



ان الدين عند الله الاسلام

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USA



Respected Amir Sahibzada M.M. Ahmad Sahib Addressing
the Last Session of Majlis-e-Shura on April 30, 1995





Khuddam and Atfal from Houston Met with Respected Amir Sahibzada M.M. Ahmad Sahib at His Home Last Year



Mr. Paul Berman, a Teacher of Comparative Religions at Temple Emanuel, Kensington, Maryland Brought His 8th Grade Class to Visit Baitur Rahman Mosque on May 14, 1995. Regional Missionary Maulana Mubasher Ahmad is Making a Slide Presentation to the Class

From The Holy Quran

Say, 'O mankind! truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided. (Al-A'raf:159)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْتُ بِالْحَقِّ
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ الْبَشَرِ الْأَنبِيَاءُ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾
وَمَنْ قَوْمٌ مِمَّنْ لَا يَهْتَدُونَ بِالْحَقِّ وَهُمْ لَا يَسْتَدِينُونَ ﴿١٦٠﴾

Hadith

Hazrat Hisham bin Urwah has related from his father Hazrat Urwah (peace be upon them) that some one asked Hazrat 'Ayesha if The Holy Prophet (peace be upon him) did some household chores or not. She said, "Yes, of course. The Holy Prophet would mend his shoe when needed or sew his clothes if they required repair and lived just like you live in your homes." (Musnad Ahmad p. 167)

— عَنْ هِشَامِ بْنِ عُرْوَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ
قَالَ سَأَلَ رَجُلٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا هَلْ كَانَتْ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِي بَيْتِهِ شَيْئًا قَالَتْ نَعَمْ
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْصِفُ نَعْلَهُ وَيُخَيِّطُ
ثَوْبَهُ وَيَعْمَلُ فِي بَيْتِهِ كَمَا يَعْمَلُ أَحَدُكُمْ فِي بَيْتِهِ -
(مسند احمد ١٦٦ - ١٦٧)

EXPLANATION: This is just common knowledge that wife is the person who can best express about her husband, his merits and demerits, his virtues and his failings. Hazrat Ayesha, the loyal, faithful and beloved wife of The Holy Prophet has shed light on Huzur's private and domestic life. She says that if his shoe needed mending, he would do it or if his shirt or trousers were torn, he won't shout

orders to mend it, but sew it with his own hands. There is another *Hadith* which says that he would buy his household grocery himself from bazaar.

Hazrat Ayesha has so beautifully explained his domestic life when she said that his domestic life was just like an ordinary man like you. This is a lesson for those who shout at their spouses for petty chores and remain a terror in their homes.

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Sacred Sayings *Of* The Promised Messiah

Show compassion to every one just for the sake of God so that you may be shown mercy on the high. Let me teach you a way that your glow may overcome every other light.

Relinquish all baser jealousy and vile rivalry and be a sympathiser of mankind. Drown wholly in God and be clean with Him. This is the moment when miracle happens, prayers are granted and angels descend to assist. But this is not one day job. Advance and again advance. Learn from the washerman who steams the clothes in his furnace and continues with it. When heat splits dirt and filth from the cloth then he takes them to the stream in the morning and dips them in the water and beats and beats on the slab. Then the dirt that had become part of the cloth splits, partly due to heat and partly with the beating of the washerman till the clothes become white as they were.

This is the way to make the human self, white and your salvation hangs on this whiteness. This is the thing mentioned in the Holy Quran where it is said

he indeed truly prospers who purifies it.
(Al-Shams:10)

This means that he wins salvation who cleansed himself from filth and dirt.

(Risala Jihad, p. 14)

ELECTIONS AND PROCEEDINGS OF SHURA BE WITH THE SPIRIT OF RIGHTEOUSNESS

DECISIONS OF THE SHURA CONSTITUTE ADVICE TO THE KHALIFA

FRIDAY SERMON DELIVERED BY HADHRAT KHALIFATUL MASIH IV MAY ALLAH HELP HIM ON APRIL 28, 1995.

(Transcribed and Translated by Mr. Munawar A. Saeed.)

(The Editorial Board takes full responsibility for any errors that may have occurred in the process of Translation and Transcription.)

After the recitation of Ta'awaz and Surah Fatiha, Hazur said:

Today three different countries have their national functions being held and they have expressed the desire that this Friday sermon be started with the mention of these events. First, The Sri Lankan Jama'at is holding its annual convention. Similarly, the Lajna Imaillah of Sri Lanka's Annual gathering is also starting on the 29th. They are asking for prayers for the success of their function.

Sri Lanka's Jamaat, though small, is a courageous Jamaat. They have had repeated troubles recently because of mischievous elements in the country. Recently, a center was attacked and burned and some of the Ahmadi's were beaten up. So they deserve prayers in that regard; may God help them to stay steadfast with the programs that they have started and bless their efforts.

The Jamaat Ahmadiyyah in Germany also informs us that their Majlis-e-Shura is being held today (April 28). The Shura system has now become established in a lot of places (countries). In this regard there have been some difficulties and some mistakes made in the past. In countries like Germany, where a lot of Pakistanis have migrated, it was felt that perhaps these people will have had experience with the Shura and there will not be any mistakes made in that regard. However, it has become apparent in time that a lot of the people who were participating in the Shura, though from Pakistan, had never attended a Shura or involved in it before. The thinking that because they were from Pakistan and would have had experience so that they can teach their fellow Ahmadis in Germany regarding Shura did not turn out to be true. On

the other hand, the German new Muslims showed a much better example. As a result, I had to counsel a number of people and some even had to be removed from the office. Now, however, Jamaat Germany has matured quite a bit and Shura system has become established there. Now their recommendations are sincere and based on Taqwa (Fear of God) and not based on supporting one person or another or other individual and personal considerations. It is this Taqwa which is indeed the soul of the Jamaats entire system of operation and it is the guarantee of the life of the Jamaat. If we adopt the Shura system everywhere and make sure that we plug every hole from which things that are against Taqwa can creep into our system, then the jamaat will progress by leaps and bounds. And when I say that there are tendencies in people to go astray (against Taqwa), these tendencies are hidden in every person unless his soul is pure. So when a person with these types of tendencies goes to the Shura, he cannot follow and abide by the true spirit of Taqwa.

When there is a situation where difference of opinion is involved or money is involved or where job assignment is to be made or where authority is to be delegated, that human weakness will cause some problems and can create dissension. Hence there is a need for extreme caution and every person has to guard against these possibilities on their own. As far as the jamaat organization and management responsibility is concerned, we have been taking all precautions and will continue to make every effort to avoid these pitfalls. The first thing that I said that the system has reached a stage of maturity was from this standpoint.

Today Ivory Coast Jamaat is also holding its annual convention and they will have their Shura after that. And I have to say some things

keeping them in mind as well.

As regards to Germany, although the system has reached a degree of maturity - and people understand how far the members of Shura are free to do and say things and where they must stop and control themselves and what can and cannot be discussed in public and where their tongues should stop. These outward expressions of the organization and control are, by the Grace of God, quite well established now and everyone understands their responsibilities and their rights and nobody can now hurt the organization of the Jamaat and say things that he has no right to say or insists on talking about or discussing or insult the Ameer or show lack of respect to the Ameer or try to go over his head. I do not think that any of that would happen in Germany now and I pray also that this will never happen again.

