. His heart had become the throne of God and there was an extraordinary force in his invitation and his voice had such attraction that people were attracted to him for the love of God.

The Quran says: They not only call to virtue, they also prohibit from evil. This is not only meant for Muslims. It points out the responsibility of a Muslim towards the whole society. You have to try to save your surroundings from evil and call people to virtue. If you do this, people will listen to you. You cannot call them to you by using intricate arguments. It is not even possible for everyone to present a difficult argument in an attractive manner.

Social systems do not change by use of arguments. People may even recognize that something is bad, but they lack the power to shun it. They may recognize good advice but it may not overwhelm their attraction towards vice. It is human nature to gravitate towards bad things. You cannot wean them away from evil by mere reason and arguments. There are TV programs, for instance, discussing and analyzing harmful things, but the society does not change. Good advice has to have a force of attraction and this attraction comes as a result of your close ties with Allah. It can be stronger than the natural inclination towards sin.

If you, the caller towards Allah, have the love of God in your heart then your call will have a strong attraction which will bring people to Allah. In this situation, the Quran says, you will become capable of inviting people towards virtue and restrain them from evil, since you have fostered strong ties with the rope

of Allah. The love of Allah has made you capable of loving His creatures.

The companions of the Holy Prophet, for instance, had fostered such ties with Allah themselves. But for the succeeding generations, this becomes only history. Admonishing these generations, God says:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

Beware! do not take it for granted that these ties with Allah must always remain strong. There is a danger that they may grow weak with passing generations who may consider these ties to be only superficial. Ties with Allah, inherited from your parents will not automatically last and may get broken. Unfortunate indeed are those who weaken their grip on the rope of Allah, even after witnessing great signs. Do not be among these losers, for those who break these ties in these circumstances, invite a great punishment from God.

Once the good people establish direct ties with God, one cannot even imagine that Satan will ever be able to win their hearts. In the above verse, therefore, it is not the *Sahaaba* (companions) who are being addressed. It is the succeeding generations after them which are addressed here. When a community is so steeped in the love of God that all the wealth in the world cannot take them away from it, it is impossible for such a community to ever forsake God. They live and die for the love of God and can never break these ties. The above verse addresses their progenies, saying: Do not be like those who broke their ties with God, although their forefathers had strong ties with Him. They had witnessed great revolutions and great signs of God. They had made great sacrifices for the sake of this love of God and thus proved that they had attained to real and true love. God had chosen them and tied their hearts together. Their children had witnessed all this. If now these descendents break their ties with Allah and drift away as a result of their worldly pursuits, they will be very unfortunate and very unlucky and will invite a great punishment from God.

From this point of view, there is a great lesson for our present generations. If you have not inherited strong ties with Allah from your fathers, you will inherit nothing from them. You will only inherit the fate of those who were enemies of your fathers, who earned great punishment for opposing God's people. You will be only inheriting their fate.

This is the admonition which has to be repeated time and again. As a result of my current U.S. tour, I

felt that there is a great need to focus on it for the Jamaat. Satan tries in many ways to create dissension in your hearts. Remember any attack on your love for those who are dear to you because of your love of God, any attack on the organization which is dear to you because of your love of God, is an attack from Satan. Reject such mischief. Sometimes Satan attacks openly and sometimes stealthily. Sometimes such attack comes from those you consider to be virtuous people. They seem to be busy in religious affairs, they seem to be devoted to prayers. The Quran does not ask us to see where something is coming from. It asks us to make the love of God dearest to us and foster all our ties as a result of our ties with Allah. If you do that, you will have no fear.

If you hear something from an apparently pious person which undermines your ties with a representative or the organization of the Jamaat, you can be sure it is the voice of Satan. Judge everything on its own merit, not by who told you. If it is something that can create rifts, it can only be from Satan. Allah brings you out of rifts and into unity.

People might say to you that such and such has more respect because he is rich and the poor do not command respect. This would mean that the Jamaat has deviated from righteousness and our ties with the Jamaat should weaken. If it is true, then a person who respects someone because of his wealth is very unlucky. But even more unfortunate is the person who breaks with the Jamaat because of such observation. Wealth or poverty have nothing to do with our relationship with Allah.

Let us take a person who has strong ties with Allah and someone tells him that a certain representative of the Jamaat does not respect him. Will this person break his ties with Allah as a result of this. As a matter of fact those who have strong ties with Allah are usually considered the lowest. Prophets are always ridiculed most by their countrymen; but just because some people attack them in this way, do the prophets ever weaken their ties with Allah.

We must remember that our ties are directly with Allah. The behavior of the world or of other apparently Godly people cannot weaken these ties. As long as all other loves are for the sake of God, they are in no danger. If you can really understand this, nobody can deceive you.

Suppose someone says that we should call a meeting of only Afro-Americans with no Pakistani participants. Every Afro-American should recognize this to be the voice of Satan. It is an effort to create friction between sections of the Jamaat. It actually happened here, but all the Afro-Americans with

strong ties with the Jamaat—and I am glad that a vast majority of them are like that—rejected this suggestion and everyone resolved not to participate in such a meeting which tends to create friction between different sections of the Jamaat.

I cannot say whether the person who suggested this, did so because of a direct or indirect satanic influence. In any case, it is his bad luck that he became an instrument of an enemy of God, whether knowingly or without a realization of its ramifications. There have been similar attacks on the unity of the American Jamaat before. As the Quran tells us that sometimes Satan engineers these attacks so indirectly that one does not even know where it came from.

The last *Surah* of the Quran, which has special significance here, for it warns against the mischief of the latter days, it talks of a *Khannaas*. It says: “*O God save us from the mischief of the Khannaas, who produces temptations in the minds of people.*” *Khannaas* is someone who whispers something and then hides himself. He does not come forward, but his whispering comes out in front.

So these attacks on the Jamaat take on different forms but the end result is the same. The effort is to try to create dissension among those who are holding on to the *rope of Allah*. There was a time on the U.S. Jamaat when, in the name of righteousness, efforts were being made to take over the Jamaat. A group of people suddenly began to be active in the affairs of the Community. An investigation revealed that their agents would go around in different Jamaats and praise them, saying that such and such a person is very pious and is an excellent worker. He is not being brought forward perhaps because the Pakistani leadership is afraid of losing control. We should vote for the good people among us as they deserve to be brought in the forefront.

When I came to this country in 1978 on a private visit, I met many people, local as well as immigrants, and was able to study them at close range. On my return, I reported that some people were engaged in a conspiracy to take over the Jamaat, in the name of piety. There were two dangers here. If those people were really righteous, they were completely unaware of the organization of the Jamaat. Ahmadiyyat had not penetrated them yet. They wanted to mould Ahmadiyyat according to their ideas which are foreign to Islam.

