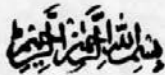


Enquiries
about Islam
are always
welcome

AHMADIYYA MOVEMENT
IN ISLAM 3336 MAY-
BELLE WAY, OAKLAND,
CALIF 94619 U.S.A.

VOL.1 OCTOBER 1979 EKHA 1358 NO. 2
AHMADIYYA MOVEMENT WEST COAST REGION

THE WORD OF GOD



O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.

He only enjoins upon you what is evil and what is foul, and that you say, of Allah what you do not know.

And when it is said to them, 'Follow that which Allah has sent down,' they say: 'Nay, we will follow that wherein we found our fathers.' What! even if their fathers had no sense at all and no guidance?

And the case of those who disbelieve is like the case of one who shouts to that which hears nothing but a call and a cry. They are deaf, dumb, and blind, — so they do not understand.

"O ye who believe! eat of the good things. We have provided for you, and render thanks to Allah, if it is He Whom you worship.

He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allah has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allah is Most Forgiving, Merciful.

Those who conceal that which Allah has sent down of the Book and take in exchange for that a paltry price, they fill their bellies with nothing but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them. And for them is a grievous punishment.

(THE HOLY QURAN 2:169—175)

A UNIVERSAL PRINCIPLE OF THE HOLY QURAN

By
of the Ahmadiyya Movement in Islam.

HAZRAT AHMAD the Holy Founder

When we study the Quran closely and try to delve deep into its purpose and intent, it becomes clear that unlike the Torah the Quran has not over-emphasised retaliation such as we find in the Jewish wars and in the rules of vendetta enunciated in the Torah. Nor has the Quran recklessly endorsed like the Gospels precepts of forgiveness, patience and forbearance. On the other hand it repeatedly enjoins on us **Amr bil-M'arooF**, and **Nahl-anil-Munkar** doing M'arooF and abstaining from Munkar. It lays down, that is to say, that you should perform those deeds which are appropriate to the occasion and are correct in law and reason; and that you should give up those deeds to which both the law and human reason object and which are forbidden to you. A study of the Quran reveals that the Holy Book wishes to implant in our hearts its laws, regulations and commandments in a systematic manner. For it does not want us to be tied blindly to mere do's and don'ts but states the Divine Law in the form of universal and general rules (which we are supposed to apply). For example, it lays down as a universal principle that we should perform the M'arooF or

right actions and avoid the Munkar or wrong actions. The terms M'arooF and Munkar are so comprehensive that they cover all applications of the Divine Law in a scientific manner. Because of this injunction of the Law, we are forced on every occasion to try and find where real virtue lies. Suppose X has done me a wrong. What is the better course for me? To chastise him or to forgive him? Again, Y asks me for a loan of a thousand rupees to celebrate his son's marriage, to perform the ceremony with ostentation, including fire-works, singing girls and music in accordance with the custom of his family. I may be in a position to give him the amount. But I should first pause and judge in the light of the Islamic principle, namely, the pursuit of M'arooF and the avoidance of Munkar. I have to see whether I am really helping a deserving person by my generosity. In short, the Quran lays down for our good here and hereafter the condition that every good deed should suit the merits of the occasion.

(Four questions by a Christian and their Answer, pp. 54—55)

AHMADIYYA NEWS

Rabwah, Pakistan: The latest report issued regarding the health of Hazrat Khalifatul Masih III indicates that he is keeping good health. Members are requested to continue praying for his long, healthy and successful life.

Hazrat **Amatul Hafeez**, the only living issue of the Promised Messiah (peace be upon him) is indisposed. Members are requested to pray for her speedy recovery and long life.

Rabwah, Pakistan: I wish that there should not remain any Majlis of Khuddamul Ahmadiyya and that of Ansarullah without representation in their forthcoming Annual Rallies. It is the duty of the District's Ameer and that of the Murabbees (Missionaries in Pakistan) to see that each Majlis of their area must be represented if even by only one member.

This has been declared here by Hazrat **Amul Momineen Hafiz Mirza Nasir Ahmad Khalifatul Masih III** in his Friday sermon delivered at Masjid Mubarak on September 4 1979.

Stressing upon the hundred percent representation of both the Majalis in their Rallies, Khalifatul Masih pointed out, that Hazrat Ibrahim (peace be upon him) had been appointed in the Holy Quran as Model for the coming generations. Hence, the members should inculcate in themselves two qualities of Hazrat Ibrahim - one being HANEEF i.e. ever inclined towards God; and the other being MUSLIM - ever submissive to God's injunctions.

Drawing the attention of Khuddamul Ahmadiyya (Ahmadiyya Youth Organization) towards their responsibilities, Khalifatul Masih said, that the best service they can render to mankind is to pray for them. The most effective and efficient strategy given to man is not the atom bomb but rather lies in the arsenal of prayer. The next weapon is not the hydrogen bomb but the love and kindness in the service of mankind.