However, the selfish and rebellious inner self that is hidden in everyone and unless one reaches a stage where God Almighty Himself protects the person from the inner self, one cannot consider himself safe and some fear is always going to be there. For example, a few years ago, looking through the reports of the Shura in Rabwah, Pakistan I was surprised and shocked to see that some people's twisted and skewed thinking had gotten into the Shura. It was surprising that such a thing would happen in the jamaat with such long term teachings and training and such strong traditions.

Hence, having the system set up alone is not enough. The truth is that the personality of the Shura is the composite of the personality of the people participating in it. If, at any time, people with wrong type of personality, and those devoid of Taqwa get in or the supervision in the Shura is not proper, the Shura personality can be messed up. There is a need to watch who is being elected a member, as well as the system which elects them. And hence, the authority has been kept with the center to accept or reject the members who have been nominated. In this regard, fortunately, the Jamaat membership has been trained well and if the center ever rejects any member's election they never show any disappointment. As far as the Taqwa of the Jamaat

is concerned, by the Grace of God, the level is very high. However, when there are election of individuals, sometimes the friendship, or kinship, or personal animosity, or personal interest are allowed to influence the voting. This can be especially a problem in the Jamaat where there are some sub groups formed in the Jamaat, whatever their base may be, or where some families have personal biases against other families or have been at odds with each other. Under these conditions, especially if the Sadr of the local Jamaat is not a capable person, then he will not be able to keep everyone together. The job of the leader is to keep all of his followers as one group and keep harmony in them. But because of a lack of leadership on part of some Sadrs, some people get the impression that the Sadr is closer to one group or person than the other and that causes division among people. It is not necessary that these impressions may be correct. There are some people who give publicity to such matters. The dim light which arises from the lack of clear understanding on the part of the President is turned into the depth of darkness by the evil intentions of the wrong doers. As a result, the members are unable to see the situation clearly. All decisions made during such darkness are bound to be the wrong decisions. This is the background. The point to be emphasized is that whenever there are elections, the ties of relationship or friendship show their impact under such circumstances. The possibility exists that the one who is elected under such circumstances would not be elected in accordance with the spirit of righteousness, but is elected for another reason. All these possibilities are a source of dissention. Then an even bigger dissention takes a possible root. If some one says: "Since such things have happened here, therefore the elected officials have no element of righteousness and therefore we will not cooperate with them. That would be much more than dissention---it would be an act of Satan. The same act of Satan which we try to prevent by guarding against dissention is taking shape through this route, i.e., the rebellion against the organization of the community. It amounts to the spreading of evil in the name of goodness. This explanation is necessary because elections are taking place and Shura is being held all over the world and it is necessary to watch and guard

over these processes. The first point is that when you cast your vote, keep the injunction of the Holy Quran in mind: vote is a trust and trust must be conveyed to those whom it belongs. This is the only picture Islam has made of the Islamic democracy. Whenever you vote, vote for the one who deserves it in accordance with the criterion of righteousness, and do not cast a vote for someone who does not deserve it. Various verses of the Holy Quran expound this subject. Allah says that a true believer does not even consider close ties of relationship in these matters. In the matter of being a witness, the Holy Quran says that not to speak of relatives, a muslim is even prepared to be a witness against himself.

This is Taqwa. According to this, if a son does not consider his father to deserve a post, it is his duty to cast his vote against him. Nobody has the right to criticize his relatives for not voting in his favour. I am saying this because I was informed that during an election a person who lost did not receive votes from his close relatives. He went to their homes and complained "What kind of relatives are you? You caused my ruin." Actually, he was going to cause them ruin, they have been saved. The matter is just the reverse.

Whenever the relations and friendship affect the elections, it amounts to an attack upon the organization of the community. The community will be sick body, not healthy. There is a big difference between a sick and healthy body. If you make your Jamaats healthy in this respect, there will be a tremendous increase in the strength of the community.

These are not hypothetical stories, these are firm reality. Every drop in the sea of Ahmadiyyat should be a righteous drop of water, then the whole sea of Ahmadiyyat will be healthy. But if the drops are mingled with impurities, the water of the sea will be polluted.

At the time of the elections -- both for office holders and Majlis Shura, always keep in mind that no ties of any relationship should affect the election.

What should have an impact, the Holy Quran says:

"The most honorable among you in the sight of Allah is he who is most righteous."

You have to bring forward the most righteous. There will not be a question of who is the cleverest, or who is the most qualified in terms of the worldly standards. A simple person who is righteous has a lot more blessings in his works compared with another who is clever but devoid of righteousness. Nothing is safe at the hands of the latter. The organization of the community is not safe. He can be a source of dissension in the community. A simple man -- who is righteous and is fearful of god -- can be trusted with everything. The history of Ahmadiyyat is a witness that whenever affairs were entrusted to simple and righteous people they discharged them, but the cleverer ones did not attain anything. They caused loss upon loss. So take this idea out of your mind that cleverness succeeds. The cleverer a person is, the more dangerous he becomes if he is devoid of righteousness.

Secondly, it is an error to think that the righteousness and stupidity can co-exist. They cannot. Stupid is the one who lacks righteousness. If he had any sense, he would not have spent his life without righteousness. The whole journey starts with the wisdom. Only those who are gifted with intelligence recognize the status of God, and the responsibilities it entails upon them. They fear Him, and avoid everything that displeases Him. If they did not have the wisdom, they would not have been righteous.

To look simple and feeble minded is not a true sign of righteousness because righteousness leads to wisdom and depth of understanding. You will find a righteous man when you see a man who always speaks the truth, maintains his trusts, avoids all types of false pride and ostentation, and is faithful to the discipline of the Jamaat. These are the apparent signs of righteousness and a human being can only form a judgement about another human being by the

apparent indications.

Only Allah knows what is in the depth of the heart. This is another aspect of Almighty Allah's attribute: Knower of the Seen and Unseen. I had originally intended to talk about this subject in the light of the writings of the Promised Messiah, but since another subject has been started, I leave it for another future Friday sermon. But I would like to say here that this subject is closely related to finding someone's Taqwa. What this means is that Almighty Allah is reminding us that very often we may consider somebody to be a righteous man while really he is not; and conversely we may consider someone to be a bad person while actually he is a righteous man. The humans have neither the certainty of knowledge of what they see nor of the unseen. Now, somebody may ask if that is the condition of our knowledge and understanding, then what is the guarantee of the soundness of our decisions. They should remember that, in general, the decisions of the believers are in line with the will of God. And particularly, the decisions of the righteous are in congruity with the will of God. So, while there is no guarantee that someone considered by an individual to be righteous is indeed righteous, the collected wisdom of the believers views things with the light of God. The Holy Prophet Muhammad (saw) has said "Beware of the judgement of the believer, because he sees with the light of God." What does "seeing with the light of God mean?" It means that he does not view things on the basis of his personal prejudices; instead he judges things with the criterion established by God. His light is the light of God. He has not mixed anything else with it. He has subjugated his own vision completely to the light of God. Anybody who trains himself to see with the light of God will usually make the right decisions. But not always. Because here again the same verse of the Holy Quran comes into operation which tells us that only Allah is the Knower of the Seen and the Unseen. For such a person, it would be wrong to claim that all his decisions are right because he is seeing with the light of God. Anybody who makes that claim proves only one thing: that he does not see with the light of God. If he had been seeing with the light of God,

he would not have made such claims about other people nor about himself. The Holy Quran clearly states, "Do not declare yourself to be righteous. Only Allah knows who is righteous." This is a very delicate subject. It seems complicated but really it is not. Whenever I explain it in detail, I am told by many that that is what was hidden deep in their own minds.