The second danger was that all this was going on as a result of a conspiracy. Some really righteous Ahmadies were taken in and proposed some of these conspirators as different office bearers. But as the

Center was aware of the situation, these names were rejected. Some people were very unhappy that the local Jamaat elected them but the Center rejected them. What kind of a democracy was that?

Let me make it clear that there is no (so called) worldly democracy here. The Jamaat organization begins with the *rope of Allah*. The is the rope from heaven. There is no rope from the earth here which you can present to the world as a democracy. If your ties are really with Allah, your eyes will only be towards Him and your pleasure will be the pleasure of those who work at the pleasure of Allah.

This gives a very different concept of democracy. The pleasure of those who proceed entirely on the pleasure of God dominates over your pleasures. When you follow this democracy, you have nothing to worry about.

Allah put a responsibility on a group of people. These people got their training directly from the Promised Messiah and then they spent their lives under the institution of Khilafat. They were faithful to Islam under all sorts of trials. They have been established on righteousness by Allah. Their decisions are not merely personal whims nor do they decide so that one section can dominate over another. Their decisions are based only on the premise that Allah predominates over the ungodly. The love of Allah takes preference over the love of the ungodly. They cannot tolerate any danger to Islam. To fight all such dangers becomes second nature to them. Some newcomers who do not understand this, fall prey to the wrong propaganda.

Remember! If you have faith in the Khalifatul Masih, if you trust him and know that he is appointed by Allah and today he is the best qualified to represent Allah, then never give your ideas and suggestions preference over his ideas and suggestions. If you ever do that, your grip on the *rope of Allah* will slacken and these Quranic verses will give you no guarantee of protection.

You can give your suggestions but the final verdict in religion is in the hands of a Prophet, and after him his Khalifa. The Quran tells him: Seek advice from others, but you are not bound to act upon their advice. You are the representative of God; the final verdict is yours. Listen to the advice and try to take advantage from it, but your decision has to be based on righteousness. Since your verdict will always be for the pleasure of Allah, then be sure that even if it is counter to all the worldly advice, God will side with you and will not leave you and will surely make you successful.

The same holds true for the *Shura* to be held today. When you give a suggestion, your suggestions are not based on anything but for Allah alone. Therefore, to accept the verdict of the one you have pledged allegiance to for the sake of Allah is a part of your faith. Nay, it is a fundamental condition of your faith. This is the training that the *Sahaba* received from the Promised Messiah. This is the training the Khalifas gave to the Jamaat. We grew up under this training. I will never tolerate that your steps falter from this training.

This is the real meaning of *the rope of God*. Anyone who has fidelity with Allah will surely cooperate with His representatives; and I am not worried about them. God Himself will protect them. Anyone trying to foment dissension will surely fail because Allah gave the promise to the Promised Messiah in clear words. Informing him of the various future conspiracies, He said: "God will safeguard you." ...

I am not trying to scare you by mentioning all these dangers. I know that you Godly people have nothing to fear; but I have to warn you because the Quran warns repeatedly. In the absence of such warnings, some weak persons may go astray. It is really a warning addressed to the weaker persons and I point to them the remedy. Hold fast to the rope of Allah.

When you are steeped in the love of God, nothing else can enter your heart. Two loves cannot enter a heart together. Fill your heart with the love of Allah, then anything else your hearts are invited to will be meaningless.

Looking at the suggestions presented for the *Shura*, I noticed some which could misguide you. For instance, some proposals stressed that we should try to understand the American temperament, otherwise our Tabligh will not succeed. Underlying this is the idea that those who know the American temperament should come forward. If one thinks along these lines, then what about Japanese temperament for Japan; or how about Nigerian or Ghanian temperaments; or how about British or German temperaments?

Ahmadiyya Jamaat is established in 114 countries. Should a Khalifa be born in 114 countries and be raised up in 114 countries. Otherwise, according to this reasoning, he will not be able to give the message of Islam to the world. The Quran tells us that there is only one temperament for humanity and Islam is based on that temperament. This is what makes Islam universal. Before Islam, there were regional prophets and they addressed their region only. Any person cognizant with a regional temperament cannot

address the whole world..

A universal prophet was raised who understood human nature which was given to everyone from God. Allah says in the Quran, regarding this universal light:

This universal light does not belong to East or West. The Holy Prophet pointed this out in his last address by emphasizing that there was no difference between various nations. This is the religion for the whole world...

May God keep you under His protection and inculcate in you a true love for Him. The best of all assurances is the love of Allah. If you develop this love in your hearts, I will have no worries about you. I

will have the contentment that I am leaving you under the protection of Allah. If, on the other hand, you put this love of Allah in danger, then all my admonitions to you will be useless and all my worries will remain.

Become united for the sake of Allah. Increase your love of Allah. If you love me, love me for the sake of Allah; then no power on earth can harm you. Your unity will prevail and your call to Allah will have a magnetism in it. You will become that voice from heaven which always prevails over all worldly powers. You will pick up those who are bowing towards the earth and take them to the heights of heaven. May Allah make it possible.

NEW YEAR OF WAQFE JADID INAUGURATED

Hazrat Khalifatul Masih IV (Ayyadahullah ta'ala), in his Friday Sermon delivered on 25.12.87 at the London Mosque, inaugurated the new year of Waqfe Jadid which starts from the 1st January, 1988.

Hazrat Aqdas compared the present situation of the Jama'at with the time of the Holy Prophet (peace and blessings of Allah be upon him) and said: The past history of the Ahmadiyya Jama'at tells us that in spite of many trials and tribulations, its progress was never hindered. If at one place there was an obstacle in its way, in another, God opened doors of success.

After taking stock of the past difficult times through which Waqfe Jadid Tahrik had passed, Huzoor announced the start of its new year and said that he was fully convinced that this is a living instrument in the hands of a living Jama'at. Waqfe Jadid is destined to gain strength and prosper.

Huzoor said the budget of Waqfe Jadid is increasing every year. For the year 1987, its budget was 27 lakh (2.7 million) rupees which was easily met. Addressing foreign countries in particular, (i.e. apart from Pakistan), Huzoor said that Waqfe Jadid is one of the fruits of this time of turmoil. It had been confined to Pakistan, but God had now extended its blessings outside of Pakistan. Now the sphere of its sacrifice has encompassed the whole world.