Khalifatul Masih further pointed out to Khuddam and Ansar that the holding of Rallies each year is solely to remind them of their obligations. Hazoor prayed for the welfare and for the success of the Rallies.

Khalifatul Masih said, next month on October 19-21 will be the Rally of Khuddam and a week after would be the Rally of Ansarullah (Organization of Ahmadi males who are above forty years). In these Rallies, Khalifatul-Masih remarked, with the exception of a few years when there had been a little decrease,

the number of Khuddam and Ansar participating in these Rallies had always increased from the previous year.

From the bottom of my heart I desire, and deem it essential for the training of the Jamaat, that all the Majalis of Khuddam and that of Ansar must take part in these Rallies. Hazoor further remarked, that some Jamaats are greater in number than others. Some Jamaats are active while others remain indifferent. Some district's Ameer are carrying out their duties with full understanding while some show sloth and lethargy. Some Murabbees are empowered by God to shoulder their responsibilities with sacrifice, love and affection while others hearts have not that love of God and affection for the Mission of the Holy Prophet (peace and blessings of God be upon him) which should be like a burning fire. As a matter of fact, if there occurs a weakness in an area of a Murabee it should cause him sleepless nights. Laying responsibility upon the district's Ameer and the Murabbees of making a 100% representation of the Majalis in both the Rallies, Khalifatul Masih announced, that each Majlis must be represented even if by one member only. These Rallies are not fairs and carnivals but are convened for the intellectual and moral training of the Jamaat. They are intellectual, because a lot of good discourses are heard. They are moral as Khuddam and Ansar are asked to become true Muslims in accordance with the Holy Quran.

After reiterating both the qualities of Hazrat Ibrahim (peace be upon him) - HANEEF and MUSLIM, Khalifatul Masih remarked, that UMMATI MUSLIMA is duty bound to create the means of comfort for mankind. Hazoor supplicated for Khuddam and Ansar that they may succeed in achieving this object. May Allah the Exalted endow the Khuddam and Ansar with courage that none of their Majlis should lack representation: May the Rally of each year present vigour and vitality as the trees sprout with new growth in spring. May our Rallies adopting the humble ways present the beautiful bouquets of elegance to God the Exalted ever than before. May Allah grant us reason, understanding, courage and determination. May He destine for us the utmost success. Ameen.

**SPEAK TRUTH
ALWAYS**

ISLAM IS THE COMPLETION OF RELIGION

Tucson, Arizona: Islam as the Holy Quran has stated (5:3) is the completion of religion inaugurated by God in the beginning of the world on His sending the Holy Quran through the Holy Prophet Muhammad (peace and blessings of God be upon him), has been declared here by Maulvi Ataullah Kaleem the Missionary-in-Charge West Coast Region.

Maulvi Kaleem was addressing the American Sikhs in their Sikh Dharma Brotherhood Centre.

As a child is taught his alphabet, Maulvi Kaleem continued, so God taught the religion of the world gradually and little by little, by sending at different times, and to different peoples, His Prophets to teach His religion. Then, when the world had reached that stage of understanding when it was ready for final lesson, He sent the last complete Book through the Holy Prophet Muhammad (peace and blessings of God be upon him), which not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of society or the early stage of its development; and at the same time it gathers together in itself the truths which were contained in any Divine Revelation granted to any people for the guidance of mankind (Al-Quran 98:2); and lastly it meets all the spiritual and moral requirements of an ever advancing humanity.

After the speech which lasted half an hour, Maulvi Kaleem answered the questions put to him by the audience. The speech was arranged by Muhammad Ishaque Qureshi the President of Tucson Jamaat. May Allah reward him with best reward.

ISLAM ENDOWED WOMAN WITH EQUAL RIGHTS

Oakland, California: Islam is the unique religion that has endowed woman with equal rights and to put her on the same level with man, has been stated here by Maulvi A.U. Kaleem the Missionary-in-Charge West Coast region.

Maulvi Kaleem was speaking to more than four hundreds guests of various denominations and multifarious nationalities invited to Da'wati Waleema-Marriage feast of Mr. Shamim Haroon Khan of Fiji in the Wesley Community Centre.

Maulvi Kaleem quoted the Holy Quran wherein it says: "Allah has made for you mates from among yourselves." (16:73). This verse shows, the speaker continued, that the Holy Quran has given woman same status as has been given to the man as it says that they are from the same origin as men,

"While the achievements of every great man are limited to a definite sphere, those of the Holy Prophet cover the entire field of human conditions. If, for example, greatness discovers itself in the reclamation of a degenerated and degraded nation, who can have a better claim than he who lifted up a nation sunk so low as were the Arabs, and made of them the torch-bearers of a culture and a civilization both virile and living.

If greatness lies in unifying the discordant elements of a society into a harmonious whole, who can have a better title (so the distinction than the one who gathered together a people like the Arabs split up into warring tribes, severed by generations of blood feuds.

If greatness consists in establishing the kingdom of God on Earth, there, too, he stands unrivalled.