So remember, if you are righteous, Allah will set you straight even if you make the wrong decision. The essential condition is that when you make your decision you make it in the spirit of righteousness. Some people are righteous but are simple minded. There are others who are righteous and also wise. Their inherent abilities are illuminated by their righteousness. But they cannot advance further than their inherent abilities.

The Holy Prophet Muhammad(saw) achieved precedence over the whole of human kind because he had been bestowed with such grand abilities that Almighty Allah says in the Holy Quran that "Even if the light from heaven had not descended his spirit was ready to spark up." In other words, everybody has a level of wisdom and ability. The light of God kindles and illumines those abilities. If someone has weak eyesight, the light of the Sun makes it possible for him to see a little bit. But if somebody has perfect eyesight, the light of the Sun makes it possible for him to see much more. The man with a perfect vision benefits from that light much more than the man with weak eyesight. Because of the hadith of the Holy Prophet that a righteous person sees with the light of God, you cannot conclude that there will be no disagreement among the believers or that all believers will think alike. When you look at this phenomenon in the light of the Holy Quran and sayings of the Holy Prophet(saw) there is absolutely no ambiguity about it.

So you have to decide with the spirit of righteousness. But since you are not the Knower of the Seen and the Unseen, Allah will not punish you if you make a mistake. If a person has weak eyesight, he stumbles and falls. He is hurt and injured but he does not incur a

punishment. But if someone deliberately misleads himself and others towards a ditch, he will deserve both the injury and the punishment. The injury and the punishment are two separate things. A righteous man who lacks wisdom can make mistakes. But he does not incur the wrath of God. A community which has been trained by someone who has been sent by God will on the whole stay on the path of righteousness. And it is expected that they will stay on the path of righteousness. That is why the elections held by them are considered to be held in accordance to the will of God. If the assumption of righteousness is wrong, then the conclusion will also be wrong. When their light and the light of God are working together harmoniously, the result is that their decisions are in accordance with the will of God. This is a guarantee for the community as a whole. If we safeguard our Taqwa, we will be blessed with the right decisions for a long time which can exceed one thousand years.

The Majlis-e-Shura plays the most critical role in this matter. If everybody in every Jamaat elects the people who are closest to God, the results will be blessed. An individual may make a mistake in his judgement, but the community as a whole will be saved from the consequences of those mistakes. This is what the history of the Jamaat and the history of Khilafat-e-Rashida teaches us. The greatest emphasis on Taqwa needs to be placed on the process of the election of Majlis-e-Shura. If somebody is elected, but his character has a stigma, it is the duty of the Amir-e-Jamaat to comment when he is sending the report of the election of Majlis-e-Shura that someone has been taking sides or has done other things which have hurt the dignity of the Jamaat. If an Amir makes these comments, the election of such people for shura would not be approved. But sometimes the Amir or other office holders feel that they should not get involved in these matters for fear of becoming unpopular. As soon as they say that, they themselves degrade themselves from the level of Taqwa. And if they are not holding steadfastly to Taqwa, they do not deserve that office which is reserved for the

righteous. But some of them mistakenly believe that they should not invite trouble unnecessarily. So the second requirement of righteousness is that if some unworthy person is elected, the report should be duly forwarded through proper channels. There is an opposite side to it which should not happen but often does. Sometimes a person is elected and some of the members don't like him. These members give vent to their hatred and jealousy even if they are not office holders. Sometimes long letters -- sometimes fourteen pages -- start arriving saying: "We are warning you that this person who has been elected is very bad. He is very quarrelsome." Sometimes these people narrate events which took place fifteen years ago. I ask them, "Where was your righteousness when this event came to surface for the first time?" If you did not use your right to bring this matter to the attention of the Jamaat through proper channels at that time, then you have no right to talk about it now. It appears that now your interests are clashing with his election, and you are afraid that if he comes into a position of authority, it would hurt your personal interests and that is why you are remembering old stories. So if something deserves to be brought forward, it should be done at the time that it occurs. Once there was a controversy in Germany and during that controversy, some old allegations were brought forward. If those allegations were true, they would have required eighty lashes if the Islamic Shariah had been enforced. The accuser stated that the whole thing happened before his eyes. What is the level of the Taqwa of such an accuser? When the events took place (if they took place) he did not take any notice or action. When I ask you to inform me of the circumstances, I am not encouraging you to indulge in this kind of petty and undignified acts of spying. These are the things which do take place and I am trying to stop them. Many a time these things have happened, and I have advised members to fear God and not to let their prejudices work against the organization of the community. But those who are righteous and who are not involved in unfair connections with others have been made responsible to convey to me information about members when it is relevant. Sometimes the Amir does not know the full details of a member. But when a member is elected, the Amir receives confidential reports. It is the duty of the Amir to send those forward

to me so that after necessary investigation we can bring those people forward who are sincerely considered righteous by the believers.

When the elected members arrive at Majlis-e-Shura, then their trials begin. Sometimes, even righteous people start thinking crookedly when they get involved in a debate. They do not think of the interests of the Jamaat, rather, they think about proving their point and winning their argument. If they do win, the smiles on their face points to their lack of righteousness. But there are others who seek the forgiveness of Allah after they win. They feel sorry that they had to struggle so hard to prove their point against somebody else but since they were doing it with the spirit of righteousness, the result is not exultation and frivolous joy. They continue to show humbleness and an element of sorrow. But if another occasion comes, they will again stand up to protect the interests of the Jamaat. Sometimes these people suffer a loss because somebody else, whom they had opposed, might withdraw from their relationship. Such people who withdraw, should remember that when they withdraw from a righteous person, they are withdrawing from God. Allah protects such righteous people against those who withdraw from them and saves them from all types of loss. The Promised Messiah's first debate was with Maulvi Muhammad Hussain of Batala. The Promised Messiah was by that time renowned as a scholar of Ahle-Sunnat. People were confident that he would defeat the Ahle-Hadith views held by Maulvi Muhammad Hussain. The Promised Messiah asked Maulvi Muhammad Hussain Batalvi about the relationship between Holy Quran and Hadith. Maulvi Muhammad Hussain Batalvi gave a response which was correct and agreed with the belief held by the Promised Messiah. The Promised Messiah said "you are right," and the debate ended. There was a great commotion. People who had come to cheer him on behalf of Ahle-Sunnat thought that they had been put to shame because they thought that Maulvi Muhammad Hussain Batalvi had won the debate. But Almighty Allah was so pleased with his attitude, that he sent a revelation to the Promised Messiah: I will give you blessings upon blessings

so much that kings will seek blessings from your garments." Almighty Allah never puts to shame those who show modesty and humbleness for his sake. And he who tries to please others by compromising on God's commandments deserves Allah's wrath.

In short, if there are disagreements during the discussions in Majlis-e-Shura, do not take them personally. You should not feel hurt by what others are saying and others should not feel hurt by what you are saying. Sometimes, you may not express your anger directly but your attitude of hastiness and lack of patience makes it clear that you are not fit to exercise cool judgement to make a decision. If that happens, the entire purpose of Majlis-e-Shura is lost. So when you discuss things, show due deference to the views expressed in your opposition for the sake of God. Do not discourage people from expressing different points of views, but remember that when after the discussion a decision is made, all of you should whole-heartedly support that decision. If you start propogating against the decision which is approved by the Khalifa after the discussion, then you are not a part of the Jamaat led by the Khalifa. By doing so, you break yourself away from the Jamaat, and adopt a different path even if you are not formally expelled from the Jamaat.