Waqfe jadid has experienced ups and downs, but on the whole, its progress has not been impeded. Huzoor said that the funds collected through Waqfe Jadid are needed to meet the requirements of the Jama'at in India. They now stand in need of foreign financial help. There was a time when the Indian

Jama'at supported and financed the Jama'ats of the rest of the world. But after Partition, circumstances had changed. It is now incumbent upon the Jama'ats of the rest of the world to repay this debt, and help the Indian Jama'at in its beneficial undertakings. Up till now, the Indian Jama'at has not attained its pre-Partition position; neither numerically nor financially and it would be rank ingratitude not to come to their help. Waqfe Jadid is playing an important role in combating the Shudhi Movement in India. The Christians who are trying to entice Indian Muslims, and are absorbing the Scheduled Castes, are also being fought back with Waqfe Jadid funds.

In its first phase, the Waqfe Jadid is designed to bring back the Indian Jama'ats to the same level and position which they enjoyed before the Partition. The second phase will begin when it will start working to bring about changes in accordance with the revelations of Hazrat Madih Mauood (peace be upon him) which foretell the spiritual achievements of the followers of the Holy Prophet (peace and blessings of Allah be upon him). The Jama'ats of the whole world will have to join hands in this task.

At this point in his Khutba, Huzoor mentioned the Jama'ats of Britain, West Germany, America, Canada and Indonesia who, he said, constitute the backbone of the finances of the foreign Jama'ats. Huzoor urged these Jama'ats, together with those of the rest of the world, to compete with Pakistan and provide at least One Hundred Thousand Pounds Sterling for Waqfe Jadid this year.

At the end of his Khutba, Hazrat Khalifatul Masih stressed and emphasized the fact that children should

be involved in Waqfe Jadid. Huzoor said that children must be asked to join in this scheme. It is important that they themselves should pay. Huzoor said that the aim is not to get money, but the real purpose behind this contribution is to inculcate the spiritual training needed, and to create a desire to establish a contact with God. The best reward for a person who pays Chanda is that he comes closer to God. A good deed which a child performs in his tender age, leaves a life-long impression on him. As he grows, its blessings also grow with him.

Therefore, if you induce your children to pay Chanda in Waqfe Jadid, surely you will be getting a double reward. A child can join by paying One Pound Sterling only, which is not any burden at all. May Allah enable you to help in His cause, and reward you abundantly."

A GOLDEN OPPORTUNITY TO SERVE THE JAMAAT

The Children's Book Committee, appointed by Hazrat Khalifatul Masih, for the production of Islamic literature for children needs urgent help from:

1) such authors who can write books for children. The list of topics is approved by Huzoor and will be provided to them. If anyone has already prepared any such work, we will be pleased to receive the manuscript for perusal;

2) artists and designers who can prepare illustrations, cover designs, etc., for such books. Please contact the Chairman of the Children's Book Committee:

Rashid Ahmad Chaudhry
16 Gressenhall Rd.
London, SW 18 5QL

NEW MISSIONARY IN DAYTON, OH



Syed Shamshad Ahmad Nasir arrived in the USA on September 10, 1987 and was appointed by Hazrat Khalifatul Masih IV as a regional missionary for the Midwest Region. He arrived in Dayton, Ohio, on December 7, 1987, to resume his duties as the regional missionary for this region.

Syed S. A. Nasir graduated from the *Jamia Ahmadiyya* (Ahmadiyya Missionary College) in 1973. His preaching experience includes some initial work in Pakistan, 3½ years in Ghana, West Africa, and 4½ years in Sierra Leone, West Africa. He had the good fortune of converting the whole village of Rokimbi in Sierra Leone to Ahmadiyyat.

Mr. Nasir is married with four children. His family resides in Pakistan. May God help him in carrying out the duties he is entrusted with in the Midwest region of the United States.

OBITUARIES

Inna Lillahi Wa Inna Ilaihai Raaji'oon

The following members of the Jama'at have passed away. Hazrat Khalifatul Masih IV led *Namaz Jinaza Gha'ib* (funeral prayers in absentia) for most of them after Juma prayers on various occasions. We pray that Allah grants them an elevated abode near Him in *Jannatul Firdaus. Ameen!*

Maulvi Muhammad Sahib, ex-Amir of Bangladesh Ahmadiyya Jama'at, passed away on October 5, 1987 in his extreme old age, leaving behind numerous children and grand children, all devoted Ahmadies. He had rendered exceptional service to Ahmadiyyat as National Amir through the transition period of East Pakistan days and Bangladesh. He served under Hazrat Khalifatul Masih II, Hazrat Khalifatul Masih III and Hazrat Khalifatul Masih IV, keeping the cause of Ahmadiyyat far above worldly odds. Among his memorable works are the construction of the Grand Mosque in Dhaka (its foundation was laid by Hazrat Khalifatul Masih III), improvement of preaching centers throughout the country and many publications of Islamic literature in English, Bengali and Urdu.

Shahzadi Halima Azam passed away, at the age of 48, on October 21, 1987, after a long illness, in Staley, NC. She was the daughter of Mirza Nazir Hussain who spent more than 30 years teaching in schools in Qadian. She was the grand daughter of Hakim Muhammad Hussain Marham Isa who prepared the *Ointment of Jesus* based on the recipes given in ancient medical books. She leaves behind her husband, Dr. Rashid Azam and two sons.

Munshi Muhammad Abdul Latif, father of Dr. Laeeq Ahmad of Washington, DC, passed away in Pakistan. During the same period, two other relatives of Dr. Laeeq Ahmad passed away. His mother-in-law passed away in Bradford, England and his aunt passed away in Pakistan.

Sheikh Bashirur Rahman, Naib Sadr New York Jamaat reports that his mother passed away in Karachi, Pakistan.

Malik Me'rajud Din Sahib, father of Jamalud Din Malik of Washington, DC, passed away in Pakistan.

Sardar Nazir Ahmad, elder brother of Sardar Rafiq Ahmad and son of Mastar Abdul Rahman Mehr Singh, passed away in Pakistan on December 27, 1987. He was a very active Ahmadi with a great zeal for Tabligh.

Amtul Aziz, mother of Dr. Munir Mirza of Athens, Ohio, passed away in Islamabad, Pakistan, on January 20, 1988, at the age of 85. She belonged to one of the oldest Ahmadi families of Lahore, Pakistan. She was the daughter of Mian Abdul Aziz Mughal, daughter-in-law of Hakim Marham Isa, and grand daughter of Mian Charagh Din, also an early Ahmadi. She had the good fortune of having seen the face of the Promised Messiah when she was very young. She leaves behind numerous children, grand children and great grand children.

Malik Rashid Ahmad, brother of Malik Masood Ahmad of Washington, DC, died in an accident on his job in Masqat. He was the President of the Masqat chapter of the Ahmadiyya Movement in Islam and was a very active Ahmadi.