If greatness lies in displaying high morals, who can be a match or one who was referred to by all, friends and foes, as Al-Amin, the Trustworthy?

If conquests determine the greatness of a man, surely, even here History cannot find the like of the Hero of Islam, the Champion of Humanity, who rose as we have seen, from helpless orphan to become a mighty conqueror and a king, nay, an emperor of an infinite empire of Islam which has withstood the storms and stresses all of these thirteen hundred and fifty years.

If the living driving force that a leader commands be the criterion of greatness, his name even to-day, casts a charm over seven hundred millions of souls spread all over the habitable world binding them together irrespective of caste, climate or colour and with the strong yet pleasant cord of brotherhood".

looked down upon by men like low creatures. Consequently they should not be dealt with harshly and roughly, rather men should deal with them in a very mild and soft manner. The Holy Prophet Muhammad (peace and blessings of God be upon him) has been reported to have said, that, "the women should be taken care of as some one takes care of glass products." Glass is liable to break very easily if it is not taken care of, so is the delicacy in woman and man must be careful not to injure her delicacy, because in her delicacy lies her beauty. The Holy Quran declares in another verse:—"They (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. (2:229). From this verse it can be easily deduced that as far as the rights are concerned the women are equal with men but as the whole responsibility, according to Islam, of affording the household amenities rests with man therefore he has rank above her

SHIBLI'S CONVERSION

An illustration of Repentance in Islam

Shibli is one of the great divines of Islam. He was Governor of a province under the Abbasides. One day he came to Baghdad, to seek advice of the Caliph in connection with a certain political affair. In those days a great general of the Abbaside army returned to the metropolis after a victorious campaign against the Persians. The King held a great durbar in honour of the general, and presented to him a robe of honour, in a public ceremony. He was profusely garlanded in the durbar.

Unfortunately the general, on that day, was suffering from bad cold. The fragrance of the flowers caused him to sneeze. To add to his misfortune he had forgotten to have a handkerchief in his pocket. When he came to know that he had no handkerchief, he wiped his nose with the skirt of the robe of honour, bestowed upon him only a few minutes before. The king happened to notice it, and he flew into a rage at the apparent insult to the robe of honour, and ordered that he be turned out of the durbar in disgrace. Shibli the Governor, who had witnessed the whole scene, uttered a loud cry and burst into tears. The king said to him, "Why should you cry? I was angry with the general, not with you." Shibli stood up and requested the king to accept his resignation. His Majesty asked him why he was resigning his post. Shibli replied, "Sire, this general was entrusted with task of leading a dangerous campaign against the Persians. He faced the enemy day and night; every moment death hovered over his head. Every night his wife went to bed in fear of becoming a widow on the morrow. He was in the field for two years, wandering in the forests, facing situations full of perils. At long last, he was victorious, and made a triumphant entry into the capital. Your Majesty held a durbar to do him honour, and to bestow upon him a robe of distinction. But your Majesty disgraced him simply because he had made misuse of the robe bestowed upon him. This made me think that the misuse of a few yards of cloth by the general put him in disgrace; than what would become of me on the Day of

Judgement, when my Lord God would call me to account for the misuse of His bounties He shows on me day and night.

No longer can I remain in office; I must resign and spend the rest of my life in the remembrance of God".

So Shibli resigned his post and approached a number of divines for repentance. But as he had been a great tyrant, no one ventured to accept his bai'at. Last of all, he went to Hazrat Junaid, a great divine in Baghdad in those days. Junaid told him to go back to the town where he had been the governor, and ask the people, whom he had wronged, to forgive him, and then come back for bai'at. Shibli complied with the order. With tears in his eyes, he went from door to door, asking the people to forgive him for the wrongs he had done them. At first, people thought that he was not sincere in his show of repentance; but when they came to realize that he was really penitent, and his penance was genuine, they forgave him and received him as a brother contrite. Then Shibli went back to Hazrat Junaid, who took him under his spiritual care, instructed him in the ways of God with the result that Shibli himself became one of the great Muslim saints.

ALL IN ONE

"If Adam was the "Deputy of God", Noah "The Saved One," Abraham, "The Intimate Friend," Ishmael, "The Sacrificed One," Joseph, "The Beautiful One," Moses, "The Mouthpiece," and Jesus, "The Spirit of God," Muhammad was all in one.

In the Mosaic dispensation, Prophet after Prophet made his appearance to serve as a model in one particular line, but the most illuminating Star of Arabia, before whose majestic splendour, every other tiny twinkling star pales into insignificance, combined in his person and in a much higher degree the collective virtues of all the Israelitish prophets. The manliness of Moses, the tender-heartedness of Aaron, the generalship of Jashua, the patience of David, the grandeur of Solomon, the simplicity of John, and the humility of Jesus, all merged in one. Thus, every patriarch sent forth but one ray—a single beam of light in one particular direction, but the Star of Arabia was sent to give light to the whole Universe".