Please remember this advice: decide with a spirit of righteousness. Give advice only for the sake of God. Guard your tongue with respect and dignity. Do not say anything that is harsh and inappropriate and results in hurting the feelings of others. Also do not feel hurt by anything that anybody else says. Show patience for the sake of God, and you will be rewarded by God. Then whatever the decision is, accept it cheerfully. When the Majlis-e-Shura has made a decision, do not consider it to be the final decision. This is very important and all members of Majlis-e-Shura should remember this. Shura is not like the worldly parliaments. The purpose of Shura is to carry out the commandment of Allah which was conveyed to the Holy Prophet Muhammad(saw): "Seek their advise in your affairs." Obviously, if the Holy Prophet Muhammad(saw) is bound by this injunction of Allah, who among his servants can be free from

it? So it is incumbent upon the Khalifa of the time that before he makes a decision, he should consult those whom he considers worthy of consultation. I explained this point in detail earlier. What I want to point out now is that the decisions of the Shura are actually an advise to the Khalifa. At the local level, it amounts to a decision and nobody has a right to talk against that decision locally. There is only one exception: If a member of the Shura believes that the reason for his disagreement is so strong that it concerns the basic interests of the Jamaat, he has the right to ask the chairman of Majlis-e-Shura to reserve his right to send a dissenting note to the Khalifa. There is no harm in it. There may be times when the President of Shura would not consider that person to be worthy of expressing such dissenting opinion. In that case, he can deny him the permission but it would be the duty of the presiding officer in that case to inform the Khalifa about him so that the supervisory authority of the Khalifa is not compromised. And if he wishes, he can ask the person to send his dissenting note. This is a complete system. It has not come into existence by chance, It is in accordance with the teachings of the Holy Quran and is free from blemish. The decision reaches the Khalifa not as decision, but as advise. Then as Allah told the Holy Prophet Muhammad(saw), "When you have made your decision, put your trust in Allah." This injunction did not come to an end when the Holy Prophet Muhammad(saw) passed away. It continued in Khilafat-e-Rashida and continues to live in the Khilafat-e-Ahmadiyyah. As I pointed out last week, the Khalifa's of the Holy Prophet Muhammad(saw) used to take advise and then they made their own decisions. They did not care what the opinion of the majority was or what the opinion of the minority was. As a matter of fact, the Khalifa's and the Holy Prophet Muhammad(saw) himself at times rejected an advise which was supported by all their followers. For instance, we see a great historical event during the time of the truce of Hudaibiya. The Holy Prophet Muhammad(saw) rejected an advise which had been unanimously given by all his companions because Almighty Allah had given him a firm resolve in a different direction. "When you have made a decision, put your trust in Allah" does

not mean that the decision always has to follow the advice. What Allah says is that the decision is yours. After you have decided, put your trust in Allah. Allah will be with you. The same kind of trust was bestowed upon Hazrat Abu Bakr Siddique(raa). The first decision that he had to make concerned the dispatch of an army for a distant campaign. All the companions were of the view that because of the changed circumstances and the danger to Medina, the dispatch of the army should be postponed. Hazrat Abu Bakr Siddique(raa) was the only one who stood firmly to his decision that he -- the son of Abu Qahafa -- could never cancel the last decision made by the Holy Prophet Muhammad(saw). He told them that that would never happen, even if the dead bodies of the companions and their women are being torn by dogs in the streets of Medina. He trusted Allah and that trust in Allah showed such marvelous results that are unparalleled in human history. The entire Arabia had become rebellious. How did Allah change that state of rebellion into a state of security through Khilafat? I am trying to explain to you that trust in God is not something which ended with the Holy Prophet(saw). It continues through the blessings of the Holy Prophet(saw). Whoever is assigned to a position where he is representing the Holy Prophet Muhammad(saw), he will continue to be blessed by it. We have seen this happen again and again. Go over the entire history of Khilafat. Whenever the Khalifa has made a decision in opposition to the decision of the majority, the decision of the Khalifa proved to be a blessing.

In one country in Africa, a annual gathering is taking place. They are also going to conduct Majlis-e-Shura and elect an Amir. It is necessary that the thinking of the entire Jamaat all over the world should be the same. There should be no difference between the black and the white, nor should there be any distinction between Africa and America. East and West should both combine on one light, which is the light of the Holy Prophet Muhammad(saw), about which Almighty Allah says, "Neither of the East nor of the West," it belongs to all.

There are some other instructions which I need to give about the election. The organization

of the system of subscription has not been perfected everywhere and 100% subscription rate is not experienced in many countries. But as I have been emphasizing, we should introduce the new comers to the system even if they pay modest amounts. However, in order to be elected, the condition is that the candidate should be paying regularly and should have no arrears. Two kinds of problems are arising: one, that some people do not pay according to the prescribed rate, or do not pay at all, and pay in a lump sum at the end. I do not think that those who pay at the end should be considered for elections. The only exception is that the Jama'at has made a special appeal to all, so that everyone who wants can clear their arrears. Sometimes it is necessary. But the general pattern which has been observed, that office of the secretary finance opens up just before the election, is not to be permitted. Sometimes there may be arrears for up to five years; and the people concerned pay up to six months before and stop there. These are contrary to righteousness. The community has absolutely no interest in such money. Never again should this be permitted to happen. The matter of those who pay regularly and may inadvertently miss sometimes is quite different. But to make people eligible for election by indulging into such practices is wrong and if I learn about this, I will take action against those who do it.

As for those who do not pay according to the prescribed rate, they can be divided into three groups: one, those who have taken my permission to pay less than the prescribed rate. They are permitted to vote, but not to be elected themselves. Since they have been permitted to subscribe at lower than the minimum standard, they should pray that Allah may elevate them to the desirable level. When they reach that level, they would become eligible, not only to vote but also to be elected. Those who pay less without permission are not permitted even to vote. If they are irregular or pay less than the rate they will be considered in default.

Those who pay regularly but get behind because of some contingency, their affair is clear, the rule permits an accomodation for them. They

can be elected.

Sometimes people write to me that they used to regularly but now because of such and such problems they have been deprived of the opportunity. I respond to them that this is also a part of that calamity. If you are sick, we do not say that you got sick on purpose. But you can also not say that since you did not get sick on purpose, you should not feel the headache or back pain. The results of not paying the prescription will show their impact. The affairs of the Jama'at cannot be entrusted to you.

In line with these directions and keeping old in mind, elect those from among you who are righteous. If you decide in accordance with the criteria that I have laid down before you, in complete honesty, I am certain that Allah will stand in your support and will protect the Jama'at of the evil consequences of the mistakes you commit.

I close today's sermon with this advice and ask you pray especially for the Germany Jama'at. It is spreading fast and has a lot of very active members. It has excelled all other Jama'ats in Europe in this respect. Their responsibilities are increasing as the blessings of Allah are increasing. Remember them in your prayers. Ivory Coast also has a special significance. You will recall that I had conveyed my dream to you during Jalsa that The Jama'at will spread rapidly in Francophone African countries. Their past weaknesses would be made good. Ivory Coast leads the Francophone Jama'at in progress. They have the same Missionary. But all of a sudden results are showing. What they could not achieve in ten years is happening in weeks. Pray for Ivory Coast. As I told you it was the tradition of the Holy Prophet(saw) that when the newcomers were coming in great numbers that he used to pray: Glory be to Allah. O Allah thine is the praise. O Allah forgive me. Remember the newcomers in this prayer. Remember yourselves. Remember the Jamaata which are facing new responsibilities, May Allah enable us to shoulder the responsibilities which we have accepted only for His sake.