One of the old American Ahmadies, Sister Fatima Taha, mother of Sister Rashida Taha, passed away in Pittsburgh, PA, early in January, 1988. She was a very sincere and active Ahmadi.

Sahibzada Mirza Hamid Ahmad, son of Hazrat Mirza Bashir Ahmad, grandson of the Promised Messiah, brother of Sahibzada M. M. Ahmad of Washington, DC, passed away in Pakistan, on January 26, 1988. He was a precious personality, being among the progeny of the Promised Messiah.

The mother of Mr. Mansoor Ahmad of Washington Metro Jamaat, passed away recently. She was the daughter-in-law of Dr. Hashmatullah, personal physician of Hazrat Musleh Mau'ood, Khalifatul Masih II.

Our heartfelt sympathies with the families of the deceased. *Inna Lillahi Wa Inna Elaihai Raaji'oon!!*

SCHEMES LAUNCHED BY HUZOOR

Hazrat Khalifatul Masih IV in his Friday Sermon delivered on 18th September, 1987 in London Mosque made a special appeal for contribution to three very urgent and important projects.

1. The building & restoration of Mosques as the enemy had diverted his attention towards burning and destroying the Mosques.

2. The defence of Islam against the Movement of Shudhi. In India the Hindus are forcing Indian Muslims to renounce their religion. It is high time to combat this sinister movement with all our resources

and send financial help to Qadian immediately so that they may send more Missionaries and Scholars to put a stop to this danger effectively.

3. The Buyutul Hamd Scheme which is already known to the Jamaat needs more funds because the volume of the work has extended largely and many more houses for the poor and the weak are needed.

Under special instructions from Hazrat Khalifatul Masih, all members are requested to contribute in these schemes. Please make your pledges under these schemes.

AN EXPERIENCE ON PREACHING

Mirza Muzaffar Ahmad and Hasan Parvez from Houston, Texas, decided to display Islamic books in a Flea Market of Houston.

After the necessary preparations on 28th of November and the 5th of December, we displayed our books at two different Flea Markets. In this event, we met a variety of people from different ethnic backgrounds. Some of them stopped by for a moment and left without any comments, others left grumbling. Still there were exceptions of individuals who had courage to talk and ask questions about Islam. The most encouraging part of this exposure was a group of broad minded fourteen (14) people who purchased seventeen (17) books and left their addresses with telephone numbers. They were the people willing to know and read more about Islam. The names of the books sold are as follows:

The Holy Quran	
Introd. to the study of Holy Quran	
Philosophy of the Teachings of Islam	(spanish & English)
The life of the Prophet Mohammad (may peace be upon him) - (Spanish & English)	
Lessons on Islam	
Jesus in India	

Every Ahmadi

must be a

Da'ee Mullah

GOVERNMENT WARNING TO ANSARULLAH MAGAZINE

To

Ch: Muhammad Ibrahim
Publisher of Urdu monthly 'Ansarullah', Rabwah
office Monthly Ansarullah

Memo No: 3-1/H-SPL-III/87(B)

Dated Lahore, the 10th September, 1987.

Subject: SHOW CAUSE NOTICE.

The Urdu monthly 'Ansarullah', Rabwah, which is published by you contains in its issue for the month of February, 1987, the following material at pages mentioned against each article, the contents whereof attract the mischief of clause (jj) of Section 24 (1) of the West Pakistan Press and Publications Ordinance, 1963, read with Section 298-C of Pakistan Penal Code:

Article	Page
2	3
خلاصہ خطبات حضرت امام جماعت الاحرار	10-23
آؤزت صنی السنو لیدو اہد سنی کے تعلق بالاندکی ایضات کے بعض مہلو	24-31
اوقات نماز کو خلاصہ	32-39

You are hereby required to appear in person or through a Counsel before the Home Secretary Punjab within 15 days of the receipt of this notice to show cause why you should not be required to deposit with the District Magistrate, Jhang, a sum of Rs:5000/- as security under Section 27 of the aforesaid Ordinance.

Photo copies of the objectionable material only underlined/sidelined are enclosed.

(Sd/) (MUHAMMAD NASIM AZHAR)
Under Secretary Spl-III,
for Home Secretary Punjab.

THE PERSECUTION OF AHMADI MUSLIMS IN PAKISTAN GOES ON AND ON

Islamabd: The Assistant Commissioner of police, accompanied by 13 policemen, on Sept. 17, 1987, arrived at the Ahmadiyya mosque and ordered the Ahmadi Muslims to remove the Kalima. The police officer had a written order in his hand. When the Ahmadis refused to remove the Kalima, the police removed the Kalima board with their own hands and took the mosque-keeper and another Ahmadi to the police station. As if it was not enough, the Maulvis charged the authorities with having taken the side of Ahmadis, since they had taken into custody only two persons instead of 15 as the Maulvis would have liked.

Publication of Quran Amendment Bill

This bill was presented to the National Assembly and hurriedly passed the same day. The *Pakistan Times* wrote:

“The Bill which was passed by the House and forwarded by the Standing Committee also provides for punishment of a non-Muslim author who translates, interprets or comments upon any ‘Ayah’ of the Holy Quran contrary to the belief of Muslims as also the printer or publisher of such translation, interpretation or commentary...”

It has been stated that a delegation of Maulvis met the Minister for Religious Affairs, Haji Saif Ullah, and pleaded that the passing of the law is not enough. They demanded that raids should be made on the premises of Ahmadis and all copies of the Quran found with them should be proscribed. It has been further stated that the Minister has promised to issue instructions to this effect within a week.

Anti-Ahmadiyya conference in Rabwah

Of all other places, Rabwah with an Ahmadi population of over 98%, was chosen as the venue of an anti-Ahmadiyya conference convened by the fanatic Mullahs who had to bring their audience along with them. It may be recalled that the world-famous International Ahmadiyya Annual Convention, with a tradition of over 90 years, has been banned by the government during the past years. Instead, Maulvis are asked to hold their conference in the Ahmadiyya international headquarters Rabwah in order to hurl dirty and filthy invectives at Ahmadi Muslims and their revered spiritual leaders with

impunity. This time, too, the occasion was used by the Mullahs to instigate the mobs against Ahmadis. They were called upon to do to the Ahmadis in the province of Punjab what other chaots have been doing in Sindh and the North West Frontier Province. They were further called upon to launch a “Jihad” against Ahmadis. Throughout the conference, most filthy language was used as the speakers hired by the government had no one to be afraid of.

□□□□□□□□□□

Malikwal/District Gujrat: An 80-year old Ahmadi Muslim, already in ill-health, Captain Sher Muhammad, was badly beaten up by a Maulvi and his accomplices. As the old man was being beaten, three policemen, not far from the scene, were watching the happening, yet they did not take the trouble of coming to the rescue of the innocent victim, simply because he was an Ahmadi.

