



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

RELIGIOUS
FOUNDERS'
DAY
SUNDAY
OCTOBER 28

ALL ARE WELCOME TO
THE MEETING IN THE
MAIN LOUNGE, UNIVER-
SITY OF SAN FRANCIS-
CO AT 2 P.M.

THE WORD OF GOD

And remember the time when Allah took a covenant from the people through the Prophets, saying: 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling what is with you, you shall believe in him and help him.' And He said: 'Do you agree, and do you accept the responsibility which I lay upon you in this matter?' They said, 'We agree;' He said, 'Then bear witness and I am with you among the witnesses.'

Now whoso turns away after this, then, surely, those are the transgressors.

Do they seek a religion other than Allah's, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

Say, 'We believe in Allah and in that which has been revealed to us and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit.'

And whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers.

(THE HOLY QURAN 3: 82-86)

THE OBJECT OF RELIGION

By

Hazrat Mirza Ghulam Ahmad, The Promised Messiah & Mahdi, the Founder of the Ahmadiyya Movement in Islam.

The question, What influence and control does religion exert over human faculties, has not been answered by the Gospels. The Bible does not deal with the why of our actions. The Holy Quran, on the other hand, over and over again, discusses this subject in detail. It declares that it is not for religion to change or alter the innate faculties of human beings. Religion cannot turn a wolf into a lamb. The object of religion is to guide man in the development of the functions and faculties implanted in him by God. It is beyond the scope of religion to alter an innate faculty. It can, however, provide guidance for its appropriate expression on appropriate occasions. Nor need it single out one particular faculty, e.g. mercy and forgiveness, and put an excessive emphasis on it. Instead, it should exhort us to use all the faculties given to us by God. *No human faculty is evil in itself. It is the excessive, insufficient, immoderate or improper use of a faculty which is evil. A person is blame-worthy not because of his instincts and faculties but because of their abuse.* In short, God the Distributor, has bestowed on all and equal share of natural faculties. As the external sense organs of smell, sight, mouth, hands, legs, etc., have been bestowed on all human beings of all communities, so have the internal faculties been given to all. *Every nation has in its fold men who are good or bad according as they exercise these faculties to a moderate or an immoderate degree, according as they over-use or under-use them. Achievement of goodness through a faith as the source of a people's refinement, will be established only if some of the more perfect followers of that faith are found to possess spiritual powers the like of which are not found among adherents of other religions. I declare with all emphasis that this is a quality peculiar to Islam.*

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THE GUIDANCE

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.

Rabwah, Pakistan: In his Friday sermon delivered on August 31st, 1979 at Masjid Aqsa, Hazrat Ameerul Momineen Khalifatul Masih III, elucidated a few verses of Surah Al-Baqrah (2:205-209 and 219).

Khalifatul Masih exhorted the members of the Jamaat to enroll themselves in the group mentioned in verse 208. These are those, Khalifatul Masih continued, who sell themselves to seek the pleasure of Allah. They always keep themselves engaged in the service of all of His creation. While utilizing the vast capabilities bestowed upon them by God in the right direction, their desire turns into desire for God. All their pleasures lie in the obedience of God the Exalted. It is they who are favoured by God's voice - "I am with you".

In verses 205-207 those people have been mentioned whose entire actions are based on outward form and mere words. Their entire endeavours are focused solely on the acquiring of material gain and personal advantage. Elaborating further on the group mentioned in verse 208, Khalifatul Masih referred to verse 219 wherein such servants of God have been described who after having believed emigrate and strive hard in the cause of Allah, and who hope for Allah's mercy.

Explaining the meaning of HIJRAT -emigration, Khalifatul Masih pointed out that Hijrat means to sever oneself from their native land, from dear ones, from evil inclinations of the self and even the separation from good desires.

Besides, a greater JIHAD -striving in the cause of Allah, is to spread the teachings of the Holy Quran and its grandours all over the world. The third meaning of JIHAD, Khalifatul Masih continued, is to pick up the sword in self-defense when an enemy attacks.

Wherever the type of JIHAD is not specified in the Holy Quran, Khalifatul Masih remarked, then all three kinds of JIHAD are meant to be carried out which consequently draws the beneficence of God's RAHEEMIYYAT. Concluding his sermon, Khalifatul Masih prayed, that, may Allah the Exalted grant us understanding and empower us to present before Him our best thing utilizing our best capability. And may He accept that presentation and grace us to inherit the paradise of the Hereafter. Ameen.