THE ISLAMIC VEIL

(Maha Dabbous)

(From the Review of Religions October, 1992)

(Continued from Page 19, June, 1995, The Ahmadiyya Gazette)

Thus the Quran has given the believers some additional guidelines in this respect. Concerning women, it does not only direct them to hide their outer beauty, but it also teaches them not to display their hidden beauty as well, so much so that we find that in the above mentioned verses, women are reminded to watch even their manner of walking and moving about. They should be careful with every aspect of their behaviour and actions. This is further elaborated in another place of the Holy Quran where Allah says:

O wives of the prophet you are not like any other woman if you are righteous. So be not soft in speech lest he in whose heart is a disease should feel tempted; and speak decent words.

And stay in your houses with dignity and display not your beauty like the displaying of the former days of ignorance and observe prayer and pay the Zakat and obey Allah and His Messenger. Surely Allah desires to remove from you all uncleanness, O members of the household, and purify you completely. (33:33-34)

Here the Quran has ended the commandments with the words:

Surely Allah desires to remove from you all uncleanness, O members of the household and purify you completely. This indicates that these teachings are completing the previous ones for the purpose of purifying the believing women. These verses address the women who have already taken the first of education their natural faculties and are now in the process of educating their moral state.

The verses address the wives of the Holy Prophet. But as the Holy Prophet is an exemplar for all Muslims, it is the custom of the Quran that what he is ordered to do is meant to be followed by all the other Muslims. In the same way his wives are taken as exemplars for all the

Muslim women. It is also interesting to notice here that the women are addressed in this verse as wives to draw their attention to the fact that, to reach this stage, they need to become housewives. The words *members of the household* added towards the end of the verses indicate that these directions are meant for the believing women who want to be counted among the members of the spiritual household of the Holy Prophet or, in other words, to be regarded as the believing women of a high spiritual status.

In these verses it is required from women to behave with dignity and talk in a formal manner when addressing men. This is another veil that should be observed between men and women. Islam discourages too much familiarity between the two sexes. This is intended to purify their thoughts and to protect women from slanderous tongues. It is clear that these teachings are meant for the well being of women and to remove any cause of inconvenience for them from its very roots.

The verses also encourage women to give their full attention to the discharge of their serious and important duties in the management of the household affairs and to looking after the children and bringing them up. It adds that this can be successfully achieved by observing the teachings of Islam and obeying God and His Messenger.

The real purpose of a woman staying in the house is explained in the verse that follows the previous verses where we read:

And remember what is rehearsed in your houses of the Signs of Allah and wisdom. Verily Allah is Subtle, All-Aware. (33:35)

This shows that the purpose of women staying in their houses is to enable them to make use of the spiritual provisions presented to them and to use them the best possible way to produce the best spiritual good for others.

A woman has the capacity of being a mother which means that she has the capacity of providing spiritual and physical nourishment. So the real aim of her staying in the house is to nourish spiritually the members of the family and to train the younger generation. The women represent the body of the community and the body is the mother of the soul. Therefore, the main duty of the women is to prepare the spiritual food and present it to the community. This is a great and sacred responsibility, which has been entrusted to women. To teach them how to discharge this great task, God has mentioned the example of the bee in the Holy Quran where we read:

And thy Lord revealed to the bee: 'Make thou houses in the hills and in the trees and in the trellises which they build.

Then eat of all manner of fruits, and follow the ways taught thee by thy Lord and which have been made easy for thee. 'There comes forth from their bellies a drink of varying hues. Therein is healing for mankind. Surely, in that is a Sign for a people who reflect. (16:69-70)

All praise belongs to Allah, the Gracious. He has created many things in the universe to teach human beings great points of wisdom. From the example of the bee, both men and women can learn many important lessons. In these verses God has given some directions to the bee, which in reality should be observed by human beings also, as hinted by the words:

Surely, in that is a Sign for a people who reflect.

God has directed the bee to find itself first a suitable house, then it should eat from the fruits or the nectar of the flowers and follow the paths that God has made easy for it, so that it can produce the drink or the honey which is described by the Holy Quran as: *Therein is healing for mankind.*

There is a strong similarity between the duties of a bee and the duties of a woman. In the life of a bee, we can see the picture of the true role of woman in society. First a woman should protect herself by belonging to a house. The spiritual house is the divine religion because it

provides the spiritual shelter to the person. So here the woman learns that she has to first search for the true divine religion and find it. Then she should eat from its fruits or, in other words, she should herself follow the teachings of this religion and reap the good results of doing this. When she will have successfully followed the straight path that leads to her Creator, she will have become a good example for others to follow and she will be able to give others the advice and guidance that can help them reach the same destination as herself and this is how she will be able to produce the drink that can cure others and guide them to this right path as well.

To enable women to discharge their great and sacred trust, God gave men the following orders:

O ye who believe! enter not the houses of the Prophet unless leave is granted to you for a meal, not waiting till it is cooked. But enter when you are invited, and when you have had your meal, disperse, without seeking to engage in talk. That causes inconvenience to the Prophet, and he feels shy of asking you to leave, but Allah is not shy of saying what is true. And when you ask them - the wives of the Prophet - for anything, ask them from behind a curtain. That is purer for your hearts and their hearts. And it behoves you not to cause inconvenience to the Messenger of Allah, nor that you should ever marry his wives after him. That indeed, is a monstrous thing in the sight of Allah. (33:54)

The apparent aim of this verse is to teach the Muslims some ethics and rules of conduct regarding their day to day life. But this verse also manifests the sanctity of the status of women in Islam. The wives of the Holy Prophet and his houses are mentioned in this verse as one and the same thing.

A house provides a person with shelter and lodging. It is also the dwelling where one finds peace, rest and food.

The houses which were mentioned in the previous verses were meant to provide shelter

but the houses mentioned in this verse are the houses which provide a dwelling for the people, where they get their nourishment and restore their strength. In both cases the spiritual house meant is Islam, the religion and the teachings of the Holy Prophet. His true followers can be described as his house because they have embodied in their own persons the teachings of his religion. The men among his true followers represent the house that provides shelter and the women represent the house that provides a dwelling. Again we can see that in this case also there is an undetachable relationship between men and women as they both together form the spiritual house of the Holy Prophet.

Forbidding the believers to marry the wives of the Holy Prophet after him, means, in addition to its literal meaning, that they should never mix the true teachings of his religion with any other new teachings of their own because his religion is the last and perfect religion. In this sense, the Holy Prophet (may the peace and blessings of God be upon him) is the last Prophet and his house is the last spiritual house to be constructed. In this sense also he is the seal of the Prophets because any prophet who might come to the world after him, must be from among the inhabitants of his spiritual house.

In this verse also we notice that in the commandments concerning the believing men, they are reminded of their responsibilities towards women. They must be attentive to women's progress because their own progress is linked to it.

So to some extent we can say that, in this respect, God has enjoined men to be in the service of women to protect them and help them attain a very high level of piety because on this depends their own advancement as well.

This is the true implication of the Quranic proclamation:

Men are guardians over women. (4:35)

The righteousness of the woman is a very important factor in the formation of an upright society. This is why Islam has secured her protection and made this manifest in her outer clothes.

The Holy Quran has summed up for us beautifully its teachings regarding the Islamic veil in the following verse:

O Prophet tell thy wives and thy daughters and the women of the believers, that they should pull down upon them their outer cloaks from their heads over their faces. That is more likely that they may thus be recognized and not molested. And Allah is Most Forgiving, Merciful (33:60)

In this verse God has given His commandment to all the believing women to clarify the fact that these orders must be obeyed by all Muslim women and not only by those who reached a certain stage of their spiritual development. The women of all ranks must obey this order.