Kharrianwala/District Faisalabad: A police officer and two policemen entered the shop of an Ahmadi, Hakeem Muhammad Amin, and took him along with his nephew, Tanweer Ahmad, to the police station. There the two of them were thrown into the prison and no reason was given. The following day they learnt that a Maulvi had reported that in their shop the words of the Kalima had been seen. They also came to learn in the jail that the same day eight other Ahmadis, charged with the same “crime” had left the prison on bail after having spent 8 days there.

Ahmadi ladies’ Monthly proscribed

Three issues of the monthly *Misbah* of the ladies of the Ahmadiyya Movement, have been proscribed by the authorities for printing “objectionable” material. Hardly a paper can be less harmful than the said publication, but the authorities in Pakistan have a different way of viewing the activities of Ahmadi Muslims.

Sargodha: An Ahmadi scholar, Hafiz Muhammad Amjad Arif, was waylaid and beaten severely by three Mullahs. (“Asian Times”, London, 25 September, 1987)

Hazara: Houses of various Ahmadi Muslims were raided amid Idul-Adhiya festival celebrations to

make certain that Ahmadis are effectively forbidden from the traditional rituals. Last year, it was on this same festival when, in the middle of the celebrations, as many as ninety Ahmadis, including children, were arrested from the local Ahmadiyya mosque of Mardan, and the mosque itself was razed to the ground. On the first anniversary of the destruction of this main Ahmadiyya mosque, the mullahs held a meeting in which they passed a resolution that the mosque should not be returned to the Ahmadis; the site should be allotted to them instead.

("Asian Times," London, Sept. 25, 1987)

Jhang: The main Ahmadiyya mosque was raided by the City Magistrate accompanied by a police party and posters and charts containing verses from the Holy Quran were removed from the walls and taken away. ("Asian Times," London, Sept. 25, 1987)

MUSLIM SECT FEARS ATTACK

Clifford Longley, Religious Affairs Correspondent, *The Times*, London, Sept. 21, 1987

Britain's 10,000-strong Ahmadiyya movement is anticipating renewed communal tension in the Pakistani community after a conference in Wembley at the weekend which marks the start of an annual campaign against them.

In previous years the campaign has been followed by outbreaks of hostility from within the orthodox Muslim community, particularly in the Midlands and the North.

Already this year leaflets have been circulated in a northern town with a substantial Muslim population, stating that the Koran authorizes Muslims to kill Ahmadiyyas, and likening the sect to AIDS.

The community has taken refuge in Britain with Mirza Tahir Ahmad, its leader, after the passing of draconian laws against them in Pakistan in 1984.

The annual Khatme-Nabuwat conference in Wembley is an extension of the campaign in Pakistan, supported by the Government, to stamp out Ahmadiyyaism, regarded as a break-away sect which lost the right to call itself Muslim.

About a dozen Pakistani imams (religious teachers) are said to be in Britain to take part in the conference.

Indian Express, Amritsar, India, writes:

Desecration of mosque decried

The Ahmadiyya Muslim Association in India has strongly condemned the incident of the desecration of the local Ahmadiyya Muslim Mosque at the Hague (Holland), which was set ablaze by non-Ahmadi Muslims on August 8 last, ostensibly attributing this act to the allegation that "Ahmadis do not present correct picture of Islam"....

The Home Secretary, Panjab, Pakistan has issued an order to all the Deputy Commissioners to make sure the *Kalima Tayyaba* is erased from all Ahmadiyya places of worship and action be taken against the Ahmadies pursuant to section 298/C. The Deputy Commissioner of Kasoor has already ordered all police chiefs in his jurisdiction to act upon this order.

Mr. Ma'moor Ahmad and Mr. Muhammad Nawaz of Chaniot have been sentenced to two years in prison and fined five thousand rupees each by the Magistrate of Chaniot. Their crime was that they were wearing a badge of *Kalima* on them.

The President of Bahawalpur Jamaat, Mr. Mushtaq Ahmad, Advocate, was sentenced to three years in prison for distributing a pamphlet entitled (اک حرف ناصحانہ) *A Word of Advice*. It is noteworthy that the case against him was registered on April 4, 1984, when this pamphlet was not banned yet, nor the new rules against Ahmadies were enacted. He has thus been punished for something which was not unlawful at all.

Mr. Mukhtar Ahmad of Shahdad Pur, Distt. Sanghar is being prosecuted for reciting *Darood Sharif and the Holy Quran* on a loud speaker. One of the citations against him is that he believes Mirza Ghulam Ahmad to be the Holy Prophet himself and that the Quran was revealed to him for a second time. In other words, he is being accused of insulting the Holy Prophet. In Pakistan the punishment for insulting the Holy Prophet is death.

While Ahmadies are being arrested for reciting the Holy Quran, the Darood and the Kalima, the non-Ahmadi maulvies are free to take processions out and have gatherings in Rabwah and employ loud speakers to hurl filthy abuses against Ahmadies. There was a Khatm-e-Nabuwat conference in Rabwah during October 8-9, 1987.

TABLIGHI CASSETTES AVAILABLE

From Bait-ul-Zafar, New York

ENGLISH

1. Tablighi Cassettes by Hazrat Khalifat-ul-Masih IV
2. Question & Answers by Hazrat Khalifat-ul-Masih IV
3. Ahmadiyyat: An Introduction by Prof: Loius J. Hamman
4. Mohammad in the Bible by Sh. Mubarak Ahmad Amir & Missionary Incharge U.S.A.

SPANISH

1. Why believe in Islam --- Jesus did not die on the Cross.
2. What is Islam?
3. Distinctive Features of Islam.
4. The Holy Prophet, his life, and his teachings. 5.50 Hadith.
6. Life of Ahmad (Peace be upon him)
7. A brief introduction to Ahmadiyyat.
8. Why I believe in Islam?
9. Different Pamphlets
10. Philosophy of Religion.
11. Organization of Ahmadiyya Movement.
12. "Our Teachings" by The Promised Messiah (peace be upon him)
13. A Message of Peace & a Word of Warning.
14. The Future of Humanity.
15. What is Ahmadiyyat by Br. Qordoba of Tucson AZ.
16. Hazrat Ahmad of Qadian by Br. Qordoba of Tucson AZ.
17. The Holy Prophet of Islam by Br. Qordoba of Tucson AZ.
18. Islam—The message of Love. by Br. Qordoba of Tucson AZ.
19. Why I believe in Islam? by Br. Qordoba of Tucson AZ.

