



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 "In the Name of Allah,
 The Beneficent, The Merciful".



THE CALL

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Editor: Maulana Mustapha K. Huda B.A.

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EDITORIAL

The Dignity of Womanhood

Women of the world! I would like to say a few words to you on "The Dignity of Womanhood." Many of you take for granted the freedoms you enjoy as women and particularly as Muslim women. But there were times when even among Muslims, women had no place in religious functions or in the Mosques.

It was a hard struggle to convince not only the men but the women as well that according to the Qur'an and the Hadith women too can be teachers of religion and can pray in the mosques.

One is very happy to see the Ahmadiyya Anjuman still carrying on this struggle to keep women in the forefront by recognizing the dignity to which Allah and His Messenger has elevated them. This is heartening to know especially in times like these where there is an attempt to once again put women in the prison of the *purdah* and to keep her away from the House of Allah.

In many communities, women are still regarded as second-class citizens and are deprived of the basic rights enjoyed by men. Indeed

We believe in the finality of Prophethood in Muhammad.

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women can be regarded in this unfortunate light as a fourth-world community. Some women have struggled for the emancipation of women but by not knowing the limits of their nature, they have gone to the other extreme of licentiousness and have fallen further into the trap of exploitation by men. In the world today, then, ***we find women are either too backward or too forward, too dominated or too exploited.***

It is in this context therefore that there is the need to present to the world the Islamic concept of woman as a model of virtue. But how can this be achieved when woman is either kept in the background or she is so free she ignores the limits that Allah has placed on her.

Monkery is an innovation not prescribed by Allāh says the Holy Qur'an 57 : 27; and there is a well-known saying of the Holy Prophet Muhammad that there is no monkery in Islam. Both these statements apply equally to women as to men. No matter how virtuous a woman may be, that virtue is not a moral quality until and unless it is manifested in the society at large. It is for this reason that Mary, the mother of Jesus, though she developed virtuous qualities while confined to the temple, she was told to be an example to the women of the world and bow down with those who bow down 3:42. In other words to come out in public and join others in the worship of Allah, the One True God and in the doing of good.

The Holy Qur'an states that "Mankind is a single nation." 2 : 213. The Arabic word for nation or community is **UMMAH** which is derived from the word ***umm*** meaning mother. The word ***umm*** indicates direction on a right course. A mother is called ***umm*** in Arabic because the responsibility of directing her child on the right course rests with her. The word ***imaam*** is also derived from this word and as such it means one who or that which directs others on a right course in prayer or in knowledge. "Mankind is a single nation" therefore, means that all mankind including

women must have a single or common direction on the right way.

But from where should mankind obtain this direction on the right way? The Holy Qur'an says in 16 : 78 – “Allah has brought you forth from the bellies of your mothers – You knew nothing – And He gave you hearing and sight and hearts that you might fully utilise them.” Thus just as physically, women are entrusted with the role of providing the senses of understanding for humans, so too spiritually, the Qur'an gives women the responsibility of presenting to the world the model of virtue. This is why even a prophet of God viz. Jesus was presented to his people by his mother Mary 19 : 27, and the Qur'an has indicated this relationship between Mary and her son as a sign for the nations 21 : 92.

No other spiritual system has identified this responsibility of woman. It is only in Islam that the dignity of womanhood is enhanced by giving her the role of presenting the model of virtue to the world. While other religions have confined woman to the home, the Qur'an has gone many steps further and entrusted to her the task of developing within the home, moral and spiritual virtues, and presenting them to the world. Thus the Qur'an addresses women in 33 : 34 “Mention that which is preached and practiced in your houses of the messages of Allah and wisdom i.e. qualities which distinguishes between truth and falsehood, right and wrong.

Women have always been intended to be teachers of the precepts of religion and this is why two women have been singled out in 66 : 11, 12 of the Qur'an as examples for all believers.

In conclusion my dear sisters and brothers, I want to appeal to all my Muslim sisters to be more inquiring in the knowledge of Islam, more assertive in the propagation of Islam. Develop virtuous qualities in the home and demonstrate them in public with the dignity of your womanhood.

