

THE

# Ahmadiyya Gazette

إِنَّا الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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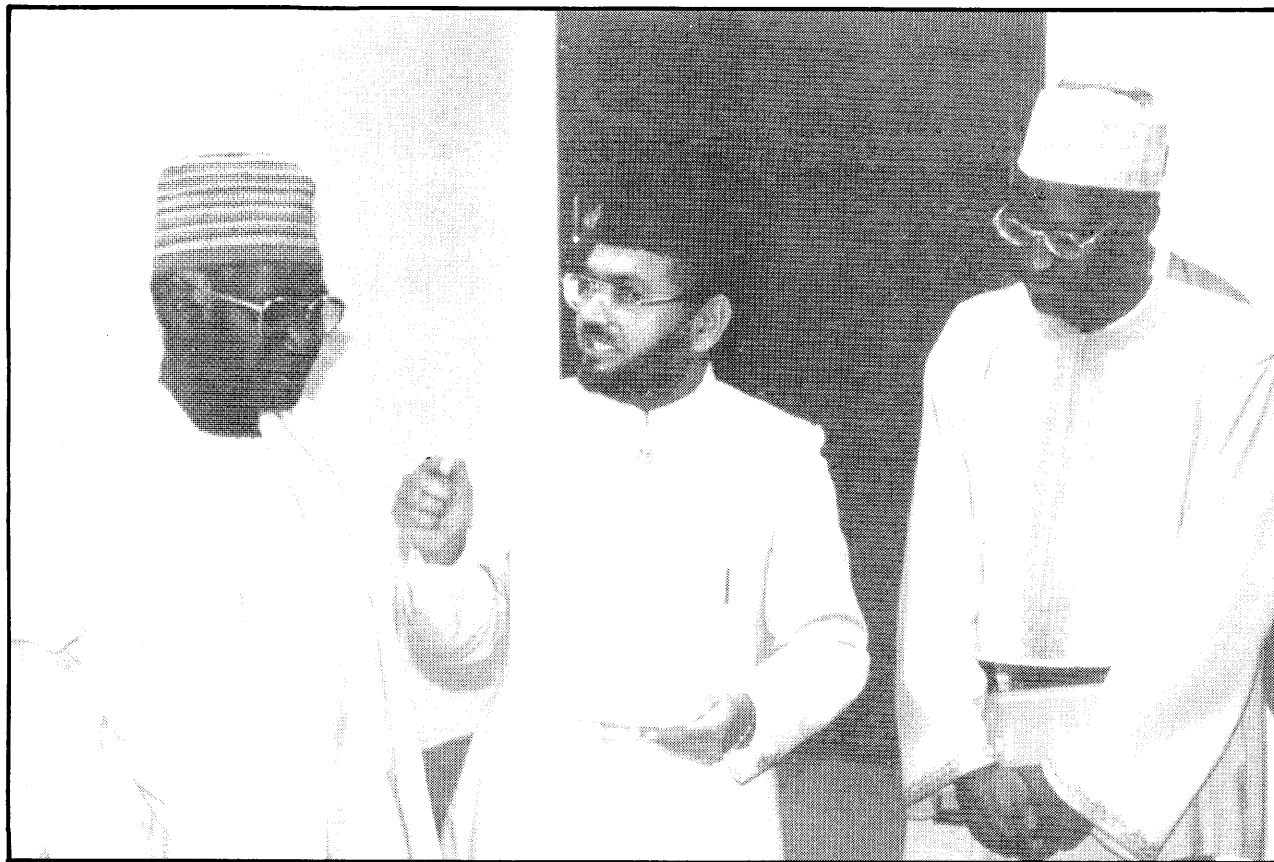
APRIL / MAY, 1995

USA

So, therefore, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established Divine practice.

You should not, therefore, grieve over what I have told you, nor should let yourselves be heart broken, for you are destined to see the second manifestation of God's power as well, and the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the day of *Qiyamah*. And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as has been Allah's promise in *Baraheen-i-Ahmadiyya*, a promise which is not for me personally, but for you. For has not Allah said that He would vouchsafe power and dominance to my followers.

(*The Will*, pg.6)



From left to right: His Excellency Ambassador Zubair Kazaure, Missionary Shamshad A. Nasir and Assistant Ambassador of Nigeria for UNO

Both Honorable guests received *The Short Commentary of the Holy Quran* and *The Philosophy of the Teachings of Islam* from Missionary Shamshad A. Nasir.

Missionary Shamshad A. Nasir received a letter of thanks from Prof. I. A. Gambari, Ambassador/Permanent Representative of Nigeria to the UNO. In his letter, after Assalamo Alaikum, he writes:

I write to express my gratitude to you and to the Ahmadiyya Movement in Islam, South Region, for the wonderful gift you sent to me through my Assistant. It is my prayer that Allah may reward you for this and all the endeavors you have been undertaking in the service of Islam.

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## KHILAFAT IN THE HOLY QURAN

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

"And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. (24:57)

"Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort." (24:58)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ  
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ  
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ  
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا  
مُجْرِمِينَ فِي الْأَرْضِ وَمَا لَهُمْ النَّارُ وَلَيْسَ الْبَصِيرُ ﴿٥٨﴾

The above verses deal with one of the most vital Islamic principles. The *Sura* under comment enjoys this distinction that in no other *Sura* has so much light been shed from the point of view of Islam on so many important moral, social and political problems as in this *Sura*. While the preceding few *Suras* dealt with the great and triumphant future of Islam, this *Sura* tells us how the promised bright future of Islam will take a material shape. Whereas in verse 36 of this *Sura* an implied reference was made to *Khilafat* which was to be the main instrument for establishment of the spiritual and political hegemony of Islam, the present verse deals with the subject of *Khilafat* in clear and unmistakable terms. The preceding few verses, i.e., vv. 52-55, however, serve as a prelude to its introduction. In these verses emphasis is repeatedly laid on obedience to Allah and His Messenger. This emphasis implies a hint to the status and position of the *Khalifa* in Islam. Being the Successor of a Prophet he must be given unconditional obedience.

The present verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of *Khilafat* will take a palpable form in the person of certain individuals who will be the Prophet's Successors and the representatives of the whole nation. They will be, as it were, *Khilafat* personified. The verse further says that the fulfilment of this promise will depend on the Muslims' observing the Prayer and giving the *Zakat* and on their obeying the Messenger of God in all religious and temporal matters concerning the nation. When they will have fulfilled these conditions, the boon of *Khilafat* will be bestowed upon them and they will be made the leaders of nations; their state of fear will give place to a condition of safety and security, Islam will reign supreme in the world, and above all the Oneness and Unity of God – the real purpose and object of Islam – will become firmly established.

The promise of the establishment of *Khilafat*

is clear and unmistakable. As the Holy Prophet is now humanity's sole guide for all time, his *Khilafat* must continue to exist in one form or another in the world till the end of time, all other *Khilafats* having ceased to exist. This is among many others the Holy Prophet's distinct superiority over all other Prophets and Messengers of God. Our age has witnessed his greatest spiritual *Khalifa* in the person of Ahmad, the Promised Messiah.

The Quran has mentioned three kinds of *Khalifas*:

(1) *Khalifas*, who are Prophets such as Adam and David. About Adam God says in the Quran, "*I am about to place a vicegerent in the earth*" (2:31) and about David He says: "*O David, We have made thee a vicegerent in the earth*" (38:27).

(2) Prophets who are the *Khalifas* of another and a greater Prophet such as the Israelite Prophets who all were the *Khalifas* of Moses. About them the Quran says: "*We have sent down the Torah wherein was guidance and light. By it did the Prophets who were obedient to Us judge for the Jews*" (5:45).

(3) Non-Prophet *Khalifas* of a Prophet, with or without temporal powers, such as godly people learned in the Law. Their mission is to protect and preserve the law from being tampered with (5:45).

Briefly, the verse under comment covers all these categories of *Khalifas*, viz., the rightly guided *Khalifas* of the Holy Prophet, the Promised Messiah, his Successors and the spiritual Reformers or *Mujaddids*. As the above verse says, their mission is to protect the Law and to bring back "the erring flock into the Master's fold." The special marks and characteristics of these *Khalifas* are:

(a) They are appointed *Khalifas* through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their *Khalifas*.

(b) the religion which their mission is to serve becomes firmly established through their prayers and missionary efforts.

(c) they enjoy equanimity and peace of mind amidst hardships, privations or persecution which nothing can disturb; and

(d) they worship God alone, i.e., in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.

The verse may also be regarded as embodying a prophecy which was made at a time when Islam was very weak and idols were being worshipped throughout Arabia and the Muslims being small in number feared for their very lives, and yet in the course of only a generation the prophecy was literally fulfilled. Idolatry disappeared from Arabia and Islam became firmly established not only in Arabia but also reigned supreme in the whole world and the followers of the Holy Prophet, erstwhile regarded as the dregs and scum of humanity, became the leaders and teachers of nations.

The words, "Whosoever is ungrateful after that, they will be the rebellious," signify that *Khilafat* is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of *Khilafat* by giving unstinted support and obedience to their *Khalifas* they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves.

Verse 57 describes the three essential conditions on the fulfilment of which depends the fulfilment of the Divine promise about the establishment of *Khilafat*.

Verse 58 purports to say that the kingdom and dominion of the world will be bestowed upon the followers of Islam and they will become the leaders and teachers of mankind. It is God's plan and His decree and no one can frustrate Divine decree. All efforts on the part of the enemies of truth to alter this inviolable Divine decree will end in failure. As long as *Khilafat* will endure among Muslims as an active force Muslims will march from success to success. From the 5 volume Holy Quran Volume 4, pages 1869-1871.

## PROPHECY OF THE HOLY PROPHET MUHAMMAD

(Peace and Blessings of Allah be upon Him)

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونَ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ  
مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ ثُمَّ تَكُونَ مُلْكًا عَاقِبًا تَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ  
تَعَالَى ثُمَّ تَكُونَ مُلْكًا جَبَرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونَ خِلَافَةً  
عَلَى مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ - (مسند احمد جلد ٥ صفحہ ٢٠٢)

O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood (as if it is a supplement to it). After a short time, this Khilafat would also come to an end. Then rulers who cut (are cruel to people) will replace them. After a short time this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilafat on the pattern of prophethood would re-emerge. After saying this the Holy Prophet (peace and blessings of Allah be upon him) did not add any further comments.