TURKISH

1. Death of Jesus Christ.
2. Advent of Hazrat Imam Mehdi (peace be upon him)

PERSIAN

1. Poems of Hazrat Imam Mehdi in Persian.

DANISH

1. Den Islamiske Bon

ARABIC

1. Islam's Yesterday, Today and Tomorrow.
2. Requirements of Faith & Belief in the Books.
3. Defense of the Prophets.
4. Proofs of the Death of Jesus Christ.
5. Meaning of Khatamul Nabiyyeen.
6. Truth of the Promised Messiah (peace be on him)
7. Word of Advice.

ALBANIAN (for Yugoslavian)

1. Death of Jesus Christ.
2. Question & Answers.
3. Introduction to Jamaat Ahmadiyya.

INDONESIAN

1. Nabuatan—Nabuatan HZ Masih Mauud as Oleh.
2. Riwayat Singkat Pendiri Jamaat Ahmadiyya Dan Para Khalifa Oleh.

FRENCH

1. Why I believe in Islam?

GURMUKHI (For Sikh friends)

1. The Teachings of Gru Baba Nanak.
2. Different Versions of Gru Baba Nanak & Garanth Sahib.
3. Naik Kalank Otar (Advent of the Promised Messiah)
4. Teachings of Gru Nanak About Food.
5. Head, Dress and Gru Nanak.
6. Gru Nanak and Unity.
7. Hinduism and Gru Nanak.
8. True Beliefs According to Garanth Sahib.
9. Islam and Tolerance (Speech by a missionary)

URDU

1. Meanings of "Khatam-un-Nabiyyeen" by Hazrat Khalifatul Masih IV.
2. Truth of the Promised Messiah, by Hazrat Khalifatul Masih IV.
3. Death of Jesus Christ, by Hazrat Khalifatul Masih IV.
4. Set of 18 Cassettes on Questions and Answers (meetings with non Ahmadies in Pakistan)
5. Questions & Answers meetings with Guests from Sargodha.

DA'EE ILALLAH PROGRAM

Hazrat Khalifatul Masih IV said in his Khutba on January 28, 1983: "From today onward, every Ahmadi... will always keep in mind that his purpose... is to call people to Allah and every moment of his life he will appreciate that he lives for the sake of God and for calling people to God."

In his Friday sermon of February 25, 1983, Huzoor said: "O servants of Muhammad and lovers of his faith, discard everything else and realize that everyone of you is a missionary and will be accountable to God. Whatever your occupation... your first obligation is to call the world to Muhammad."

Answer the call of Hazrat Khalifatul Masih IV and become a **Da'ee Ilallah** on a regular basis. Please complete this form and return to the following Address:
Ahmadiyya Movement in Islam
P. O. Box 338, Athens, Ohio 45701

Yes! I want myself to be counted as an active Da'ee Ilallah.

Name

Address

City State ZIP

Telephone:

Home: ()

Office: ()

I am already active as **Da'ee Ilallah**

I promise to become active now.

(Do you have any persons under Tabligh at the present?)

..... persons are under Tabligh with me.

I promise that I will take time out regularly to spend on Tabligh activities.

.....
SIGNATURE

Comments:

(continue on the reverse, if necessary)

Do you find any particular method of Tabligh particularly effective with you. Please tell us about it.

.....
Continue on the reverse, please)

HOW TO BECOME AN EFFECTIVE DA'EE ILALLAH

Hazrat Khalifatul Masih has repeatedly invited all Ahmadies to become effective *Da'ee Ilallah*. It is our foremost duty to answer the call of our Imam and march forward as a soldier in the army of God.

On numerous occasions Huzoor has given us valuable recipes for becoming an effective *Da'ee Ilallah*. Very recently, in his Friday Sermon of December 11, 1987, Hazrat Khalifatul Masih IV gave the following recipe for becoming an effective *Da'ee Ilallah*. He recited the following verse:

"So have patience. Surely the promise of Allah is true. And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning." (40:56)

He said this verse gives exhortations which help to bring victory closer. One who can understand the significance of this verse can become a very effective *Da'ee Ilallah*. More important than having the knowledge and capabilities are the qualities of patience and humility.

In this battle, the very weak are arrayed against the mighty and powerful; and Allah is giving the weak a promise of victory. In order to persevere, the weak have to show extreme patience and endurance. Patience means that we be steadfast in all kinds of hardships and never despair even under extreme pressure.

Patience comes as a result of believing in the certainty of victory. The two are closely related. There cannot be effective Tabligh without patience nor can we have victory without endurance. Without patience, one cannot keep away from despair nor can one show steadfastness in one's good works.

The second important tool is humility. You must always keep looking inward and concentrate on your inner cleanliness. Ask forgiveness for your sins and develop righteousness in you. Your *Da'wat Ilallah* will not have any strength without your righteousness. Remember that **righteousness makes Tabligh effective**.

When you look inward and recognize your weaknesses, then you will seek help from Allah. You will say to Him: O Allah, we are not worthy of the task, we are weak and sinful; but we have come out as a result of Your commandment to call others to Your path. Only Your help can make us succeed.

Always feel humble. You have embarked on this path not because of your own merit but as a result of a command from Allah. Examine constantly your inner weakness, ask forgiveness from God and seek

His help in your task. This **humility in you will make your Tabligh effective**.

To be an effective *Da'ee Ilallah*, foster extreme humility in yourself and seek His forgiveness. With humility will come praise for God. We are so humble and low and God is so High and Mighty. So the more humble you will feel, the more you will tend to praise God—the Source of all Goodness and Power.

We must heed this advice of our beloved Imam and arm ourselves with endurance, humility and the glorification of God. God enrolls in His army all those who glorify Him.

Bow down before your Maker and say: O God! we are weak and sinful and we are not fit for the task of inviting others to goodness; but we have obeyed Your command asking us to go out and invite people to You. Give us the steadfastness so necessary to accomplish this vital task. O God! make us successful because it is Your promise that the meek and steadfast will always succeed.

So, O you American Ahmadi, come forward and enroll in the army of God. Pledge to become a regular *Da'ee Ilallah* from today onward by filling in the form on the next page and mailing it today.

May God give us all the strength to become an effective soldier in His army. (B. M. Mirza)

The following have already joined the *Da'ee Ilallah* Program by completing the form given on the opposite page.