Mrs. Nareeman Hydal

ISTIGHFAR – How God Forgives Sins

The word used to express the thirst of the soul, its everseeking the assistance of God against the frailties of human nature is the well known word *istighfār*. This word originally means “supplicating God to save one from yielding to the weakness of the flesh, to strengthen the human nature, and to take one in His refuge and under His shelter.” It is derived from *ghafr*, which means to protect and hence it comes to mean a prayer to God that He may protect the natural frailty of the supplicant with His own strength. Such is its true and real signification, but the meaning is extended in certain cases, and the word has come to mean “asking the protection of God from the consequences of faults already committed.” Such extension is, however, allowed where the context requires it. The true and proper meaning of the word remains unchanged.

The person who does *istighfār* prays to God that He may protect him from yielding to the frailties of human nature by His Divine power, strengthen him by His strength, and enlighten him by His celestial light and instruct and guide him by His Divine instruction. For after creating man, God has not left him to depend solely upon his internal faculties and external organs. He is also his Supporter. Whatever has been made by the Divine hand, is also supported by it. God being therefore the Supporter as well as the Creator, man needs the support of God to protect His image against corruption, as he needed His creating hand to come into existence.

The Divine attribute of creation has placed man under the obligation that he has been created in the image of God. Similarly the Divine attribute of support required that what has been created in His own image, should not be given up to corruption and everlasting destruction. Man is, therefore, instructed to ask protection and support of the Almighty Being by means of *istighfār*. From this it is clear that even if sin had no existence in the world, *istighfār*

being a requirement of the creation of man, would still have been there. For the truth is, as we have shown with reference to the root-meaning of the word that the proper use of *istighfār* is not to nullify the effect of sin, but to avoid its existence.

Istighfār exists so that the building which God's own hand has erected might not be demolished. But such a thing was not possible in the very nature of things without the supporting hand of God. There was a craving in the very nature of man without whose satisfaction he could not have attained to perfection. To satisfy this he was guided to say *istighfār* and thus make up the deficiency of human nature by imploring strength from God.

It is to this requirement of human nature that the Holy Qur'an calls attention to in the words:

“God alone is He whom we must worship and address our prayers to, for it is He who brings into existence and supports that which He has created.”

In fact, it cannot be contested that the existence of man needed two things, a Creator and a Supporter, the One to bring him into existence and the Other to preserve him from corruption. The attribute of creation was manifested when man was brought into existence, but the quality of support needed a constant manifestation as it was to continue with the life of man. Hence arose the necessity of constant *istighfār*.

In short, God bestows favours of His abundance in consequence of His different attributes, and *istighfār* is needed to call the quality of support into action. It is to this that the following verse of the opening sura of the Holy Qur'an refers:

“O God! Thee do we worship and of Thee do we ask assistance that Thy support and Lordship may uphold us and protect us from stumbling and falling a prey to the weakness of the flesh.”

All this goes a long way to prove that in *istighfār* a person does not pray for the restoration of a thing that has been lost, but the object of this prayer is that he may not lose something. For, human nature, seeing its weakness, seeks strength from God as a child seeks milk from its mother. Therefore, as God has graciously granted heart and tongue and eyes and ears to man, so has He impressed the desire of *istighfār* upon his heart from the very beginning. The Divine hand has made him feel that he stands in need of the assistance of God. It is to this state of human nature that the verse:

“Pray to God that He may protect Thy nature against the weakness of the flesh and strengthen thee so that thou mayest not yield to that weakness. Pray also by way of intercession for men and women who believe in thee that they may be saved from the punishment of the faults which they have committed on account of the weakness of their nature, and their subsequent course of life may be free from sin.”

This verse reveals the deepest secrets underlying sinlessness. It tells us in plain words that no one can attain the perfection of sinlessness and intercession unless he prays incessantly that the feebleness of his nature may not lead him to an actual commission of sin and prays also for the release of others from the bondage of sin and until he draws aid and power from God with supplication and with cries and then desires that a portion of the strength and aid which has been granted him, should be given to those who in faith have acquired union with him.