THE GUIDANCE

WORLD SHALL SOON RECOGNIZE GOD

Rabwah, Pakistan:

"The day is fast approaching when the world will recognize God Who is ALHAQ -the Truth; Muhammad (peace and blessings of God be upon him) who is the perfect manifestation of this attribute, and his teachings which in itself is ALHAQ -the Truth. Nevertheless, the Jamaat should keep in mind, that, that day cannot usher in unless when they hear from the opponants of True Islam, injurious things founded on falsehood and injustice they bear them with patience." This has been declared here by Hazrat Amir ul Momineen Khalifatul Masih III the Imam Jamaat Ahmadiyya. He was delivering a Friday sermon on September 7, 1979 at Masjid Aqsa.

Hazrat Khalifatul Masih elucidated the attribute of ALHAQ of God the Exalted, and told the congregation that the perfect manifestation of this attribute was the Holy Prophet (peace and blessings of God be upon him) alone, whose teachings - the Holy Quran, being based on truth is also ALHAQ. However these teachings have been opposed from its very inception, and is still being opposed. The time is at hand when this opposition shall disappear and the mankind will recognize its benefactor.

Inferring from some verses of the Holy Quran, Khalifatul Masih remarked, that there are two central pivots of this opposition: One is falsehood and the other is injustice. The Holy Quran has pronounced that none of its parts advocate injustice. Rather its teachings cut every root of injustice. Nevertheless, the lasting success cannot be procured through injustice. The unjusts must remember that the vengeance of God the Exalted shall certainly fall on their neck one day. In this battle of truth and falsehood, Khalifatul Masih continued, injustice and falsehood must retreat at any rate, nevertheless, to face this situation succor must be sought through patience and prayers. It is on the offering of sacrifices that the Mercy of God is achieved. We should supplicate that may God the Exalted grant us steadfastness and make our steps firm. May we continue marching ahead on the highway of Islam's dominance, and that the day may dawn when we ourselves shall witness the teachings of Islam due to its beauty and beneficence overcome the entire world.

Concluding his sermon, Khalifatul Masih stressed upon the Jamaat to seek help through patience and prayers and never to leave even for a moment the humble ways for achieving this object. It is not possible that you become of God and then that He will abandon you.

THEY ARE BLESSED WITH BABY BOYS

Lt.I.A.Abbasi of Sousolito, Calif. and Mr. Abel M. Haniff of Oakland, Calif. have been blessed with baby boys. May Allah enable the parents to upbringing them as Islam requires, and make the children true Ahmadi Muslims. We offer the parents congratulations.

PEARLS OF ISLAM

THE ANSWER OF THE DERWISH

A derwish was approached by a man, who put three questions to him:

- (1) "Why, O Master, do you say: 'God is Omnipresent'? I do not see Him anywhere. Please show me Him".
- (2) Why is one punished for one's sins, whilst God is Almighty and one cannot do anything against His Will?
- (3) How can the Fire of Hell be a punishment to Satan whilst he himself is made of fire?"

The derwish remained silent. Suddenly he bent down, picked up a big lump of earth and threw it at the questioner's head. At this the man ran weeping to the Kadi, (Magistrate) whom he told what had happened to him, adding: "My head is still aching as a result of this".

The Kadi summoned the accused and asked him for an explanation of his strange behaviour.

"But", the derwish explained, "the lump of earth was the answer to his three questions! Does not he say that he suffers a head-ache? If he can show me his head-ache I will show him God. And why does he accuse me? He himself stated that one should not be punished for one's sins as one cannot do anything against the Will of God: As for his statement that the Fire of Hell could not hurt Satan as he himself is made of fire. I should like to ask: 'This man is created of dust and I threw dust at his head. How, then, can he have a head-ache?'"

This answer found great favour with the Kadi. He agreed with the derwish and the

accuser left the court, deeply ashamed of his unbelief.

THE SULTAN AND THE SUFI

When a Sultan heard that a very pious Sufi was living not far from his palace, he felt a great desire to offer him a present. To this end he sent his minister to find out what present would be acceptable to the holy man. When the minister conveyed the Sultan's message to the Sufi, however, he received the answer that the Sufi had everything his heart desired.

When the Sultan heard this he decided to visit the pious man personally. He knocked at the door, which was opened by one of the Sufi's pupils, who begged him enter. Great was the Sultan's astonishment when, on looking round, he saw that the house was empty but for a mat and a water-jug. But already the pupil begged him to follow him to the garden where the master was sitting among his pupils.

When the Sultan stood before the Sufi, he said: "I have just seen that your house is empty. Please allow me to furnish it". But the Sufi answered as he had done before: "I have everything my heart desires. "Then the Sultan said: "At least allow me to get you a good carpet so that you may be comfortable", but again the Sufi repeated that he was not in need of anything.

At this the Sultan became impatient, and he exclaimed: "Is there then nothing I may do for you?"

"O yes", the Sufi answered. "Please stand aside a little for you stand between me and the sun".

O you who seek the beautiful Face of Allah, be like this Sufi and do not allow your Sultan of desire to stand between you and the Beloved.