## KHILAFAT - THE SECOND MANIFESTATION OF GOD

(Sacred Sayings of the Promised Messiah, peace be upon him)

It is the practice of God Almighty, and since He created man on this earth, He has been demonstrating this practice, that He helps His messengers and grants them ascendancy. He has said: "*kataballaho la' aghlebanna ana wa rosolee*"

*Allah has decreed: 'Most surely I will prevail, I and My Messengers'. Verily, Allah is Powerful, Mighty. (58:22).*

Here *prevail* means as it is the intention of messengers and prophets that God's word must be established on earth and no one should be able to fight it, thus God manifests their truth with His mighty signs. The truth which they want to disseminate in the world, He sows its seed with their hands. But He does not accomplish it through them. Rather He causes them to die at a time when there is the fear of their collapse. Thus He gives his enemies a chance to laugh, jeer, ridicule and scorn. When they have done this, then He shows His hand of might and brings about grounds with which the goals that were a little unfinished reach their zenith. Thus He manifests two kinds of power:

1. He shows His hand of might through the

prophets.

2. Secondly at the time of the demise of the prophet when difficulties mount and the enemy is in full might and thinks that they (the followers of the prophet) are in a disarray and is sure that now this community will be destroyed. Even some within the community become hesitant and their backs are broken and some unfortunates among them even apostatize, then God manifests His strong hand of might and sustains the collapsing community. Thus he who shows patience till the end, watches this divine miracle.

You should therefore, neither grieve over what I have told you (that the hour of my demise is nigh) nor should you be heart-broken for it is mandatory that you see God's second manifestation. The coming of that manifestation is a lot better for you because it is eternal whose succession will not terminate till the end of days. This manifestation will not come till I depart. When I go, Allah will send to you the second manifestation and it will stay with you forever.

(*al-Wasiyyat* pp. 6-7)

## FIRST TEN YEARS AS KHALIFATUL MASIH IV

(Aftab Ahmad Khan)

(Reprinted from *The Review of Religions*, November 1992)

Just over ten years ago – to be precise, on Thursday, the 10th of June, 1982, the atmosphere in the Mubarak Mosque, Rabwah, Pakistan, was highly charged and visibly emotional. Hundreds of Ahmadi Muslims within the mosque and thousands outside its premises were in a state of shock and grief at the death of Hazrat Mirza Nasir Ahmad, Khalifatul Masih III. While reconciled to the Will of God, they were also seeking divine guidance in the election of a successor who would provide solace, support and strength to the Community at a critical time. At this historic occasion, Hazrat Mirza Tahir Ahmad was elected, though formally through the electoral process of the Constitution of the Community, but in reality led by Allah's hand as Hazrat Khalifatul Masih IV.

The very first words spoken by the new Khalifatul Masih (Spiritual Leader of Ahmadi Muslims) were to seek Allah's blessings and grace in fulfilling the responsibilities placed on his shoulders. Immediately, after the initial oath of allegiance was taken by the members of the Electoral Body, Hazrat Khalifatul Masih gave a brief and moving address. He pledged to uphold and serve the institution of Khilafat which represents the most essential and basic tenet of Islam, viz, the concept of Unity of God. The second point that he made was to warn of the impending difficulties and afflictions which would require supreme courage and sacrifice on the part of the members of the Ahmadiyya Community.

The last ten years bear witness to the fulfillment of both the promise and the prediction made by Hazrat Mirza Tahir Ahmad on his accession to the exalted office of Khalifatul Masih IV. I shall try to present only the salient features of the first ten years of his Khilafat as sign posts towards a grand design of profound significance not only for the Ahmadiyya Community but for the whole world of Islam.

Khilafat is a divine institution. Each Khalifa is unique in his personality, style and approach and plays an appointed role in the scheme ordained by God. Khalifatul Masih IV was elected to the office at the threshold of the beginning of the 15th century of Islam and second century of the Ahmadiyya Community. Momentous events had been predicted for this time of history and unprecedented developments have indeed taken place in the world. The political and territorial map of the world has undergone a dramatic change.

The bi-polar world in which two super-powers dictated the affairs no longer exists. The vast Communist empire has crumbled and territorial boundaries in East Europe are being re-drawn on ethnic and linguistic basis. The Gulf War has shattered the already fragile unity and stability of the Middle East.

The poor of the Third world are poorer than before, unable to prevent the outflow of their precious resources. Though gloating over their political and strategic successes, the Western world is in no better shape or spirit. The economic recession and social disorder have eroded the self-confidence of Western society which openly admits its inability to solve its own problems which encompass such diverse subjects as the scourge of AIDS, rise of racialism, growing urban decay and threat of ecological disasters.

In this dark reality of desolation and despair, the Ahmadiyya Community presents an extraordinary sight of a success story of values. They have no power but are not powerless. They have no state of their own but their influence and strength is felt by state governments. While the rest of the world of Islam is in a state of disarray and paralysis, the Ahmadiyya sect in Islam is a dynamic force representing the renaissance and re-discovery of Islam.

The secret of this success lies, on the one hand, on the leadership and inspiration provided by Hazrat Khalifatul Masih IV and on the other hand in the unqualified loyalty and fidelity of the members of the Community to the commands of their spiritual leader. This is the true meaning of the statement that the hearts of Khalifatul Masih IV and those of his followers beat in complete unison.

Hazrat Khalifatul Masih IV gives so much affection, care and consideration to each and every Ahmadi man, woman and child that he must be considered as the heart of the entire Community. This is the cornerstone of the strength and power of the institution of Khilafat which encountered the most severe external threat at the very outset of Khalifatul Masih IV taking office.

The Ahmadiyya Community had been accustomed to opposition and hostility, both positive and active, from its very inception. Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Community was persecuted for challenging false beliefs and for defending Islam and the Holy Prophet Muhammad, peace and blessings of God be upon him, against the onslaught of their enemies.

The Ahrar agitations of 1950s in Pakistan were political manifestations of religious fanaticism aiming to overwhelm the Ahmadiyya Community through street violence. These attempts were defeated by the courage and farsightedness of Hazrat Khalifatul Masih II. The 1974 Constitutional Amendment declaring Ahmadis as non-Muslims was an unprecedented intervention by the Government of Pakistan which not only disenfranchised Ahmadis but opened the flood gates of religious intolerance and persecution. This crisis was successfully overcome by the sagacity of Hazrat Khalifatul Masih III.

Ultimately, it was the ordinance XX of 1984 - only two years after the accession of Hazrat Khalifatul Masih IV, which was intended to be the fatal blow to Ahmadiyyat because it was directed at the very soul and existence of the institution of Khilafat. Once again, the designs of the enemy

were thwarted by Allah's Will directing Hazrat Khalifatul Masih IV to leave Pakistan on temporary migration which is not uncommon amongst persecuted religious leaders.

Those of us who were fortunate to receive him in London at the end of April, 1984 did not fail to notice his agony at leaving the peace and tranquillity of his home in Rabwah for the sake of the cherished institution of Khilafat which he had pledged to preserve and uphold. What distressed him even more was the idea that he will not be present physically by the side of Ahmadis who are being persecuted and incarcerated in Pakistan. In spirit, though, he has always remained with them. He cares for them, remembers them in his prayers and raises their morale and spirits in every possible way. He urges them not to despair:

*Wait with patience for a moment or two, my friends - this affliction of utter darkness and oppression will pass. The raging storm will be turned back by the force of the lamentations of the righteous and this miserable state of affairs will change.*

Hazrat Khalifatul Masih has repeated and forcefully reiterated that God will not abandon the righteous and the enemy will never triumph. In the first Friday sermon after his arrival in London, he declared,

*"If anyone has any designs of annihilating the Ahmadiyya Community, I wish to make it clear to all, beyond any shadow of doubt, that this would be an impossible task. Powerful people have made such attempts in the past and Allah has destroyed even their traces and demolished them completely."*

While the Pakistan government under General Ziaul Haq stepped up its anti-Ahmadiyya campaign, publicly pledging to exterminate Ahmadiyyat, Hazrat Khalifatul Masih IV resorted to the most potent weapon of prayer - regular, earnest heartfelt prayers to seek Allah's help in fighting the menace.

When the Zia regime refused to heed the warning and passed the limit by closing down Ahmadiyya mosques and defiling the *kalima* (declaration of faith), Hazrat Khalifaatul Masih IV declared in his sermons of 27 May and 3 June, 1988 that since a critical and decisive stage had been reached in the persecution of Ahmadis and the entire government machinery was geared to destroy the Community, he was left with no choice but to resort to the Islamic institution of *Mubahala* - invoking the curse of Allah on the wilful wrong-doer and liar.

The challenge was issued on 10th June, 1988 to all the known enemies of Ahmadiyyat - General Zia heading the list. Two months later, General Zia was killed in an unexplained air crash and even his remains could not be traced. There could have been no clearer sign of Allah's protection and support for Ahmadiyyat and of the divine wrath for those who attempt to damage or destroy it. This does not mean that the trials and tribulations of the Ahmadiyya Community are over. Far from it. It is the fate of true believers to suffer and offer sacrifice for the sake of truth.

Hazrat Khalifatul Masih IV has said that Ahmadis should understand that *it is our lot to offer superhuman sacrifices and shed our blood in many countries*. In recent years Ahmadi blood has also been shed in other countries besides Pakistan. The attempt to destroy Ahmadiyyat is not the monopoly of mullahs (Muslim priests) of Pakistan but some international vested interests also find Ahmadiyyat a stumbling block. However, there has been no shortage of clear signs of Allah's mercy and support in so many ways, to relieve and recompense the sufferings and tragedies experienced by the members of the Ahmadiyya Community.

Hazrat Khalifatul Masih's stay outside Pakistan has been a milestone in the hundred year history of Ahmadiyyat. It has opened vast vistas of preaching activities throughout the world and resulted in the internationalisation and consolidation of the Ahmadiyya Community in the true sense of the word. Though Khalifatul Masih IV has direct relationship with every Ahmadi and he

is the focal point of all the branches of the Community, physical distances and geographical barriers impose practical limitations on the accessibility of Khalifatul Masih IV to all the members of the Community.