As the aim of this commandment is the spiritual perfection of the soul, the garment mentioned here should not be taken as just a physical one.

Elsewhere in the Holy Quran we read:

O children of Adam, we have indeed sent down to you raiment to cover your nakedness and to be a means of adornment, but the raiment of righteousness - that is the best. That is the commandment of Allah, that they may remember. (7:27)

This verse applies to both men and women and it explains beautifully the true essence of the Islamic veil. It enjoins men and women to cover themselves with the garment of righteousness, which is described as the best garment. This means that the covering of the body signifies figuratively the covering of the nakedness of the soul and its protection from evil by becoming righteous in actions.

The Islamic veil of a woman is a symbol of her protection from the external dangers that can affect her moral and spiritual advancement. The real Islamic veil is more than just covering the physical body. It implies also drawing a virtual curtain upon herself to protect her from all the evil surroundings.

If a woman is still taking the first steps towards purifying herself, her veil will act as a protector from any external dangers that can hinder her progress. And when a woman reaches a high moral state, it will be in her interest, and she will desire to cover herself completely lest she should be harmed or injured in her feelings in any way and so that she can develop spiritually and reach even higher stations. Hence, the outer garment of the Muslim woman is a symbol of the protection of her inner state as well. Her veil is a manifestation of the divine attribute (Ghafour) which was mentioned at the end of the verse which dealt with the subject of the veil in general. Though the word is translated as Most Forgiving, its full meaning is, the One who forgives the previous sins and covers and protects a person from any weaknesses or shortcomings that might hinder his progress in the future. It is clear that this meaning matches what was mentioned earlier about the purpose behind the Islamic veil.

Yet in the same verse we find a mention of another divine attribute, Raheem which means Merciful.

God has created woman with the capacity of bearing her child in her womb to protect and nourish it until it becomes able to survive outside her body independently. And even then she continues to look after it and nourish it till it becomes an independent mature person. She has the capacity to do the same for humanity at large. She has the capacity of caring for others and nourishing them by presenting to them the best spiritual food that she prepares using the divine spiritual provisions.

As she encompasses her child in her womb, God encompasses her with His mercy. It is interesting here to notice that, in Arabic, the word womb is called *rehm* and the word merciful is *raheem*. They both originate from the same root *rahama*. This is a clear proof that the woman manifests in herself the divine attributes of mercy. As a reward for her great service to humanity, God Himself encompasses her and protects her with His mercy. Her outer garment is a symbol of this protection and mercy also.

Thus God has ordained these teachings

for the Muslim woman to observe, to manifest His love and care for her and to declare His protection and support for her while she carries out this sacred task of looking after the spiritual house of His beloved Messenger, the Holy Prophet of Islam. This explains the purpose behind the words: *that is more likely that they may thus be recognized and not molested* which means that the outer garment of the Muslim woman acts as a proclamation to the world that she is under the protection of the Lord of the universe, so nobody should dare cause any inconvenience to her.

God has created women with great capacities and abilities and it is up to the women themselves to make use of these great blessings in the proper way to fulfil the purpose of their creation.

According to Islam, a woman can go out as long as there is a legitimate necessity for her to do so. But her primary and principal duties are confined to her home and family which are as important and serious, if not more, as the vocations of men are. Her principal sphere of responsibilities is her house. A woman can prove her superiority inside her house. If a woman takes to man's vocations, neglecting her domestic duties as the mistress of the house, she will be seeking to defy nature and nature does not allow its laws to be defied with impunity.

Now when we look at the present day modern societies we will see a picture of women totally opposite to the picture recommended by the Holy Quran.

The majority of women have neglected their duties as housewives and started competing with men in all fields of life. They are taking part in all sorts of professions, shoulder to shoulder with them, doing the jobs that only men used to do in the past and taking responsibilities which nature did not prescribe for them. They wrongly believe that this is the way by which they can achieve their freedom and can then enjoy equity with men.

Women are mixing freely with men, vying with one another in attracting them. They find pleasure and pride in extracting their beauty. They are even competing with one another in displaying their beauty to the extent that it is a very common

thing today to see open beauty contests for women all round the world. They are treating their bodies as they are some kind of commodities available for display for anybody to look and gaze freely at.

They are not aware of the danger of their acts and the harm, injury and damage they are causing to themselves and to their society. They think that this is freedom but is it really so? What was thought to be the freedom of a woman turned out to be the very cause of her degradation and the destruction of her dignity and far from acquiring her freedom she was reduced to the degree of slavery. She became a slave to passions and carnal desires. With her own will, she made herself a slave for the pleasure of man.

If we look at those so called *free societies* today we will not find any trace of morality let alone spirituality. We will only see dissolution and depravity. A society with all the ills one can imagine. Broken marriages, illegitimate children, intentional abortions and unfaithfulness between married and even unmarried partners are only a few products of these societies. The easy availability of women for the pleasure of men has resulted in them being no longer desired by men and therefore we see more social evils like child abuse, homosexuality, drug addiction and crimes of rape and even murder for the sake of excitement.

It can be seen clearly that the first to suffer

from these social ailments are the women themselves who bear the greatest responsibility for this to happen.

This is what the Holy Quran warned them fourteen centuries ago. This is why God has put on women more responsibility than man in this respect, as they were the ones who will suffer more by disregarding these teachings of Islam.

The Islamic veil is not a disgrace or a hindrance for a woman in any way. On the contrary, it honours her and frees her from the obstacles that prevent her moral and spiritual advancement and thus it is the means of her deliverance from the sufferings and ills that she faces in modern day societies. In reality it embodies the Mercy of God on women.

If women in the world today can understand the real implication of the true teachings of Islam regarding the veil and if they know the benefits they can gain and the high stations they can attain by following these teachings, they will soon be wanting their freedom from their ill societies and they will be fighting for their rights to adopt the Veil, where they can secure their true freedom and where they can find real peace and tranquility, and where their honour and dignity lies. Only then, will they enjoy the real bliss of being encompassed by Divine Protection and the Mercy of their Creator.

12th MAJLIS-E-SHURA

(From the desk of Dr. Masoud A. Malik, General Secretary, USA, Jama'at)

The 12th Majlis-e-Shoora of 1995 was held on Friday - Sunday, April 28 - 30, 1995 in the basement of the Baitur Rahman Mosque. It was attended by 132 delegates from 30 Jamaats. Respected Ameer Sahib (M.M. AHMAD) opened the meeting with collective dua and in opening address referred to:

The successful inauguration of Baitur Rahman Mosque, built at the cost \$4.25 million, by Hazrat Khalifatul Mussieh the IV on October

14, 1994. It was attended by over 6000 including a large number of guests and dignitaries. Over 40 proclamations on the occasion were received from Mayors and city councils from various parts of USA.

He briefly referred to US Jamaat's progress:

i) The US Jamaat's budget has risen to three million dollars from less than half million dollars in 1982-83.

- ii) US is number one in Waqf-i-jadid chanda throughout the world after Pakistan.
- iii) Number of Mosques/mission houses have risen from 7 in 1982 to 29 in 1994.
- iv) Worldwide International Baits at least doubled to over 400,000 in 1994 from 200,000 in 1993.
- v) Satellite program has shifted into new gear with worldwide coverage of Hazoor's Friday sermons, question answer sessions and other addresses which is proving a powerful tool of Tabligh and Tarbiyat. Topics which need special attention by Shoora - the second most important institution after Khilafat - are, improvement in Tabligh efforts, implementation of Tarbiyat programs particularly for the young generation, preparation of MTA programs and collection of its budgeted chanda and construction of more Mosques and mission houses to meet growing needs and demands.