1. Azhar Ahmad Choudhry,	San Jose,	CA
2. Nasir M. Malik	Sterling Hts	MI
3. B. M. Mirza	Athens	OH
4. Muzaffar A. Zafr	Dayton	OH
5. M. Bashir-ud-Din	Dayton	OH
6. Mahboob Ali Hafeez	Dayton	OH
7. Muhammad Usman	Dayton	OH
8. Habeeb M. Shafeek Jr.	Dayton	OH
9. Khalil Aziz	Dayton	OH
10. Saira Hadi Aziz	Dayton	OH
11. Bashir Ahmad	Dayton	OH
12. Abul Shakur Ahmad	Dayton	OH
13. Shala Khalid	Dayton	OH
14. Nila Bushra Arshad	Mason	OH
15. Ch. Muhammad Akram	Monroe	OH
16. Saifullah A. Muizz	New Labanon	OH
17. Bilal Abdus-Salaam	Philadelphia	PA
18. Khalid Walid	Milwaukee	WI
19. Hakam Adal Salahuddin	Milwaukee	WI
20. Zubair Salahuddin	Milwaukee	WI

LOCAL JAMAAT ACTIVITY REPORTS

North Jersey: The first monthly meeting of the year held by the North Jersey Chapter was on January 1, 1988, at the YWCA, Newark, NJ. Dr. Imtiaz, president of the chapter, presided over the meeting. The meeting was held after the "Juma" prayer. By the Grace of God, more than 90 members of the Jamaat (Including Lajna and Nasirat) offered Juma prayer and attended the monthly meeting. On the last Friday of 1987, more than 90 members of the Jamaat offered Juma prayer as well. This was due to the emphasis laid down on the importance of the Juma prayer by Hazret Khalifa-tul-Massih IV during *Majlis-i-Shoora* and in the followup on Hazoor's message by the President and Secretary of the chapter. All of the families were called and encouraged to offer Juma prayer.

Our monthly meeting started with the recitation of The Holy Quran by Brother Mohammad Sadiq. Commentary of a portion of The Holy Quran, from *Review of Religions*, was read by Mr. Manzoor Mannan. Traditions of the Holy Prophet (peace and blessings of Allah upon him) were read and a short commentary was given by Karimullah Zirvi.

Dr. Imtiaz Chaudhary, after Juma prayer and then during the meeting, informed the members that by the Grace of God the "closing" for the mission house was carried out on December 30, 1987 and that the building now belongs to the Jamaat. He thanked all the Jamaatmembers for generously donating money (\$230,000) towards the purchase of the building in a short period of time. He also requested that the members should buy or rent houses in the vicinity of the new mission house. The secretary gave information to the members about occupancy, variance and location of the building. The Jamaat has occupied the building and now they have started their activities in the mission house by the sheer grace of Allah.

The president asked the members to be regular in both the payment of the "Chandas" and in Juma prayer. A good portion of the meeting time was used to get input from the members to revitalize our preaching activities. The president told the members that from now on we will put more emphasis on preaching (God Willing). During every monthly meeting, members will be asked to give a report about their preaching activities during the month. Furthermore, efforts will be made to educate members in

preaching by providing appropriate literature and by group discussions on various topics. The meeting was concluded with collective prayer which was led by Brother Jalal A. Latif, General Secretary

NORT JERSEY MOSQUE FUND DONATIONS

1. Balance from Previous Years	15,590
2. Anonymous	100,000
3. Muhammad Sadiq	10,400
4. Dr. Imtiaz Chaudhary	28,300
5. Tahira Chaudhary	3,000
6. Rizwan Chaudhary	500
7. Shazia Chaudhary	500
8. Saima Chaudhary	500
9. Sara Chaudhary	500
10. Lajna, Newark	6,404
11. Dr. Riaz Chaudhary	4,150
12. Mansoor Chaudhary	504
13. Sadia Chaudhary	62
14. Nadia Chaudhary	29
15. Munawar Ahmad	10,000
16. Dr. Hasan Sayyed	10,000
17. Dr. Idrees Ahmad	10,000
18. Mansoor Arrain	10,000
19. Mansoor Sayyed	2,001
20. Tahira Bokhari	2,301
21. Umar Sayyed	11
22. Farah Sayyed	11
23. Maryam Sayyed	10
24. Saeeda Bokhari	1
25. Amatul Razaq	5
26. (Late) Qazi Syed Ghulam Hussain Shah	100
27. (Late) Sayyeda Jamila Khatoon	50
28. (Late) Mir Murid Ahmad Talpur	100
29. (Late) Inam Ilahi	50
30. Muhammad U. Zafar	2,295
31. Abdul Latif	1,550
32. Karimullah Zirvi	1,500
33. Amatul Latif Zirvi	300
34. Nasir Zirvi	50
35. Monib Zirvi	50
36. Khalid Zirvi	50
37. Sumra Zirvi	50
38. Qadeer Kahloon	100
39. Raziuddin Mahmood	100
40. Naseer Mahmood	5
41. Mahmood Ahmad	140
42. Dr. Ehsan Zafar	1,000

43. Babatunde Solola	110
44. A. B. Mahmood	560
45. Aziz Vains	721
46. Mubashar Ahmad	96
47. Raees Ahmad	101
48. Babar Beg	15
49. Idrees Mahmood	5
50. Safiullah Bajwa	1,100
51. Zaheer Zafar	20
52. Riaz Ahmad	100
53. Rashid Arshad	220
54. Nasir Vains	1,000
55. Nuzhat Hanif	1,300
56. Salim Malik	2,025
57. Dr. Afzal and Shirin Ahmad	1,000
58. A. L. Jalal	130
59. Kalim Malik	100
60. Ubaidullah Chaudhary	2,000
61. Bisharat A. Bajwa	500
62. Tahir Nawaz Chaudhary	200
63. Razia Arshad	91
64. Zafar Karamat	1,000
65. Amar Zia Khokhar	1,000
66. Nikhat Amar	200
67. Tahir Ata Khokhar	1,000
68. Major Ata Khokhar	300
69. Fahmida B. Khokar	200
70. Alia Shahbaz Khokhar	300
71. A. Basit Shah	100
72. Bushra Elahi	600
73. Mubashar Vains	10
74. Mubarak Ahmad	100
75. Rubila Ahmad	100
76. Salma Qureshi	100
77. Ch. Iftikhar Ahmad	200
78. Amatul Hadi	500
79. Bushra Chaudhary	50
80. Bashir Afzal	400
81. Ahsan Ashraf	3
82. Amjad Ashraf	3
83. Mubashar Sayyed	200
84. Manzoor Manaan	520
Total Amount:.....	\$ 240,549

ATTENTION, AHMADIYYA MEDICAL ASSOCIATION

In a recent communication Hazrat Khalifatul Masih IV has issued the following instructions:

“We have our central hospitals at Qadian and Rabwah, henceforth, it will be the duty of Ahmadiyya Medical Association of U.S.A. to look after and provide for the betterment and improvement or addition of various facilities at Fazl-e-Omar Hospital, Rabwah. Similarly, the Ahmadiyya Medical Association of U.K. will look after the hospital at Qadian.