Since his move to London, his contacts with outside branches have become closer, supervision has become easier and co-ordination more effective. This has enormously helped the overall organizational integration and administrative efficiency of the Community due to the direct involvement of Hazrat Khalifatul Masih IV in their activities. For example, there has been a remarkable improvement in the performance of the auxiliary organizations, viz, Ansarullah, Khuddamul Ahmadiyya and Lajna Imaillah ever since they came under his direct supervision.

He has been able to undertake regular tours of branches all over the world. This has enabled him to meet the members of the Community, particularly the younger generation, who have gained enormously from personal contacts with him. From the view point of Tarbiyyat (spiritual training) they could not have a more beneficial experience. These visits have also provided most valuable opportunities for leaders of governments, political parties and the information media, to meet him and gain first hand knowledge about the Community and also to exchange views on political, economic and social problems of the day.

Hazrat Khalifatul Masih II had played a vital role in the political and social life of undivided India and then of Pakistan. Hazrat Khalifatul Masih III extended his personal interests to Europe and Africa. In the last eight years, the personality of Hazrat Khalifatul Masih IV has assumed truly international dimension because of his well considered views on contemporary issues of the world which are noted by political leaders of various shades.

During his visits to Asian, African and Latin American countries, his strong advocacy of economic self-reliance and mutually harmonious relationships has struck sympathetic chords in the developing countries. He has been equally forceful



in urging materialistic nations of the West to apply moral standards and principles and exercise justice and equity in dealing with the less developed countries.

He has come out openly against excessive spending on procurement of weapons of mass destruction at the cost of ignoring the welfare of the common man. His stand on the Salman Rushdie affair based on the teachings of Islam, is appreciated by people of common-sense and goodwill. He believes in strict moral conduct in politics as well as diplomacy. In his view, right means alone can achieve desirable ends.

His sermons on the Gulf War are a masterpiece of political analysis and strategic assessment of the crisis in the Middle East and the failure of the UN and the need for a new International Order. He is particularly distressed at the plight of the Muslim states and continues to urge them to revert to the pristine teachings of Islam and the code of conduct prescribed by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. While the Muslim states are engaged in winning the favors of enemies of Islam, he stands alone in the fight for the defense of Islam.

If I were to be asked to name the most important contribution of Hazrat Khalifatul Masih IV towards the spiritual uplift and moral education of the Ahmadiyya Community, I would without any hesitation refer to the consciousness that he has created in the mind of every Ahmadi to be a *Dai Ilallah* (caller to God). His prescription for all the ills of mankind is to regenerate spiritual values by seeking nearness to God. In a sermon on 14th July, 1983, he said: *We can resolve our problems and relieve our distress by inviting others to Allah.* In an earlier sermon on 12th August 1982, he said:

*"The fire of calling people to God has been lit in my heart by Allah and the flame that is burning in thousands of hearts should not be allowed to extinguish. For the sake of the One and only God, this should not be allowed to happen. You must protect this holy trust.*

*I swear by Almighty Allah and assure you that if you guard this source of light, then Allah will not allow it to be put out."*

A very significant move in that direction is the initiation of *Waqfe-Nau Scheme* which is intended to enroll young children for training as missionaries of Islam through proper care and education.

If we look at the index of sermons and speeches delivered by Hazrat Khalifatul Masih IV over the last ten years, the largest number are devoted to the subject of *Dawat Ilallah*. He has provided detailed information on motivation and methodology of becoming a successful *Dai Ilallah*. His ambition is to see every Ahmadi actively engaged in preaching. For this purpose, he is devoting his attention to translating the Holy Quran and Sayings of the Holy Prophet into 100 languages and to the printing and publication of the books of the Promised Messiah. New mission houses have been opened in record number and *Baits* (initiations) achieved on an unprecedented scale.

The establishment of Community in 130 countries is an achievement of no mean order. Most remarkable results have been achieved in Africa, the Pacific region and former states of the Soviet Union. He is the author of imaginative plans for *Waqifeen Nau* and *Waqifeen Arzi* schemes for the glory of Islam in Former Soviet Union, the use of modern technology for world-wide dissemination of sermons through the space satellite system and audio and video cassettes are integral parts of the program aimed at preaching and spiritual training.

His writings and addresses have been published in two excellent books in English - ***Murder in the Name of Allah*** and ***Islam's Response to Contemporary Issues***.

Limited time prohibits me from describing various schemes - *Tehrikat*, which have been initiated or completed for improving not only the spiritual threshold of the members of the Community but also for their social uplift, economic welfare and educational improvement by opening

schools, granting scholarships, setting up medical centers in various countries of the world. In this context must be mentioned the *Buyut-ul-Hamd* scheme to build homes for the needy and the homeless as a thanksgiving gesture to commemorate the Centenary Celebrations of 1989, the establishment of the Africa Trade and Industrial Corporation to assist African countries and the massive development program for communities in India launched by Hazrat Khalifatul Masih IV on his historic visit to Qadian India, in December 1991.

While devoting a great deal of attention to the spiritual training of the Community as a whole by emphasizing the importance of domestic harmony, honesty in personal dealings, integrity in financial matters and respect for offering prayers in congregation, he has been taking personal interest in the training of the youth of the Community. They have been encouraged to involve themselves in the activities of the Community relating to Waqare Amal (voluntary labor work) as well as by shouldering administrative responsibilities. They are also being trained in research and public relations work. The new generation of leadership in the Community is thus already up and doing.

In a recent address, Hazrat Khalifatul Masih IV spoke at length about the service of Ahmadiyyat. We cannot at the same time, forget the enormous sacrifices that he is called upon to make for the sake of the Community. There are intolerable pressures imposed upon him while fulfilling his numerous responsibilities which take precedence over all aspects of his personal life.

Only recently we witnessed one aspect of his life at the time of the illness and death of his beloved wife - Syeda Asifa Begum. During this period of greatest stress, Hazrat Khalifatul Masih not only carried out all his duties as spiritual Head of the Community but also fulfilled his social and personal obligations towards the members of the Community.

To cite one example, it is his custom to give presents on the occasion of Eidul Fitr every year.

This occasion came a day after the funeral of Hazrat Asifa Begum. He did not allow his personal grief to effect the Eid Celebrations or overlook the selection and dispatch of dozens of gifts to the workers of the Community.

As I mentioned earlier, each Khalifatul Masih of the Community has played a role chosen for him by Allah. Hazrat Khalifatul Masih IV is playing a role which would enable the Community to consolidate the gains made in its first century and to prepare itself to meet the challenges of the next century.

His scientific and intellectual approach to contemporary problems is the key to the success of his mission to serve Islam. He has already achieved a great deal. He does not consider to change the course or the direction of Ahmadiyyat because this is already set by the Promised Messiah under divine guidance. But, he is the catalyst for changing the speed and tempo of the Ahmadiyya Community.

He is a man in a hurry who aims at excellence. He travels fast and wants the entire Community to proceed in the fast lane. He also wants to raise each Ahmadi to unprecedented heights of spiritual and moral qualities. He has made a brilliant start but has a long way to go. The Community must respond by keeping pace with him. We must repay his trust and confidence by promising to keep our promises. The well known American poet, Robert Frost wrote sometime ago these lines of verse:

*The woods are lovely, dark and deep,  
But I have promises to keep  
And miles to go before I sleep.*

We are also on a long journey but the difference is that the journey of Ahmadiyyat will not end in sleep. It will end in the awakening of soul to a brilliant sunshine of spiritual and moral salvation for the whole of mankind.

# PROPHETS ARE ALLAH'S VICEGERENTS

(By Dr. Rasheed Syed, Azam, Quaid Tarbiyyat, Ansarullah, USA)

## INTRODUCTION

According to the Holy Quran, Prophets were sent by God Almighty to all peoples of the world at a time of need. *"And for every people, there is a Messenger"* (10:48) who bring Laws by which they are judged with equity and justice and are thus guided back to find their way to Allah as *"there is a guide for every people"* (13:8). Allah further says that: *"We did raise among every people a Messenger with this teachings that 'worship Allah and avoid evil'".* (16:37)

This has been the way of Allah and He will continue to send His Messengers whenever and wherever they may be needed for the guidance of mankind: *"O children of Adam, if Messengers come to you from among yourself relating to you My message, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve."* (7:36)

Allah chooses His Prophets Himself. (6:125) Prophets are not elected by people or their legislative assemblies. Only Allah *"sends down His angels with revelation by His command on whomsoever of His servants He pleases"*. (16:3)

## PROPHETS ARE ALLAH'S KHULAFAT (VICEGERENT)

Prophets are Allah's vicegerent on earth and completely submit themselves to the will of Allah. (10:73) And they are commanded to say: *"My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds."* (6:163) *"These Messengers have We exalted some of them above others; among them there are those to whom Allah spoke and some of them He exalted in degrees of rank"*. (2:254) The words 'Prophet' and 'Messenger' are synonymous in usage (19:52-55) and most Prophets of God or Messengers of Allah are addressed thus in the Holy Quran. Prophet Abraham is also called the 'Imam' (2:125) but all Prophets are sent as 'Imams', and lead people

towards Allah.

The words 'Khalifa' and 'Khilafat' are derived from the Arabic root verb of KHALAFA which literally means 'to follow' or 'to come after'. Khalifa, therefore, is a vicegerent of Allah who follows His laws. All Prophets are Allah's vicegerents on earth like Adam was His first Khalifa. (2:31) Hazrat Daood (David) was also Allah's Prophet and Khalifa on earth. (38:27) All Prophets like Adam are taught the names of Allah. His attributes, which are reflected in their own character for the guidance of mankind.

## PURPOSE AND MISSION OF ALL PROPHETS OF GOD

All Prophets have a common mission of establishing the Unity of Allah and unity among mankind. (23:53) And the primary purpose assigned to all Prophets is to purify people and to guide them back to their Creator (79:18-20) When people lose their way, the Prophets become the way to Allah.

All true Prophets of Allah brought the same message but the 'mullahs' throughout the ages have been changing it, twisting it for their selfish motives. But Satan always fails (22:53) and the followers of true Prophets ultimately prevail over their opponents. (40:52)

## TWO CATEGORIES OF PROPHETHOOD

Allah reveals some of His secrets to all of His Prophets. (72:27-28) The Prophets of Allah who are mentioned by name in the Holy Quran can be divided into two categories: the Law bearing and non-law bearing Prophets. (5:45-47) The non-law bearing Prophets were the Prophets in their own right but followed the Shariah of an earlier Prophet as Jesus, like many other predecessors of his, followed the law of Torah which was revealed to Moses, a law bearing Prophet. All these Prophets were vicegerent of Allah on earth as well as successors (Khulafa') of Moses commissioned

to fulfill his mission.