The sinless man flies for help and succour to God, for he perceives the feebleness of human nature and the strength of the Divine Being. He knows it for certain that human nature does not merely as such possess perfection but that it receives perfection from God,

that it has not got any strength, but strength is given to it every moment from God, and that it has no infallible light but that such light comes to it from the Almighty.

The secret of it is that a magnetism is granted to a perfect nature by which it is enabled to draw the power from above towards it. But the source of power is the Divine Being and the angels also draw their strength from that source. The perfect man also draws the strength of sinlessness and grace from the same source through the channel of the adoration and worship of God. It follows, therefore, that from among men he only is perfectly sinless who strengthens his soul by drawing the Divine power by means of *istighfār*, and does not cease for a single moment to draw it by his supplications, prayers and cries.

Such a heart which ever drinks deep at the fountain of Divine strength, resembles the house which has doors that are always open for the light of the sun to enter into it. But the person who does not seek Divine assistance and succour is like the narrow and dark closet the doors of which are all fast closed so that not a ray of light may creep in. *Istighfār*, if we may liken it to any thing, is the instrument which is the means of drawing power from a higher source. The secret of the absolute unity of the Divine Being is closely connected with the principle that sinlessness should not be looked upon as an independent possession of any mortal being, but as a thing flowing from a higher source, the gift of God to such of His servants as implore for it day and night.

To make ourselves clear by an illustration, the Divine Being is like the heart and *istighfār* of the perfect man resembles the arteries and veins which are connected with it. The heart circulates the blood through the veins and arteries which distribute it to every part of the body that stands in need of it.

FASHION

Every woman is concerned with fashion, for fashion in the age in which we live can either enhance the beauty of her womanhood or hold her up as an object of ridicule. One of the problems of fashion is that the world determines fashion as what would look good on a woman, not what would a woman look good in – in other words fashion is imposed on woman from outside and has little or no relation to her inner modes or feelings.

Fashion for example may reflect the seasons – spring, summer etc; the occasions – easter holiday etc; but it never reflects the psyche or mind of the woman. But fashion affects the mind of women for it makes them copyist or imitators of styles which others wear. Indeed one wonders whether we are living in an age of fashion or *follow-fashion* for while the word fashion means to make anew, in practice it means to imitate the old.

Islam reminds woman that she is a creator and the Holy Qur'an emphasises that all mankind is **fashioned** in the womb of woman (3 : 5) "He Allah it is who fashions you in the womb as He pleases". Allah Himself is "*Al Musaw-wir*" – **the Fashioner** meaning the One who brings out beauty in form or shape. Since the aim of a Muslim is to imitate God, not man, the Muslim woman needs to remember that her personal beauty must originate from the Divine within her.

The problem of women in the world today centers around her struggle for equality. In dress this has led to the mistaken fad of unisex fashions. Real equality in dressing is not to wear the same clothing and styles of men, real equality is to insist that as men do not have to expose or highlight their bodies to be properly dressed, why should women do so. Far better it is therefore for women to strive for *quality* before equality.

In any study of fashion, the purpose of fashion is distinction and admiration but the effect of fashion is very often opposite of these i.e. imitation and vanity. To be distinctive and admirable a woman needs to be unique as well as humble. Allah, our Lord whose attributes we imitate is One and Unique because he is "Al Hamd" – The One worthy of praise and admiration because He possesses all beauty but He manifests them in a simple way.

Let us not for a moment think that fashion relates only to the garment or outward clothing of the individual. Beauty must lie first and foremost with the clothing of flesh over the bones of the body as the Qur'an indicates "We clothe the bones with flesh" (23 : 14). Since the first onlooker of the beauty of the natural nude state is the woman herself and later on, when she marries – her husband, Islam emphasises that personal hygiene is as essential as the covering of the body. For this reason the Holy Prophet Muhammad, upon whom be peace, has enjoined the cleanliness of the entire body especially the teeth and also the removal of superfluous hair. It will be obvious to every woman having her monthly periods that her personal hygiene is much easier to maintain with the entire removal of pubic hair.