In the opening session General secretary presented minutes of the last Shoora, a report on status of implementation of Shoora decision and the annual report.

The agenda and different proposals were considered in depth by four committees as follows:

Tabligh Committee: With 19 members with Dr. Shahid Ahmad as chairman and Nasir Mahmood Malik Sahib as secretary.

Talim-o-Tarbiyat Committee: With 20 members with Dr. Muzzafar Ahmad Zafar as chairman and Dr. Khalil Mahmood Malik as secretary).

General Committee: With 24 members with Dr. Nasim Rahmatullah as chairman and Dr. Hakim Nasir as secretary.

Finance Committee: With 21 members with Dr. Ahsan Zafar as chairman and Zaheer Bajwa as secretary. This committee also considered the next year's budget presented by Malik Mubarik Ahmad, National Finance Secretary.

The four committees deliberate through

late at night on Friday and presented their set of recommendations which were discussed by Shoora members at length in Saturday's sessions. The committees' recommendations were adopted with some modifications. The recommendations have been submitted to Hazoor and on approval and directions by Hazrat Khalifatul Masih will be communicated to Jamaat for implementation in the period ahead.

In the Sunday session elections of the National Majlis-e-Aamla were held for submission to Hazrat Khalifatul Masih's approval and directions.

In the different sessions of the Shoora Respected Ameer Sahib was assisted by Brother Muzzafar Ahmad Zafar and Dr. Ahsan Zafar, Naib Ameer, in the conduct of the Shoora business.

In his concluding remarks Respected Ameer Sahib briefly mentioned the tremendous progress Ahmadiyyat made throughout the world despite desperate opposition even from powerful Governments, it is due to Allah's Mercy and Grace and sacrifices of our elders, The Promised Messiah's prophecy

میں آری تبلیغ کو زمین کے کناروں تک پہنچاؤ لگا

has been fulfilled and being fulfilled everyday. Ameer Sahib further reminded all the elected officials that we are all here to serve the community with humility and not to boss them around. We all should work in the spirit of

سید القوم خادِمُہم

We cannot and should not make our office a launching pad for our ego, we should all work for the pleasure of Allah and not for personal glory, we should faithfully follow the guidance and direction of Hazrat Khalifatul Masih and our work should be a source of pleasure and satisfaction to him, and lighten his heavy burden. We should work with zeal and devotion living up to our pledge

جہی زمین کو دنیا پر مقدم رکھو

I will place my faith above all worldly pursuits.

The proceedings of shoora concluded with collective dua.

Muslim Television Ahmadiyya North America's Monthly Program for August 1995

8-11 PM (ET) On Satellite Galaxy VII (Ku) 91° West

Tr. 10, Frequency - 11900MHz, StarTrak 200 Video I.F. Setting of 146+-, Pol-Vertical

Main Audio -- 6.50 MHz English Translation (if Main Audio not English) -- 7.02 MHz

August 1, Tuesday
Recitation of the Holy Qur'an
Meet Our Friends by MTA Canada
MTA - A Blessing of the Benevolent by Munir Ahmad Chaudhary at Jalsa Salana Canada, June 30, 1995
Homoeopathy Class #36
MTA News
Medical Matters - First Aid (Part 1)
August 2, Wednesday
Recitation of the Holy Qur'an
Opening Ceremony of Al-Sadiq Mosque, Chicago, USA (Oct. 94)
Holy Qur'an Class
MTA News
Opening Address by Ameer Sahib USA at Jalsa Salana USA on June 23, 1995 (Replay)
August 3, Thursday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #23-2
Persecution of Religious Communities by Maulana Mubarak Ahmad Nazir at Jalsa Salana Canada, June 30, 1995
Holy Qur'an Class
MTA News
Food For Thought (Part 13)
August 4, Friday
<i>Friday Sermon at 1-2 PM (ET)</i>
Recitation of the Holy Qur'an
TBA
Children's Special from MTA Pakistan
Friday Sermon (Replay)
MTA News
Hadhrat Abu Bakr (RA)
August 5, Saturday
Recitation of the Holy Qur'an
Children's Corner
Question & Answer Session with Hadhrat Khalifat-ul-Masih IV on May 27, 1995 in Germany (Part 1)
MTA News
Meet Our Friends by MTA Canada
August 6, Sunday
Recitation of the Holy Qur'an
Ahmadiyyat: The Renaissance of Islam by Dr. Ijaz Qamar at Jalsa Salana Canada, June 30, 1995
A Speech by Maulana Ataullah Kaleem Sahib (Part 1)

Friday Sermon (Replay - Aug 4)
MTA News
Al Maida - Cooking Lessons
August 7, Monday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #24-1
Pioneers of Lajna - Hadhrat Umi Tahir, Maryam Siddiqua Sahiba
Homoeopathy Class #37
MTA News
TechTalk (Part 15)
August 8, Tuesday
Recitation of the Holy Qur'an
Meet Our Friends by MTA Canada
Glorious Examples from Life of Hadhrat Abu Bakr by Maulana Mohammad Islam Tariq at Jalsa Canada, July 1, 1995
Homoeopathy Class #38
MTA News
Medical Matters - First Aid (Part 2)
August 9, Wednesday
Recitation of the Holy Qur'an
Q/A Session with Hadhrat Malik Saifur-Rahman, Former Mufti-e-Silsila Ahmadiyya
Holy Qur'an Class
MTA News
Closing Address by Ameer Sahib USA at Jalsa Salana USA, June 25, 1995 (Replay)
August 10, Thursday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #24-2
TBA
Holy Qur'an Class
MTA News
Food For Thought (Part 14)
August 11, Friday
<i>Friday Sermon at 1-2 PM (ET)</i>
Recitation of the Holy Qur'an
TBA
A Short Visit to Switzerland by Huzoor
Friday Sermon (Replay)
MTA News
MTA Special - Interview of Dr. Abdur Rasheed, Survivor-Incident of Shab Qadar, Pakistan
August 12, Saturday
Recitation of the Holy Qur'an

Children's Corner
Question & Answer Session with Hadhrat Khalifat-ul-Masih IV on May 27, 1995 in Germany (Part 2)
MTA News
Meet Our Friends by MTA Canada
August 13, Sunday
Recitation of the Holy Qur'an
Zikr-e-Habib by Maulana Mohammad Ashraf Arif at Jalsa Salana Canada, July 1, 1995
A Speech by Maulana Ataullah Kaleem Sahib (Part 2)
Friday Sermon (Replay - Aug 11)
MTA News
Al Maida - Cooking Lessons
August 14, Monday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #25-1
How Yugoslavia Was Created - Int. of Dr. Grier by Mujeebur Rahman Sahib, Advocate, Pakistan Supreme Court
Homoeopathy Class #39
MTA News
TechTalk (Part 16)
August 15, Tuesday
Recitation of the Holy Qur'an
Meet Our Friends by MTA Canada
A Companion of the Promised Messiah (a.s.) by Sheikh Abdul Hadi at Jalsa Salana Canada, July 1, 1995
Homoeopathy Class #40
MTA News
Medical Matters - First Aid (Part 3)
August 16, Wednesday
Recitation of the Holy Qur'an
Documentary - Majlise Nabina & Khilafat Library, Rabwah
Holy Qur'an Class
MTA News
Opening Address by Ameer Sahib Canada at Jalsa Salana Canada, June 30, 1995 (Replay)
August 17, Thursday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #25-2
"I am Looking For You!" by Dr. Mohyuddin Mirza at Jalsa Canada, July 1, 1995
Holy Qur'an Class