### A THIRD CATEGORY OF PROPHETHOOD

According to the Holy Quran, only Allah chooses His Prophets (6:125) and Prophethood is continued as long as the children of Adam are living on this earth:

*"O Children of Adam, if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso will fear God and do good deeds, on them shall come no fear nor shall they grieve."* (7:36)

So under the rules of the Perfect Shariah as laid down in the Holy Quran, a Prophet can come and must come when needed but must be appointed by Allah. Another rule proclaimed by God Almighty must be understood in this context that a false Prophet can never prosper or succeed. (69:45-48) The only principle now leading to Prophethood is elaborated in the Holy Quran as follows:

*"And whoso obeys Allah and THIS MESSENGER shall be among those on whom Allah has bestowed His blessings, the Prophets, the Truthful, the Martyres and the Righteous. They are the best company of all."* (4:70)

The Promised Messiah is like Adam, His vicegerent, reflecting His attributes in his character. He also reflects the characteristics of the Holy Prophet. Being his Khalifa, he followed his Master as his servant and as his best and able Deputy.

### THE HOLY PROPHET AND THE PROMISED MESSIAH

The Promised Messiah and Mahdi alaihisalam, Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908) was one such Prophet of God who brought no new law and was not an independent Prophet; Prophethood was bestowed upon him by God Almighty because of his total and complete obedience to Allah and the Holy Prophet, peace and blessing of Allah be upon him. This also fulfilled the greatest prophecy of the greatest Prophet of Allah who had foretold the second

coming of Eesa ibne Maryam and Mahdi *alaihis-salam* as a Prophet of God. As a matter of fact this is the only door left open for Prophethood by Allah in the future that a Prophet must now be an **Ummati**, a follower of the Holy Prophet, Khataman Nabiyyeen, Allah's Mercy for all mankind.

The Promised Messiah as a true Prophet of Allah and His vicegerent was given the same mission as was given to any other Prophet before him. He is also a Khalifa, a successor of the Holy Prophet, and came to fulfill his mission as:

"He it is Who has sent His Messenger with the Guidance and the Religion of truth that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it." (9:33; 48:29; 61:10)

### THE PROMISED MESSIAH AND HIS KHULAFAT

Ahmadiyya Movement in Islam, established by the Promised Messiah under Allah's command is the only Jama'at now standing firm in defense of Islam and is dedicated to the propagation of truth for the benefit of all mankind under the direction of Khilafatul Massih. Again, Khilafate Rashida in Ahmadiyyat has been established under the promise of God Almighty as stated in the Holy Quran:

*"Allah has promised those among you who believe and act righteously that He will surely make them Successors in the earth, as He made those Successors who were before them; and that He will surely establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with Me. Those who disbelieve thereafter, they will be the rebellious ones."*

*"Observe Prayer and pay the Zakat and obey the Messenger that you may be shown mercy."* (24:56-57)

The Promised Messiah was the first manifestation of our Living God in this age. His Khilafite

Rashida established under God's promise is the second manifestation which will last till the end of this world provided we fulfill our covenant as Ahmadi Muslims. Insha Allah.

### CONCLUDING THOUGHT AND PRAYER

*"Verily, those who fear not the meeting with Us, nor do they cherish such hope but are pleased and satisfied with the life of this world and those who are heedless of Our Signs: it is these whose abode is Fire because of what they earned."*

*"As for those who believe and do good deeds, their Lord shall guide them along the path of success, because of their faith, into Gardens of bliss served with running streams to keep them fresh and flourishing. Their prayer therein shall be: 'Glory be to Thee our Lord' and greetings therein to each other shall be: 'Peace'. And the end of their prayer shall be: 'All praise be to Allah, the Lord of the worlds.' " (10:8-11)*

## THE ISLAMIC SOLUTION TO THE SOCIAL EVILS OF DRUG ABUSE

(By Dr. A. M. Shamim Ahmad)

The menace of drug abuse is one of the foremost challenges facing the modern society. Without the slightest doubt its ramifications are infinite and effects disastrous. The gravity of the problem can be judged by the tremendous increase in the incidence of this in the society.

Historically the problem is as old as civilization itself. Poppy with its various products including opium have been misused for centuries so is the alcohol stramonium compounds and others.

**Definition:** By definition the drug abuse is self administration of drugs in a manner that deviates from approved medical or social patterns.

The disorder can emerge in various forms. It may be as: Drug Dependence, Drug addiction, Drug compulsion or simply as drug habituation.

Except for a few drugs these forms can merge in one another imperceptibly.

**ADDICTION:** Addiction is a behavioral pattern of involvement with the use of a drug and high tendency to relapse after withdrawal. In most cases it so intimately blends with the body system that a sudden withdrawal can even threaten life.

**DRUG DEPENDENCE:** It can occur in different intensities. It may vary from a mild desire to the

craving for the use of the drug, to severe dependence on it. A compulsive drug use is that where the effects produced by the drug or the conditions associated with its use, are necessary to maintain an optimum state of well being. The effects produced by the drug can be on the mood, thought or the feeling.

The question posed here is why the need for an artificial support to prop up this mood, thought and feeling. The answer with few exceptions lies in the discontentment and dissatisfaction in ones state of mind to a given period or a problem.

Yet another way in which the present society is being slowly permeated with this poison is by the drug traffickers to the children in the school where innocent minds are being imperceptibly drowned by the criminals of highest order to gain financial benefits. Not knowing that if so continued, the tangles of the monster is going to strangle the whole nation one day.

The problem before us hence is where lies the solution. Without slightest hesitation Islam being a complete code of life, guides us to avoid all evils including that of drug abuse which is threatening the modern society at large.

As for any other disease, prevention stands the

corner stone of the treatment strategy, and for this social disease as well. The solution can better be understood if we try to understand the whole purpose of creation of human being.

In the Holy Quran, which is the fundamental doctrine of Islam, God Almighty says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I have not created the Jinn and the man but that they may worship Me." (51:57)

The whole purpose of creation is that: I have created Jinn and Man so that they should worship Me. According to this verse the whole purpose of human life is the worship and understanding of God Almighty and devotion to Him. It is obvious that it is not open to man that he should himself appoint the purpose in his life by his own authority, in as much as man does not arrive in this World of his own will.

The principle means for achieving this purpose is the correct recognition of and faith in one's God. If this step is wrongly taken and a person sets up a bird or an animal or any of the elements, or a human being, as his god, it can not take him along the straight path. As the Holy Quran says:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ  
يَدْعُونَ مِنْ دُونِهِ لَا يَسْمَعُونَ لَهُمْ يَسْمَعُ إِلَهُ الْكَافِرِينَ  
كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِإِلَيْهِ وَمَا دَعَا الْكَافِرِينَ  
الْأَفْقِ ضَلَلِ

Unto him is the true prayer. And those on whom they call beside him, answer them not at all, except as he is answered who stretches forth his two hands towards water that it may reach his mouth, but it reaches it not. And the prayer of the disbelievers is but a thing wasted. (13:15).

Drug dependence can be avoided in this way by paying attention to these words of wisdom.

The second means of achieving the true purpose of life is to become aware of the perfect beauty of God Almighty, for beauty is something which naturally attracts hearts and generates love.

The beauty of Allah is His Unity, His Greatness and His other attributes, as the Holy Quran says;

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

"Proclaim He is Allah, the single, Allah the self-existing and besought of all. He begets not nor is He begotten and there is none like unto Him." (112:2-5)

The Hallucinogen can be avoided by this belief.

The third means of achieving the purpose of life is to become aware of the benevolence of God Almighty for love is generated by beauty and benevolence. The benevolence of God Almighty which is set forth briefly in Sura Al Fatiha:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ

All Praises belong to Allah, Lord of all the worlds. Most Gracious, Most Merciful, Master of the Day of Judgment. (1:2-4).

It is obvious that the perfection of benevolence consists in that God Almighty created His servants from nothing and thereafter His providence was bestowed upon them and He became the support of everything. Drug compulsion can be avoided by this belief where no artificial support is needed to mend the human mind.

The fourth means of achieving the true purpose is prayer as is said:

أَدْعُونِي أَجْتَجِبْكُمْ

Call on Me, I shall respond to you (40:61).

There is repeated urge towards prayer, so that man should achieve his purpose not through his own power but through God's power. Drug habituation can be avoided by practicing this means.

The fifth means of achieving the purpose of life is striving in the cause of Allah with one's property and faculties and life and one's reason as it is said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"Those who strive in Our path—We will surely guide them in Our way." (29:70)

When guided by God, all evils including drug abuse are kept away from such a person.

The sixth means of achieving the purpose of life is steadfastness, that is to say that a seeker should not become tired and should not be daunted by trials, as it is said:

إِنَّ الدِّينَ إِذَا قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ  
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ  
توعَدُونَ نَحْنُ أَوْلَىٰ بِكُمُ فِي الْحَيَاةِ الدُّنْيَا  
وَالْآخِرَةِ وَلَكُمُ فِيهَا مَا تَشْتَهُىٰ أَنْفُسُكُمْ وَلَكُمُ فِيهَا مَا بَدَأْتُمْ

As for those who say: Our Lord is Allah, and then remain steadfast, the angels descend on them, saying: Fear ye not, nor grieve; and rejoice in the garden that you were promised. We are your friends in this life and in the hereafter. (41:31-32)

There is no better way to avoid drug addiction than this.

The seventh means of achieving the purpose of life is keeping company with the righteous and to follow their example. One of the needs of the advent of prophets is that man naturally seeks a perfect example for it fosters eagerness and resolve. He who does not follow a good example becomes slothful and goes astray. This is indicated in the verse:

كُونُوا مَعَ الصَّادِقِينَ

Keep company with the righteous (9:119) and:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

"Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings." (1:6,7)

All forms of drug abuse can not come near such a person.