So far as clothing is concerned the Holy Qur'an explains what social psychologists have only now discovered that clothing performs three functions – firstly it is for modesty, secondly it is for decoration and thirdly it is for protection.

Modesty is that attitude that refrains us from drawing the attention of others to ourselves. In Islam there are different standards for modesty for men and women – this is because unlike a man a woman's attraction relates to her whole body. Social psychologists seem to uphold this view. Flugel in his book "*The Psychology of Clothes*" page 107 states "In women the whole body is sexualised hence the exposure of any part of the female body works more erotically than exposure of the corresponding part of the male..

....."

It is also important to note that the effect of exposure of the body is different for men and for women. To men, even the slightest exposure of a woman's body is considered fraught with sexual intent.

It is unfortunate therefore that fashions imposed upon women give importance first and foremost to decoration then to a lesser extent to modesty. The Holy Qur'an warns in 7 : 27 "O children of Adam, let not the negative influences of society lead you astray as they did to your forefathers, stripping them of their garments exposing their immodesty."

It is my hope that the work and influence of the Ahmadiyya Women's Movement will evoke from all our muslim sisters a call for a seminar on fashion – that we may be better able to propagate Islam through our very apparel.

MRS. NAREEMAN HYDAL



IN THE LIGHT OF THE HOLY QUR'AN

What should be the objective of Muslims

by

Moulvi Mohammad Rasheed

Chief Missionary Guyana Ahmadiyya Anjuman

In today's world Muslims are faced with many situations that require the utilization of that spiritual quality that emerges with practice and submission to Allah and His commandments. This is called faith in Allah, which is not acquired by just admission or paying lip-service to the Unity of Allah. To a Muslim his faith should mean that no fear or temptation will induce him to worship false gods. These false gods need not be what are created by human hands. This cannot be sufficient proof to attract the reasoning and intellectual mind. Indeed the most betraying tendencies in man that he

sets up as an associate to God is his subtle selfishness. Images, stones and human gods are but the erroneous concept of ignorant superstitions. The demands of human weaknesses and desires are mighty powers which become sharers in our commitment. To maintain our allegiance to God is the expression of our faith in true monotheism. Thus no Muslim should allow himself to be tempted into acting any role that would take him away from his duty to the Supreme Allah of our destiny.

My talk is entitled "What should be the objective of Muslims". The verses are taken from the Holy Qur'an (2 : 152): Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to me." What is stated here is that if the Muslims truly accept Allah and keep Him as the real objective of their striving, they will be made great as a nation. History has taught us that when Muslims were in the forefront of learning they inspired the world, but when they lost contact with Allah they became a disunited people with weaknesses that have kept them back up to this day.

Being loyal to one's religion and to the Creator does not consist in neglecting the life of this world. One cannot live in this world and renounce it. We should not look upon the world with scorn as it would mean being disrespectful to the Creator. Man has been created in this world and, therefore, he must make the best use of it. Islam endeavours to produce a well balanced man who does not ignore any aspect of life. To ignore our participation in acquiring the right attitude that would give man that mobility to ascend to that conscious relationship with His Lord is to deny the existence of Allah and His handiwork, which He has made manifest to man on this plain of existence.

Indeed it must be the aim of all Muslims to build up a society in which individuals are physically fit, mentally efficient and spiritually awake. Muslim society should produce men of the calibre of Hazrat Ali the fourth Caliph of Islam, who was a great mystic, a brave warrior, a philosophic poet, and a statesman.

What the Holy Prophet Muhammad and his companions lived was a well balanced view and practice of Islam which is the cornerstone for the development of a perfect Muslim society. This balanced view or what we might say the middle course is desired by our Lord

because it expresses itself not only for the individual but also for his dealings with the world.

Now let us take up the question of wealth and what should be the right attitude of those who are in possession of it. Should it be only utilised to subjugate people or nations to do their bidding? Certainly not. Wealth and power and its utilization must serve as instruments to develop the society, and never as means of selfish comfort and aggrandisement. It is in this spirit of distribution of wealth that brings Islam to the forefront of all systems. For example—its laws of inheritance, its system of capital levy for organised poor relief, commonly called *Zakaat*, which is compulsory charity, its ingrained democratic feeling, and its ideals of service, love and charity, all go to eradicate inequalities whether social, political or economic. Islam regards economic and social equality as the basis of a happy life.