The Association will be specifically responsible for gradually equipping the hospital with equipment of all types.”

The cost of this renovation scheme for Fazl-e-Omar Hospital is a big responsibility, but with your support and help, Allah will enable us to fulfill our responsibility. Please realize the importance and urgency involved and send your generous contributions at your earliest.

Nusrat Jehan scheme needs a large number of qualified physicians, especially surgeons, to work in the Jamaat run hospitals in West Africa. This requires a commitment of a minimum of three years. Please volunteer for this *waqf*. Also needed are physicians for a short term *waqf* (Waqfe Aarzee) to serve at Fazl-e-Omar Hospital, Rabwah. This can be for as short as two weeks.

All members of the Ahmadiyya Jamaat who work in health and allied professions are members of the Ahmadiyya Medical Association of U.S.A. which was founded in 1982. If you have not paid your membership dues yet (annually \$50.00 for physicians and \$25.00 for non-physicians and students) please do so without further delay. Also send your names and addresses to be included in the Directory of the Association to be published shortly.

May Allah guide you and help you in the discharge of your duties.

Khalil Malik, M.D. General Secretary
14 Woodstone Rise, Pittsford, NY 14534

HAZRAT KHALIFATUL MASHIH IV VISITS NEW YORK



Immediately on arrival in New York, Huzoor is being introduced to some members of the Jamaat



Huzoor leading Prayers at Bait-ul-Zafar in New York



Huzoor addressing a group of intellectuals at Columbia University, New York



Huzoor addressing the students of Tahir class in New York.

RECEPTION AT MARRIOT HOTEL

At 3:30 P.M. Huzoor arrived at the Hotel for a reception arranged in his honor. The Program started off with the recitation of the Holy Quran by Aziz Vance (New Jersey). It was followed by a poem by Tahir Khokar (New York). Welcome address was read out by the North-East Regional President, Brother Abid Hanif (Boston). There were dignitaries present to welcome Huzoor. The Governor of New York, Mario Cuomo was represented by Mr. Kenneth Theobald who read out the message sent by the Governor. The second speech was delivered by Council Woman New York City, Julia Harrison. The welcome messages of both the speakers are included in this report. The next speaker to welcome Huzoor

was Dr. Mehdi, Secretary General, Islamic Council, U.S.A.

Huzoor addressed the audience for about half an hour, thanking those who welcomed him. He expressed the reasons of his visit to the U.S.A. Due to lack of time, only three questions were entertained from the audience.

There were approximately 350 people at this reception of which about 220 were non-Ahmadi guests, representing all faiths and races. Huzoor met the guests individually and many of the guests expressed the good feelings of having the opportunity to meet Huzoor. There were representations from various Islamic groups, Media and Inter faith organizations.



Huzoor at Marriott Hotel in New York during the reception given in his honor.

MESSAGE OF HIS EXCELLENCY, GOVERNOR MARIO CUOMO DELIVERED AT THE RECEPTION GIVEN IN HONOR OF HIS HOLINESS, MIRZA TAHIR AHMAD, THE HEAD OF THE AHMADIYYA MOVEMENT IN ISLAM ON OCTOBER 3, 1987.

Your Holiness Mirza Tahir Ahmad,

My good wishes are with you and all the members of the Ahmadiyya Movement In Islam as your followers gather to celebrate your arrival to the United States. Ahmadiyya Muslim Community has demonstrated commitment to social progress. Its housing, education and community development projects, which are recognised throughout the world, foster goodwill and understanding. It is a particular pleasure to welcome you to our State and I trust that your visit will be a fruitful one.

Sincerely

Mario M. Cuomo
Governor of New York.

MESSAGE OF CITY COUNCILWOMAN,
JULIA HARRISON DELIVERED AT THE
RECEPTION GIVEN IN HONOR OF HIS
HOLINESS, MIRZA TAHIR AHMAD,
HEAD OF THE AHMADIYYA MOVE-
MENT IN ISLAM ON OCTOBER 3RD.
1987

I am most honored to have been invited to attend these proceedings in my capacity as an elected member of the New York City Council and especially as a member of the Council whose area abutts this particular hotel. I am grateful that there are so many of you in this group, who are committed to the finer hopes of mankind and who are committed to living in peace with persons along side you. I speak especially because my first contact with you all has been as a result of the willingness of you Organization and its representative, most particularly Mr. Nazir Ayaz to participate in a community effort to demonstrate to the world that we are all capable of living in peace and in harmony no matter where we come from, no matter how we worship, no matter what the color of our skins, but that we all share more in common as brothers and sisters under God then we do have conflict that cannot be resolved. I do most sincerely hope that the Mission His Holiness has undertaken meets with much success. Certainly it is a fact that in this day and age we need all of the strength that can be drawn from a feeling that transcends hostility and that results in a desire of all people to live in peace, in brotherhood and in love. I wish you well in your tour. Thank you.

خدا کا بھی ڈرنہ تجھ کو آیا خدا کے گھر کو جلانے والے

کسی کے دل کو دکھانے والے کسی کو آنسو لانے والے
حقیقتوں کو قبول کر لیں نہ ضد کریں اب سنانے والے

کسی چین کے حسین غنچے جو روند کر تم سل گئے ہو
نئی کمانی رقم کریں گے نئے ہیں قصے سنانے والے

کسی کی چادر کسی کا بھائی کسی کا پٹا کسی کی عزت
گواہ بن کر اٹھیں گے جس دن تو کیا کریگے نانے والے

کسی کی آپس کسی کے آنسو پہنچ رہے ہیں حضور اسنے
گرفت جس کی بہت قوی ہے اے زور بازو دکھانے والے

اذیتیں تو ڈگر ڈگر ہیں پر ہمتیں بھی بلند تر ہیں
نئی طرح سے ابھر رہے ہیں دبا کے دیکھیں دبانے والے

خوش لب اور پیکر غم بنے مجسم سوال ہیں ہم
خدا کا بھی ڈرنہ تجھ کو آیا خدا کے گھر کو جلانے والے

عجبت منظر ہے کارواں کا نہیں ہے ڈر اب کسی زیاں کا

ادھر سے راہی بھی چل پڑے ہیں ادھر سے رستہ دکھائیو

سنہ میراجہ بٹ - بیگ

مالی قربانیوں اور لین دین کے معاملات میں تقویٰ کی جڑ پر نظر رکھو

اُس رخت کی طرف دوڑو جس کی جڑیں زمین میں پیوست اور شاخیں آسمان سے باتیں کر رہی ہیں

اپنے معاملات خدا سے درست کرو تمہارے دوسرے معاملات خود بخود درست ہونے لگیں گے