The eighth means of achieving the purpose of life are pure vision and dream and revelation from God Almighty. To travel towards God is to tread upon a very delicate path. As it is said in the Holy Quran:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ

"For them are glad tidings in this world and in the hereafter." (10:65)

For a person of such high standard of pauses there is no question of any kind of abuse.

A brief word about Alcohol which is such a vast subject in itself. The Holy Quran says:

يَسْتَأْذِنُكَ عَنْ  
الشَّعْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ  
وَالْإِثْمُ أَكْبَرُ مِنَ الْمَنْفَعَةِ

"They ask thee concerning wine and the game of hazard. Say: In both there is great sin and also some advantages for men; but their sin is greater than their advantages." (2:220)

Khamara al Shai means he veiled or covered up or concealed a thing. Wine is called Khamara because it covers or obscures or affects the intellect or senses or because it agitates and excites the brain so as to make it lose power or control.

Alcoholism is an important factor in the cause of disease and in all disease alcoholics are in bad risks. In epidemics mortality among alcoholics is increased and the general power of resistance to disease and injury and fatigue is diminished. Alcoholism lessens the chance of life; British life insurance companies found that the presumptive length of life of nondrinkers was twice as long that of drinkers.

The close relationship of alcoholism and crime is well known and the statistics show that 25-85% of all malefactors are drunkards. Posterity—epilepsy, insanity retardation and various forms of physical and mental and moral degeneracy are very disproportionately prevalent among the offspring of alcoholics. The effects of alcoholism are almost all due to it's negative action upon the nervous system and the liver. In advanced stage of drunkenness the intellectual processes of judgment and control are suspended. There is universal testimony as to the close relationship between excessive drinking and breaches of moral law and law of state. This is the direct consequence of the paralysis of the higher faculties intellectual and moral and the resulting free play given to lower

inclination:

يَا أَيُّهَا الَّذِينَ آمَنُوا  
إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَأَجْزِبُوهُ لَعَلَّكُمْ تَفْلَحُونَ

"O ye who believe wine and games of chance and idols are only an abomination of Satan's handiwork so shun each one of them that you may prosper." (5:91)

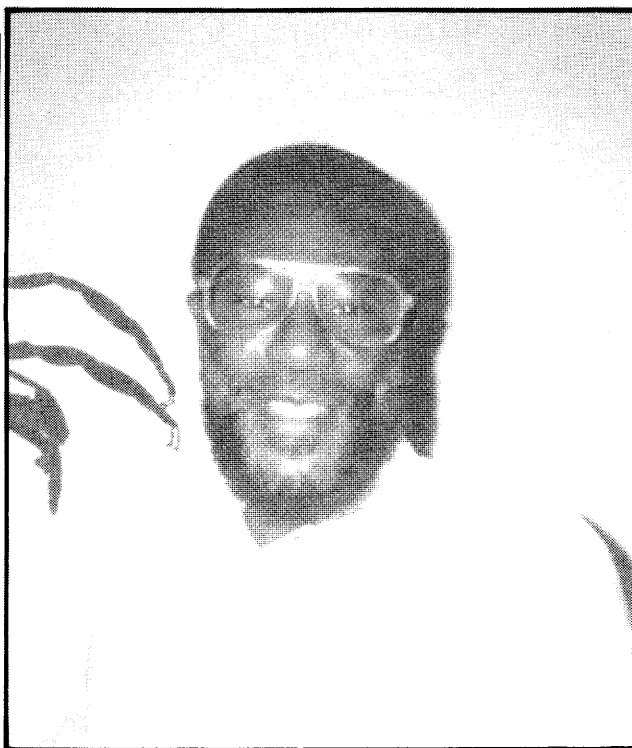
A brief description of tobacco is pertinent to our topic under consideration. There are some signs that this overly permissive attitude towards tobacco is changing and that compulsive smoking is beginning to emerge as a form of behavior that is grouped with other drug dependencies (WHO 1973). Apart from it's minor and major medical calamities including it's relation to lung cancer, bladder cancer and peptic ulcer disease, it remains one of the major menaces as an accepted social disorder. That is why if I am not wrong the Promised Messiah described that if it was present at the time of the Holy Prophet (SAW) it could have been forbidden along the same armamentarium as alcohol.

Before I conclude I want to give good news about the subject under consideration. In the Holy Quran, Allah says:

إِن تَجْتَنِبُوا كِبَآئِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفِرُ  
عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مِّنْ دُونِهَا

"If you keep away from the more grievous of the things which are forbidden, We will remove from you your minor evils and admit you to a place of great honor." (4:32)

There is no classification of less or more grievous sins in the Quran. The term is rather a relative one. The commission of anything forbidden by God is sin and the commission of all of the sins which one finds difficult to avoid is grievous. The meaning of the verse seems to be that if a person who avoids doing those things the giving up of which seems to be difficult and burdensome to him he will be enabled to get rid of other sins as well.



## NIKAH

On the 26th of February 1995, the South Eastern Regional Missionary, Br. Mubasher Ahmad, performed the Nikah of Br. Abdul Karim of Chicago Jama'at to Sis. Rafia Rammah of Fairfax, Va., for the dowry of \$10,000 at the Baltimore mission.

May Allah bless this Nikah. Ameen

## ANNOUNCEMENT

COMING SOON, A BOOK BY

ANWAR AHMAD KHLON

ENTITLED

MOHAMMAD ZAFRULLA KHAN

MY MENTOR

Zaheer Bajwa  
(202) 232-3737



## **NEW DISPLAYS OF MISCHIEF AGAINST THE AHMADIYYA COMMUNITY BY THE GOVERNMENT OF PAKISTAN AND THE MULLAHS**

(By Rashid Ahmad Chaundhry, Press Secretary, London, U.K.)

In connection with the deprivation of religious freedom and human rights for the Ahmadiyya Community in Pakistan, it is worthy of note that for the last eleven years the Community has not been permitted to hold its Jalsa Salana (Annual gathering) in Rabwah. Every year an application for permission is submitted to the Deputy Commissioner, District Jhang, but is turned down. However, a specific group of moulvies and their followers start raising slogans that if the permission is granted, they would bring the government to naught. Every knowledgeable Pakistani is aware that the moulvies use such empty threats very often. The public does not support them; their support consists of a few slogan raisers. Others are silent spectators. This is why they did very poorly in the elections.

The government responds to their empty threats against Ahmadiyyat by denying the permission for Jalsa and declares that the permission would create a law and order situation. This is exactly what happened last December. As soon as the request for permission to hold the Jalsa was submitted, the moulvies started shouting. Let me share some of their slogans with you.

Moulvi Manzur of Chiniot said: "If the Jalsa is not stopped, rivers of blood will flow. . . ." (Daily Pakistan, December 6, 1994)

Moulvi Allah Yar announced: "If the government does not take notice of the foul play caused by the Qadianies, we will take them to task ourselves with a big display of force." (Ibid.)

Now listen to the words of the general secretary of Khatme Nabuwwat Movement in Pakistan, Maulvi Muhammed Mumtaz Awan:

"The announcement by the Qadianies amounts to a rebellion against the constitution of Pakistan. Millions of Pakistanis have been provoked by the announcement. If the government permits the Qadianies to hold the Jalsa, we will bring the government down and will use our force to stop the Jalsa." (Daily Jang, November 26, 1994).

After the above threat, the Deputy Commissioner Jhang, Mr. Shahid Khan, gave the following statement to the press:

"The district government will not permit the Mirzais to hold a Jalsa in Rabwah, nor will it permit their gathering for staging a protest. If they conspire to do so, the district government will take a strong action." (Daily Jang, Lahore, December 6, 1994).

Accordingly, the daily Jang (London) reported on December 20, 1994 that the permission for Jalsa was denied.

After going through with this drama, the government, all of a sudden, announced on January 15, 1995 that:

"The Government of Punjab, after receiving the permission of the federal government, has granted permission for holding the Jalsa in March, after an interval of eleven years." (Daily Jang London, January 15, 1995).

This news was announced to provoke riots against the Ahmadiyya Community. Everybody knows that the Jalsa takes place in December around the 26-28. To grant a permission to hold the Jalsa in March is meaningless; no such request had been submitted by the Jama'at. The only purpose of this announcement could be to provoke

opposition to the Jama'at. This is what happened. As soon as the announcement was published, the moulvies started giving provocative statements against the Jama'at. Here are a few examples:

"The central leadership of the Committee for the Protection of Khatme Nabuwwat have condemned the permission given by the government that the Qadianies can hold Jalsa in Rabwah. They have warned the government against testing the strength of the "Muslims" of Pakistan. The Muslims will never tolerate the anti-constitutional activities of the Qadianies. Intoxicated with the love of the prophethood, and zealous to maintain the honor of the prophethood, we will get rid of the government." (Jang, London, January 17, 1995).

The Amir of Jami'at Ulamai Islam District Jhang has warned the government to cancel the permission; otherwise there will be serious consequences. (Ibid).

Leaders of Jami'at Ulamai Islam, Jami'at Ahle Sunnat, Jami'at Ansarul Arab, Jami'at Ansarul Islam, Sipah Sahabah, Majlis for the protection of Khatme Nabuwwat, Jami'at Tahriki Inqilab, and Jami'at Ghalbai Islam, issued a joint statement:

"The government must immediately cancel the permission it has granted for the Jalsa; otherwise we will stop it with force." (Jang, London, January 19, 1995)

President of Sipah Sahaba, Chiniot, Maulana Khalil Ahmed, said:

"The day the government lets this Jalsa take place would be the last day of the government." (Daily News January 18, 1995).

"From the whole country members of Sipah Sahaba will reach Rabwah in protest to protect the belief in Khatme Nabuwwat and to prevent the Qadianies from holding their unlawful gathering. Rabwah will be turned upside down and no Qadiani will be able to leave it on his own feet." (Nawai Waqt, January 18, 1995).

Maulana Muhammed Ajmal, acting Amir of

J.U.I. said: "We will observe a black day on January 20 to protest the unlawful permission granted to Qadianis to hold their gathering in Rabwah." (Daily News January 18, 1995).

Maulvi Muhammed Akhtar Muhammadi said: "If the permission to hold the Jalsa is not revoked, a nation-wide protest will be launched." (Daily News January 18, 1995).

Maulana Muhammed Asad Thanwi said: "The permission given to the Qadianis to hold Jalsa is a part of an international conspiracy. The government must cancel it immediately, or be prepared to face serious consequences." (Ibid).