MTA News
Food For Thought (Part 15)
August 18, Friday
Friday Sermon at 1-2 PM (ET)
Recitation of the Holy Qur'an
TBA
A Visit to London by Hadhrat Khalifatul Masih III
Friday Sermon (Replay)
MTA News
MTA Special - Documentary - Martyrdom of Ch. Riaz Ahmad of Mardan
August 19, Saturday
Recitation of the Holy Qur'an
Children's Corner
Question & Answer Session with Hadhrat Khalifat-ul-Masih IV on June 25, 1995 in London (Part 1)
MTA News
Meet Our Friends by MTA Canada
August 20, Sunday
Recitation of the Holy Qur'an
The Illusive Peace of Mind by Mr. Ata'ul Wahid at Jalsa Canada, July 1, 1995
Da'wat Ilallah by Maulana Sultan Mahmood Anwar Sahib
Friday Sermon (Replay - Aug 18)
MTA News
Al Maida - Cooking Lessons
August 21, Monday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #26-1
Chinese Circus
Homoeopathy Class #41
MTA News
TechTalk (Part 17)
August 22, Tuesday
Recitation of the Holy Qur'an
Meet Our Friends by MTA Canada
Propagation of the Word of God by Dr.

Saleemur Rahman at Jalsa Canada, July 1, 1995
Homoeopathy Class #42
MTA News
Medical Matters - First Aid (Part 4)
August 23, Wednesday
Recitation of the Holy Qur'an
Interview with Mr. Pierre Chartier, Lib on the Persecution of Ahmadis
Holy Qur'an Class
MTA News
Contributions of Muslim Spain towards the Renaissance by Mohammad Khan at Jalsa Salana Canada, July 2, 1995
August 24, Thursday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #26-2
Islam & the Fundamental Principles of Science by Dr. Waseem Sayed at Jalsa Salana Canada, July 2, 1995
Holy Qur'an Class
MTA News
Food For Thought (Part 16)
August 25, Friday
Friday Sermon at 1-2 PM (ET)
Recitation of the Holy Qur'an
TBA
Friday Sermon of Hadhrat Khalifatul Masih II on Dec. 26, 1952
Friday Sermon (Replay)
MTA News
TBA
August 26, Saturday
Recitation of the Holy Qur'an
Children's Corner
Question & Answer Session with Hadhrat Khalifat-ul-Masih IV on June 25, 1995 in London (Part 2)
MTA News
Meet Our Friends by MTA Canada
August 27, Sunday
Recitation of the Holy Qur'an

Crisis of Morality in the West and Islam by Dr. Muzaffer A. Zafr at Jalsa Salana Canada, July 2, 1995
Friday Sermon (Replay - Aug 25)
MTA News
Al Maida - Cooking Lessons
August 28, Monday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #27-1
Services of Ch. Fateh Muhammad Sial & Ch. Muhammad Zafrullah Khan
Homoeopathy Class #43
MTA News
TechTalk (Part 18)
August 29, Tuesday
Recitation of the Holy Qur'an
Meet Our Friends by MTA Canada
Qasida by Adil bin Sad with English Translation by Kaleem Ahmad at Jalsa Salana Canada, July 2, 1995
Homoeopathy Class #44
MTA News
Medical Matters - First Aid (Part 5)
August 30, Wednesday
Recitation of the Holy Qur'an
Closing Address by Ameer Sahib Canada at Jalsa Salana Canada, July 2, 1995 (Replay)
Holy Qur'an Class
MTA News
TBA
August 31, Thursday
Recitation of the Holy Qur'an
Learning Languages with Huzoor #28-2
TBA
Holy Qur'an Class
MTA News
Food For Thought (Part 17)

* The Holy Qur'an & Homoeopathy Classes and Replays of Friday Sermon will be at ~9:00 PM (ET). MTA International News will be at ~10:00 PM (ET). TBA-To Be Announced. *Programs may change without notice.*

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THE STUDENT DESK

Organizer: Imran A. Chaudhry

This month: Homeopathy

Samuel Hahnemann (1753-1843), a German physician and chemist, is regarded as the Founder of Homeopathy. The term homeopathy is derived from two Greek words homois and pathos, meaning "similar sickness." In the early nineteenth century, the practice developed in reaction to the measures used to treat disease by orthodox medicine. Common place practices included bloodletting, induced vomiting, intestinal purging and the administration of massive doses of poorly understood drugs. Hahnemann started experimenting on himself with naturally occurring substances. Among the first medicines he used was cinchona, also known as Peruvian bark, a natural source of quinine, used in the treatment of malaria. He took quinine when he was healthy, and subsequently developed fever, chills, thirst, and a throbbing headache - all symptoms of malaria. From this, Hahnemann concluded that the effectiveness of quinine in the treatment of malaria came from its ability to cause symptoms similar to those of the disease.

Experimentation with other substances led Hahnemann to proposing the theory, "The Law of Similars," or "like cures." The basic idea was that a substance that produces certain symptoms in a healthy individual can cure a sick person who shows the same symptoms.

Hahnemann used very small doses because he found that larger ones produced a host of side effects. He found that through "potentization," a pharmacologic process of serial dilutions (a substance is diluted with distilled water, then vigorously shaken, then distilled and shaken a number of times more), he could preserve the healing qualities of a medication and limit the potential side effects. Much to his surprise, he also found that this process increased the strength of the medication and its duration of effect. He called this phenomenon, "The Law of Infinitesimals."

Homeopaths observe many differences in philosophy and practice between their treatment and conventional, or orthodox medicine. Proponents of homeopathy consider theirs to be the holistic approach since they believe illness is not localized in one organ, but instead involves the entire person - both body and mind. They also point out that whereas conventional physicians try to suppress symptoms by prescribing drugs, homeopaths see symptoms as positive signs, evidence that the body is trying to defend itself from an underlying disease. In fact, they say, homeopathic drugs may sometimes temporarily aggravate symptoms as they stimulate the body's self healing mechanism.

Homeopaths learned which remedies to prescribe through a process of drug trials, called "provings," in which doses were given to healthy persons and their reactions were studied. This information is compiled in "materia medica," encyclopedias of homeopathic drug effects, and "repertories," books that list symptoms and the drugs that have been shown to cause and cure them. While homeopaths rely on these books as guidelines, they emphasize that each individual is unique: remedies must always be tailored to individual needs.

Finally, there are over 2000 homeopathic remedies in use, all derived from various plant, mineral, animal, or chemical sources. These substances are then highly diluted and taken in the form of tablets, granules, liquids, or ointments. Some examples of homeopathic medicines are marigold flowers, onions, calcium carbonate derived from oyster shells, graphite (a gray mineral that is commonly used in lead pencils), sepia (the inky fluid from cuttle fish), snake venom, and honey bee extract. Though some of these substances may appear dangerous, the doses used are so diluted that they are widely recognized as safe.

ANNOUNCEMENT

(From the desk of Mr. Hadi Ali Chaudhry, Add. Wakilut Tabshir, London.)

It has been noticed that many Ahmadiis writing personal letters or even reports to Hadhrat Khalifatul Massih IV (Ayyadahullahu Ta'ala binasrihil 'aziz) forget to write their full name and address on the letter. This makes the sending of replies to those Ahmadiis a difficult task indeed. Sometimes, it is not even known which country the person had written from.

In view of the above, you are kindly requested to inform all members of your Jama'at to clearly write (1) their name (2) their full address & (3) the date, not only on the envelope but more importantly on the letter itself.