Qari Shabbir Ahmed Uthmani said: "Government should pay heed. Muslims from the whole country will march to Rabwah, ready to face death; there would be a holocaust." (Jang, Lahore, January 17, 1995).

Jama'at Ahle Hadith also issued a warning; "If the Government does not revoke the permission, we will block every road leading to Rabwah. Jama'at Ahle Hadith is staging a national protest on January 20." (Jang, Lahore, January 17, 1995).

Maulana Abdul Hafiz Ropri, leader of Jama'at Ahle Hadith Pakistan said: "By permitting the Qadianies to hold Jalsa, the government has proved that it is opposed to Islam." (Nawai Waqt Lahore January 17, 1995).

In a meeting of Ulema held in Lakkar Mandi Sargodha, Maulana Muhammed Akram Tufani said: "We will teach such a lesson to the Qadianies that they will never again think of holding Jalsa." (Jang Lahore, January 19, 1995).

Maulana Masud Ahmed Sarwari said: "By revoking the denial of permission, the government has challenged the honor of the Muslims. Devotees to the Mustapha will not hesitate to offer their lives." (Daily Business Report January 19, 1995).

An emergency meeting of Bazmi Naeemia held in Lahore declared: "To permit the Qadianies to hold Jalsa is an act of treachery against Islam." (Daily Mashriq Lahore January 18 1995).

Leaders of Ahle Hadith Youth Force in Hyderabad said:

"If Qadianies are not stopped, Ahle Hadith Youth Force will stage protests from Hyderabad to Khyber; we will encircle Rabwah." (Daily News, January 19, 1995). Finally listen to the findings of Mullah named Allah Wasyah: "The permission has been granted under the pressure exerted by Douglas Horde." (Daily Pakistan, Lahore January 17, 1995).

The most interesting part of the story is that simultaneously a report was published by the Government:

"The government has not given any permission to the Qadianies to hold such a gathering; therefore

fore the demands for cancellation are meaningless. The government of Punjab has explained that the Qadianies have made no request for such a gathering. If they had, it would have been denied." (Daily Jang, Lahore January 18, 1995).

We leave it to our readers to decide what is going on! Can it be called anything other than mischief. May Allah protest the Ahmadiyya Community from all the designs of its enemies. O Allah! We trust Thee to protect us from their designs and seek Thy protection against their mischief.

(Urdu to English translation by Munawar A. Saeed).

## From the desk of Mr. Mubarak Muslehuddin Sahib, Vakilul Mal II, Tahrik Jadid, Rabwah

### IMPORTANCE OF PAYING SUBSCRIPTION ACCORDING TO CAPACITY

By the grace of Allah, Ahmadiyya Jama'at is a community of sincere and devoted members who make exemplary financial sacrifices. While a large proportion of the members makes unusual sacrifices, there are a few whose subscription is so low that the income on which the subscription is made does not even provide the barest minimum of living standards. We have, therefore, found it necessary, merely for the sake of Allah and for the benefit of our brethren, that we draw their attention to make improvements. In this connection, the following excerpt from Hazrat Maseeh Mauood, peace be on him, is being given below. Please convey it to your members. May Allah save every one of us from this state of affairs.

Hazrat Maseeh Mauood, peace be on him, says:

"Look at the subscription in the light of financial condition of the payer. One is earning a few pennies daily and the other is worth millions and earns thousands of dollars daily. One who is earning few pennies offers two pennies in Chanda and the other offers two dollars. The sacrifice of the first is far more precious than the second, even though he paid more. The poor man will earn a reward, while the rich will be punished on account of his stinginess."

The purpose is that everyone should march forward in accordance with ones own capacity.

(Al-Hakam 9/39 page 4-6;  
Malfuzat Vol. 8, p. 108)

## JALSA SEERATAN NABI

Lajna Immaillah Los Angeles, East

(By Waheeda Malik, General Secretary)

Lajna Immaillah L.A. East held Seeratan Nabi Jalsa on Sunday, March 12th, 1995 from 2:00 PM to 4:30 PM at the Baitul Hameed Mosque in Tahir Hall. We sent invitations to many non-Ahmadi Muslims and asked members to bring friends with them. About 200 women attended the Jalsa in which 25 ladies were non-Ahmadi Muslims. We started Jalsa with the recitation of the Holy Quran. A few verses of Sura Al-Ahzab were recited by sister Mubarakah Rajpoot and was followed by translation in English.

The moderator of the Jalsa, Waheeda Malik, explained the purpose of arranging Seeratan Nabi Jalsa as that we learn about the immaculate life of the Holy Prophet (S.A.W.) and collectively send Darood and Salam. She welcomed all the guests and members and requested the attendees to send Darood on the Holy Prophet (S.A.W.) whenever they heard his name. After the opening of the session, Hadith of the Holy Prophet was read by Nasira Khalid. Beautiful Kalam of Hazrat Mirza Tahir Ahmad was recited in a melodious voice by Tanzeela Mateen.

The first speaker, Amtul Hakeem Khan, spoke on the topic of the Advent of the Holy Prophet (S.A.W.) and the situation of the Arabs and how they were in dire need of a reformer. She gave the whole historical background and points of view of different scholars. Amtul Noor Lubna spoke on the topic of the exemplary character of the Holy Prophet (S.A.W.) She shed light on his life and what characteristics he had. Allah Ta'ala made him an example for mankind and she told the audience that by following his footsteps we can become better persons and get close to God.

After her speech, a poem of Promised Messiah, peace be on him, was recited by Dr. Badr Khalid in a beautiful voice. Our third speaker, Dr. Aziza Rahman, spoke on the topic of

Muhammad (S.A.W.) as a liberator of women. She told the audience that before the advent of the Holy Prophet (S.A.W.) women were not treated as human beings and had no rights or any freedom. The Holy Prophet's coming brought mercy for mankind and women received rights and due respect in society.

The next speaker, Dr. Badr Khalid, spoke on the topic of our beloved Holy Prophet (S.A.W.) She started from his birth, covered all areas of his life, and gave examples of his behavior with children, women, men, slaves, and others. She also described his relationship with Allah and how he spent his entire life devoted to Allah through his actions. After her speech, a poem of Promised Messiahs was recited by Nida Malik.

Our last speaker was Ansa Rajpoot and she spoke on the topic of the Holy Prophet's (S.A.W.) kindness with children, she told about how the Holy Prophet was kind and loving with children and shared a few incidents with the audience.

Then Waheeda Malik invited the Lajna president Shamim Sheik to come and close the session. She thanked all the speakers for their informative speeches, thanked the guests for coming, and asked everybody to try to follow the life of our master, the Holy Prophet (S.A.W.) because that is the only way we can become true Muslims. In the end, *Salam on Holy Prophet* (S.A.W.) written by Hazrat Dr. Meer Ismael was recited by Ayesha Mateen. Attendees were requested to join with her in saying "*Alaikas Salatu, Alaikas Salam*".

The Jalsa ended with a silent prayer. Tea and refreshments were served to all. May Allah enable us all to follow the teachings of the Holy Prophet S.A.W. with full intentions and the the best of our abilities.

## WOMEN ENJOY AN HONARABLE STATUS IN ISLAM

By Hammad Malik, Austin, Texas

On March 29, 1995, Ahmadiyya Muslim Students' Organization at the University of Texas at Austin organized a lecture titled "Women in Islam." The purpose of the lecture was to inform the audience about the honorable status and rights that Islam provides to women, as this particular issue is quite misunderstood in the West.

The Regional Missionary Mr. Shamshad Nasir presided over the meeting. The main speaker was Ms. Maryum Chaudhry who had flown in from Chicago especially for the lecture. She emigrated from France in 1963, was educated in the U.S. and has a successful career in Chicago where she is in-charge of staff development at her school. Another distinguished guest present from Houston was Mr. Munum Naeem, who is the President of the U.S. Ahmadiyya Muslim Youth Organization.

The proceedings of the event started promptly at 5:30 as scheduled with the recitation of the Holy Quran and its translation. First Mr. Munum Naeem was invited to speak to the audience about the peaceful mission of the Ahmadiyya Movement. Mr. Naeem mentioned that Ahmadi Muslims were spread around the globe in 144 countries of the world.

After this brief introduction to the Ahmadiyya Movement in Islam, Ms. Maryum Chaudhry was invited to deliver her lecture "Women in Islam." Ms. Chaudhry began her lecture with a brief introduction of her background. She mentioned that a clear understanding of the role and place of women in Islam could not be achieved without first acquainting oneself with the basics of Islam. She said that in Islam women enjoyed equality of rights with men and contrary to the common

perception that women are mistreated in an Islamic society, she stated that Islam is the liberator of women. She read out various excerpts and passages from the Holy Quran in support of her claims.

Ms. Chaudhry remarked that Islam, nearly fourteen hundred years ago, recognized the role of women in building the morals of the society, in their different social capacities generally but in their role as a mother especially. It was because of this recognition that women are respected and honored in an Islamic society like in no other society of the world.

After Ms. Chaudhry's lecture, Missionary Shamshad Nasir was asked to speak on the topic of the day. Mr. Nasir briefly explained to the audience with the help of a few anecdotes and examples from Islamic history that women enjoyed a high status in Islamic society as a mother, a daughter, a sister and a woman in general. He mentioned that it was Islam that had taught the West to be courteous and respectful towards women and it was from Islam that the West had adopted its rule of 'ladies first'.

After Missionary Shamshad Nasir's speech, there was a question and answer session. During this time, many people asked various interesting questions which were answered by Ms. Chaudhry and Mr. Nasir. After the question and answer session, the proceedings of the event came to an end and the audience was allowed to talk to the guests individually. A number of people showed a great deal of interest in the display of books and literature that was arranged near the exit of the lecture hall. Refreshments and light snacks were also provided to the people who had attended the lecture as they left the hall.

## HUMAN RIGHTS ABUSES

By Nahil Mahmood, Austin, Texas

On Thursday March 30th, Mr. Shamshad Nasir spoke about human rights abuses against Muslims at a human rights rally at the University of Texas at Austin.

The rally was organized by the Student Issues Committee at the University and the participants voiced their concern about human rights violations around the globe. The thirteen participants included representatives who talked of Bosnia, Chechnya, Palestine, Kashmir, Chiapas (Mexico), Amnesty International, the Bahai Faith, Tibet and Ahmadiyya Movement in Islam.

Mr. Shamshad Nasir talked about persistent and flagrant human rights violations against the Ahmadiyya Community in Pakistan which are being perpetrated in the name of the religion "Islam," a word which means peace. He began, "I am not here to gather support from any Government or people but to foster awareness of the persecution and human rights abuses against the Ahmadiyya Community in Pakistan. It is sad indeed that the recent killing of 2 Americans in Pakistan received worldwide media coverage and yet the persecution and human rights abuses of people continuing for decades is just a muted cry."

Quoting statistics Mr. Nasir explained, "645 cases have been registered against the community involving over 2432 Ahmadis who are completely innocent. Their only crime is that they are "posing as Muslims." Countless ... thousands of Ahmadis have been arrested and sent to jail for peacefully practicing religion – a right every human being on the face of the earth is entitled to. Cases have been registered against Ahmadis for uttering the Muslim declaration of faith (the 'Kalima'), writing 'In the name of

Allah' on wedding cards and printing 'Peace be on you' on greeting cards."

He continued, "13 Ahmadi Mosques have been demolished in different parts of Pakistan. 16 mosques have been sealed or their construction has been interrupted. Three Religious Ministers from the cities of Quetta and Mianwali have been sentenced to 3 years imprisonment. Rabwah, a small town in the province of Punjab is the International Headquarters of the Community. Here at one time a case was registered against the entire population of 30,000 people.

Editors of Ahmadiyya magazines in Rabwah are subjected to constant harassment by making them appear in courts several times every month. All office holders in Rabwah have cases registered against them on unwarranted charges. Apart from this, every single Ahmadi in Pakistan is subjected to the worst form of social persecution. Ahmadis face discrimination in schools and in the work place."

Mr. Nasir stated at the end that, "Ahmadis in Pakistan have been deprived of their basic human rights to liberty and security, to freedom of thought, expression, conscience and religion. They have even been denied of their basic human right to gather in the form of their annual convention since 1983 and to hold sports competitions. If Ahmadis in Pakistan will dare to declare the 'Kalima', make the call to prayer or call their place of worship a mosque, they will be arrested and imprisoned. All of this is being done in the name of religion in today's civilized world."

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# MUSLIM TELEVISION AHMADIYYA NORTH AMERICA

1440 Briggs Chaney Rd., Silver Spring, MD 20905

Tel. (301) 236-9457 Fax (301) 879-0222

E-Mail: mta@islam.ahmadiyya.org

## Daily Program for June 1995, 8-11 PM (ET) On Satellite G-7 (Ku) 91° West

### JUNE 1, Thur (Tr. 7, I.F. 086±)

Recitation of the Holy Qur'an  
Learning Languages with Huzoor #14-2  
Tech Talk (Replay - Part 5)  
Holy Qur'an Class  
MTA News  
Food For Thought (Part 4) -  
Allah's Creation of Plants & Fruits.

### JUNE 2, Fri (Tr. 16, I.F. 266±)

*Friday Sermon at 1-2 PM (ET)*

*Tr. 19, I.F. 326+ -*

Recitation of the Holy Qur'an  
Basics of Religious Education  
(Book - Section 1, Part 1)  
TBA (To be Announced)  
Friday Sermon (Replay)  
MTA News  
Conversation (Replay-Mehmed Basic)

### JUNE 3, Sat (Tr. 16, I.F. 266+ -)

Recitation of the Holy Qur'an  
Children's Corner  
Question & Answer with Hadhrat  
Khalifatul Masih IV (English)  
MTA News  
Meet Our Friends: Donald Cousens,  
Mayor of Markham, Ontario, Canada

### JUNE 4, Sun (Tr. 4, I.F. 026 + -)

Recitation of the Holy Qur'an  
Food For Thought (Replay - Part 4)  
TBA (To be Announced)  
Friday Sermon (Replay - June 2)  
MTA News  
Letter From London

### JUNE 5, Mon (Tr. 16, I.F. 266 + -)

Recitation of the Holy Qur'an  
Learning Languages with Huzoor #15-1  
TBA  
Homeopathy Class #19  
MTA News  
Tech Talk (Part 6)

### JUNE 6, Tues (Tr. 7, I.F. 086 + -)

Recitation of the Holy Qur'an  
Meet Our Friends: Donald Cousens,

Mayor of Markham (Replay)

Life of the Holy Prophet Muhammad  
(peace be upon him)

Homeopathy Class #20

MTA News

Medical Matters -- AIDS

### JUNE 7, Wed (Tr. 16, I.F. 266 + -)

Recitation of the Holy Qur'an  
Conversation - Tales of Acceptance of  
Ahmadiyyat - Ishaq Fonseca  
US Ahmadiyya Muslim Show (Part 1)  
Holy Qur'an Class  
MTA News  
Veterans of Ahmadiyyat - Maulana  
Inayatullah Ahmadi

### JUNE 8, Thur (Tr. 7, I.F. 086 + -)

Recitation of the Holy Qur'an  
Learning Languages with Huzoor #15-2  
Tech Talk (Replay - Part 6)  
Holy Qur'an Class  
MTA News  
Food For Thought (part 5) - Plants'  
Manufacture of Food

### JUNE 9, Fri (Tr. 16, I.F. 266 + -)

*Friday Sermon at 1-2 PM (ET)*

*Tr. 24, I.F. 416 + -*

Recitation of the Holy Quran  
Basics of Religious Education  
(Book - Section 1, Part 2)

TBA

Friday Sermon (Replay)

MTA News

Conversation (Replay - Ishaq Fonseca)

### JUNE 10, Sat (Tr. 16, I.F. 266 + -)

Recitation of the Holy Qur'an  
Children's Corner  
Questions & Answers with Hadhrat  
Khalifatul Masih IV (English)  
MTA News  
Meet Our Friends: Jim Karygiannis,  
Member of Canadian Parliament

**JUNE 11, Sun (Tr. 1, I.F. 966 + -)**

Recitation of the Holy Qur'an  
 Food For Thought (Replay - Part 5)  
 US Ahmadiyya Muslim Show (Replay, Part 1)  
 Friday Sermon (Replay - June 9)  
 MTA News  
 Letter From London

**JUNE 12, Mon (Tr. 16, I.F. 266 + -)**

Recitation of the Holy Qur'an  
 Learning Languages with Hhuzoor #16-1  
 TBA  
 Homeopathy Class #21  
 MTA News  
 Tech Talk (Part 7)

**JUNE 13, Tues (Tr. 16, I.F. 266 + -)**

Recitation of the Holy Qur'an  
 Meet Our Friends: Jim Karygiannis,  
 M.P. Canada (Replay)  
 Life of the Holy Prophet Muhammad  
 (peace be upon him)  
 Homeopathy Class #22  
 MTA News  
 Medical Matters -- Liver Disease & Hepatitis

**JUNE 14, Wed (Tr. 19, I.F. 326 + -)**

Recitation of the Holy Qur'an  
 Conversation - Tales of Acceptance of  
 Ahmadiyyat -- Malik Lal Khan  
 US Ahmadiyya Muslim Show (Part 2)  
 Holy Qur'an Class  
 MTA News  
 Veterans of Ahmadiyyat --

Maulana Muhammad Munawer

**JUNE 15, Thur (Tr. 14(U) I.F. 251 + -)**

Recitation of the Holy Qur'an  
 Learning Languages with Huzoor #16-2  
 Tech Talk (Replay - Part 7)  
 Holy Qur'an Class  
 MTA News  
 Food For Thought (Part 6) -- Functions of  
 and Water Usage by Plants

**JUNE 16, Fri (Tr. 16, I.F. 266 + -)**

*Friday Sermon at 1-2 PM (ET)*

*Tr. 10, I.F. 146 + -)*

Recitation of the Holy Qur'an  
 Basics of Religious Education  
 (Book - Section 1, Part 3)  
 TBA

Friday Sermon (Replay)

MTA News

Conversation (Replay - Malik Lal Khan)

**JUNE 17, Sat (Tr. 14(U) I.F. 251 + -)**

Recitation of the Holy Qur'an  
 Children's Corner  
 Question & Answer with Hadhrat  
 Khalifatul Masih IV (English)  
 MTA News  
 Meet Our Friends: Jean Augustine, M.P.,  
 Parliamentary Assistant to Prime Minister,  
 Canada

**JUNE 18, Sun (Tr. 1, I.F. 966 + -)**

Recitation of the Holy Qur'an  
 Food For Thought (Relay - Part 6)  
 US Ahmadiyya Muslim Show (Replay-Part 2)  
 Friday Sermon (Replay - June 16)  
 MTA News  
 Letter From London

**JUNE 19, Mon (Tr. 16, I.F. 266 + -)**

Recitation of the Holy Qur'an  
 Learning Languages with Huzoor #17-1  
 TBA  
 Homeopathy Class #23  
 MTA News  
 Tech Talk (Part 8)

**JUNE 20, Tues (Tr. 22, I.F. 386 + -)**

Recitation of the Holy Qur'an  
 Meet Our Friends: Jean Augustine, M.P.  
 (Replay)  
 Life of Holy Prophet Muhammad  
 (peace be upon him)  
 Homeopathy Class # 24  
 MTA News  
 Medical Matters -- Diabetes

**JUNE 21, Wed (Tr. 1, I.F. 966 + -)**

Recitation of the Holy Qur'an  
 Conversation: Tales of Acceptance of  
 Ahmadiyyat-- Parvaiz Mahdi (Pierre  
 Chartier, LLb)  
 US Ahmadiyya Muslim Show (Part 3)  
 Holy Qur'an Class  
 MTA News  
 Veterans of Ahmadiyyat --

Maulana Naseem Saifi

**JUNE 22, Thur (Tr. 22, I.F. 386 + -)**

Recitation of the Holy Qur'an  
 Learning Languages with Huzoor #17-2  
 Tech Talk (Replay - Part 8)  
 Holy Qur'an Class  
 MTA News  
 Food For Thought (Part 7) -- Beneficence of  
 Plants as Described in the Holy Qur'an



**JUNE 23, Fri (Tr. 16, I.F. 266 + -)***Friday Sermon at 1-2 PM (ET)**Tr. 24, I.F. 416 + -*

Recitation of the Holy Qur'an  
 Basics of Religious Education  
 (Book - Section 1, Part 4)

TBA

Friday Sermon (Replay)

MTA News

Conversation (Replay)--Parvaiz Mahdi  
 (Pierre Chartier, LLb)

**JUNE 24, Sat (Tr. 14(U), I.F. 251 + -)**

Recitation of the Holy Qur'an

Children's Corner

Question & Answer with Hadhrat  
 Khalifatul Masih IV (English)

MTA News

Meet Our Friends: Hon. David Warner,  
 Speaker of Ontario Parliament, Canada

**JUNE 25, Sun (Tr. 16, I.F. 266 + -)**

Recitation of the Holy Qur'an

Food For Thought (Replay - Part 7)

US Ahmadiyya Muslim Show (Replay-Part 3)

Friday Sermon (Replay - June 23)

MTA News

Letter From London

**JUNE 26, Mon (Tr. 22, I.F. 386 + -)**

Recitation of the Holy Qur'an

Learning Languages with Huzoor #18-1

TBA

Homeopathy Class #25

MTA News

Tech Talk (Part 9)

**JUNE 27, Tues (Tr. 22, I.F. 386 + -)**

Recitation of the Holy Qur'an

Meet Our Friends: Hon. David Warner,  
 Speaker of Ontario Parliament (Replay)  
 Life of Holy Prophet Muhammad  
 (peace be upon him)

Homeopathy Class #26

MTA News

Medical Matters -- The Neck

**JUNE 28, Wed (Tr. 16, I.F. 266 + -)**

Recitation of the Holy Qur'an

Conversation -- Tales of Acceptance of  
 Ahmadiyyat - Abdullah Ganic

TBA

Holy Qur'an Class

MTA News

Veterans of Ahmadiyyat --  
 Abdul Mannan Naheed

**JUNE 29, Thur (Tr. 22, I.F. 386 + -)**

Recitation of the Holy Qur'an

Learning Languages with Huzoor #18-2

Tech Talk (Replay - Part 9)

Holy Qur'an Class

MTA News

Food For Thought (part 8-1) -- Fertilizer  
 and How Plants Use it.

**JUNE 30, Fri (Tr. 16, I.F. 266 + -)***Friday Sermon at 1-2 PM (ET)**Tr. 24, I.F. 416 + -*

Recitation of the Holy Qur'an

Basics of Religious Education

(Book - Section 1 Part 5)

TBA

Friday Sermon (Replay)

MTA News

Conversation (Replay--Abdullah Ganic)

**Please Note:** Tr. # (Transponder) and (Star Trak 200) I.F. Setting is given for each day.

For Transponder 1 I.F. setting, you must enter 000, then tune down to 966 (Star Track 200 only)

Only Transponder 14(U) has horizontal polarity, all other transponders are vertical polarity.

Recitation of the Holy Qur'an begins precisely at 8:00 PM(ET). The classes and replays of Friday Sermons will be at 9:00 PM (ET). MTA International News will be at 10 PM (ET).

*These times are approximate.*

*Programs may change without notice.*

### Muslim Television Ahmadiyya North America

**Executive Directors**

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**English Translators**

Munawer Saeed

Dr. Hidayat Khan

### MTA Transponder and Frequencies Chart for June 1 - September 30, 1995

DATE	TIME PM (ET)	TR	Pol.	Downlink Frequency	StarTrak 200 LF. Setting
6-1-95	8-11	7	V	11840	086+-
6-2-95	1-2	19	V	12080	326+-
6-2-95	8-11	16	V	12020	266+-
6-3-95	8-11	16	V	12020	266+-
6-4-95	8-11	4	V	11780	026+-
6-5-95	8-11	16	V	12020	266+-
6-6-95	8-11	7	V	11840	086+-
6-7-95	8-11	16	V	12020	266+-
6-8-95	8-11	7	V	11840	086+-
6-9-95	1-2	24	V	12170	416+-
6-9-95	8-11	16	V	12020	266+-
6-10-95	8-11	16	V	12020	266+-
6-11-95	8-11	1	V	11720	Enter 000, then Tune down till you get to 966
6-12-95	8-11	16	V	12020	266+-
6-13-95	8-11	16	V	12020	266+-
6-14-95	8-11	19	V	12080	326+-
6-15-95	8-11	14(U)	H	12005	251+-
6-16-95	1-2	10	V	11900	146+-
6-16-95	8-11	16	V	12020	266+-
6-17-95	8-11	14(U)	H	12005	251+-
6-18-95	8-11	1	V	11720	Enter 000, then Tune down till you get to 966
6-19-95	8-11	16	V	12020	266+-
6-20-95	8-11	22	V	12140	386+-
6-21-95	8-11	1	V	11720	Enter 000, then Tune down till you get to 966
6-22-95	8-11	22	V	12140	386+-
6-23-95	1-2	24	V	12170	416+-
6-23-95	8-11	16	V	12020	266+-
6-24-95	8-11	14(U)	H	12005	251+-
6-25-95	8-11	16	V	12020	266+-
6-26-95	8-11	22	V	12140	386+-
6-27-95	8-11	22	V	12140	386+-
6-28-95	8-11	16	V	12020	266+-
6-29-95	8-11	22	V	12140	386+-
6-30-95	1-2	24	V	12170	416+-
6-30-95	8-11	16	V	12020	266+-
July 1 - Sep 30	1-2 (Fri.) & 8-11	10	V	11900	146+-

**47th Ahmadiyya Jalsa Salana, USA**  
**June 23,24,25, 1995 at**  
**Bait-ur-Rahman Mosque, Silver Spring, MD**

**REGISTRATION FORM**

**IMPORTANT INSTRUCTIONS:** Please return this form by **May 22, 1995.**

**Mail this form to:** **Nazim Registration Jalsa 1995**  
**15000 Good Hope Road**  
**Silver Spring, MD 20905**  
**Phone: (301) - 879-0110**  
**Fax: (301) - 879-0115**

**Registration Data (Registration is must for attending Jalsa)**

Address: \_\_\_\_\_ Apt: \_\_\_\_\_ City: \_\_\_\_\_

State/Province: \_\_\_\_\_ Zip Code: \_\_\_\_\_ Country: \_\_\_\_\_ Telephone Number: (\_\_\_\_) - \_\_\_\_ - \_\_\_\_\_

**Please list below all members of your party. Include your guests also. (Use other side of the form for additional space)**

No	Member Code	Last Name	First Name	Middle Name	Sex	Tanzeem*	Relationship
1							<b>Self</b>
2							
3							
4							
5							
6							
7							
8							

Tanzeem: A-Ansar , K-Khuddam; L-Lajna; N-Nasirat; T-Tifl; U-Under 7 (please enter Tanzeem against each name)

**Travel Information:** Are you coming by: Air: \_\_\_\_\_ Car: \_\_\_\_\_ Train: \_\_\_\_\_ Bus: \_\_\_\_\_

Baltimore-Washington International (BWI) is the closest airport from Bait-ur-Rahman Mosque.

**Accommodation Information**

Jamaat will provide accommodation for June 23 and 24, 1995 only. Those who do not register by prescribed date will have to pay \$5 per adult as late registration fee, because this causes a great deal of inconvenience and additional cost.

Your signature: \_\_\_\_\_ Date: \_\_\_\_\_

**Verification by your Mubaligh or Jama'at President (required)**

Name: \_\_\_\_\_ Jamaat: \_\_\_\_\_ Signature: \_\_\_\_\_

## THE STUDENT DESK

Organizer: Imran Ahmad Chaudhry

### This Month: AIDS

AIDS is a life-threatening syndrome of opportunistic infections in patients whose immune systems has been weakened by the human immunodeficiency virus (HIV). Once an individual has contracted the HIV virus, he is said to be HIV-positive. Once the virus begins to express itself and this is evidenced by the appearance of a host of ailments, the person is said to have AIDS. Just because one is HIV-positive, does not necessarily mean he has full blown AIDS.

The World Health Organization (WHO) has reported a total of 718,894 AIDS cases (Americas - 371,086; Africa - 247,577; Europe - 92,482; Oceania - 4,188; Asia - 3,561). Globally, there have been estimates that between 11-13 million persons are infected with the HIV. The worst case estimate by WHO is that by the year 2000, 110 million people will have become infected.

In the USA, it is estimated that between 1-1.5 million persons are HIV-positive presently. As of March 1994 about 340,000 cases of AIDS have been reported in the USA, out of which 205,000 (60.2%) people have died. The statistical breakdown of the 340,000 figure is as follows: by age - 64% are between 20-39 years of age; by race - 51% White, 31% Black; by gender - 87% male homosexuals; other - 24% injection drug users, 1-2% transfusion/transplant patients and 1% hemophiliacs.

The three main routes of transmission of HIV infection are;

- 1) Intimate sexual contact.
- 2) Parenteral exposure to blood, body fluids containing blood and blood products.
- 3) From mother to child during the perinatal period.

One out of four (25%) of infants born to HIV-

positive mothers will become HIV-positive. It is estimated that by the year 2000 nearly 100,000 children will become orphans because of AIDS.

There are a wide variety of signs and symptoms associated with HIV infection. The average time from infection with the HIV to the development of AIDS is 8-10 years. Average time of survival with AIDS is less than 2 years.

A number of concurrent contagious disease are known to be associated with AIDS patients. Some of these are; tuberculosis (TB), sexually transmitted diseases (especially syphilis), hepatitis B virus infection and molluscum contagious.

The search for a cure is still underway.

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### Appeal to Khuddam

The response to the Student Desk's appeal for contributors has been weak, to put it mildly. Since Khuddam have been referred to as the backbone of the Jama'at by Hazrat Khalifa-tul-Masih II, it was thought that the appeal should be reissued-this time to Khuddam in particular. Failing this, Lajna might be asked for their assistance. Send in your advice and articles to: 3105 Montrose Ave., Alexandria, VA. 22305. *JazaKallah.*

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### PEARLS OF WISDOM

(Sayings of the Holy Prophet, S.A.W.)

Allah is kind and He loves kindness.

Allah does not show mercy on him who does not show mercy on others.

Allah helps those who help their brothers.

Put your complete trust in Allah and He will provide for you.

A true Muslim believes in Allah and His angels, in his Prophets and in being given another life after death.