Muslims must realise, that the synthesis of the various qualities and motives, which fashion human personality is not based on material achievements, but rather is the result of the unity of purpose created by devotion to Allah; for Islam is not mere lip-service, it is complete submission to the fount of all idealism. Islam is passionately theocentric, and all human emotions and activities are subordinate to the service of Allah. Life should be a continuous act of devotion that would cause to emerge the ideal man in any society.

A Muslim's entire life should be a continuous struggle to eradicate inequality and evil in the world. There would be little advancement among the Muslims if they do not inculcate this attitude in their lives.

A believer in Allah cannot tolerate tyranny of any kind. Islam and tyranny are opposed to each other. Without liberty and freedom Islam cannot exist. The propagation of a system is futile if it cannot be practised. Islam has laid for us a way of life which embraces all our activities, all the aspects of our life and even all our emotions.

The objective of Muslims is to depict in their lives that Allah and none else is worthy of adoration and from Him flows all good and virtue. This unstinted loyalty is expressed by the word *Islam*—submission to Allah.

QUESTIONS AND ANSWERS

ABOUT

THE AHMADIYYA MOVEMENT

Q. Sometimes the Rabwites say:

“Promised Messiah’s writings are easy to understand, for instance, once he was asked whether those who did not accept his claims were *kaafirs* or not, he replied, ‘Go and ask the Maulavies what do they think of those who would not believe in the Promised Messiah and Mahdi, who according to them is yet to come. I am the same Promised Messiah and Mahdi.’ How simple is the answer and at the same time convincing.”

Please comment.

A. At other times the Rabwites say: “We do not call any one *kaafir* (infidel) except those who label us as *kaafirs*”. Do they want to prove according to the above passage that those who do not accept the Founder are *kaafirs* whether they call him a *kaafir* or not?

Let us analyse the above passage. The Founder says, “Go and ask the Maulavies”.

Maulavi Sanaullah of Amristar, a staunch opponent of the Ahmadiyya Movement believed that anyone who did not accept the coming Messiah should not be considered a *kaafir*. Well this is what one of the Maulavis said. If another Maulavi thinks otherwise that is his opinion. The Founder of the Ahmadiyya Movement has made his position very clear by declaring:

“This has been my belief from the beginning that no one becomes a *kaafir* or *dajjal* (Antichrist) on account of denying my claim”

(*Tiryaaqul Quluub* pg. 130).

MAULANA S.M. TUFAIL

- Q. It is said that the members of the Rabwah community believe that Hazrat Mirza Ghulam Ahmad was the last prophet and not the Holy Prophet Muhammad. They consider it to be a big lie and a blasphemy. Please bring your proof if you are truthful.
- A. There is no doubt about it that the members of the Rabwah community do not believe that the Holy Prophet was the last prophet otherwise the whole controversy about prophethood would not arise.

As to the first part of our statement that they regard (although mistakenly) that the Founder of the Ahmadiyya Movement was the last messenger please read what their leader said:

“We believe in the coming of **only one prophet** in this *ummah* (nation), about the future everything is behind the curtain of the unseen”

(Haqeeqat-un-Nubuwwah by Mirza Bashīrūd-Dīn Mahmūd Ahmad pg. 138).

The meaning of the passage is clear. If **ONLY ONE** Prophet is appearing in this nation of Muhammad then he is the last prophet and not the Holy Prophet. If another prophet comes, about whom they are not sure, he would be the last prophet. In any case the Prophet Muhammad would not be the last prophet according to their belief. Here is another passage:

“The followers of none else except the Promised Messiah in this *Ummah* (nation) have been declared as belonging to this community of *aakhirreen* which shows that the Promised Messiah is also **THE ONLY MESSENGER**”

(Haqeeqat-un-Nubuwwah pg. 231).

If according to the Qadiani belief the Founder of the Ahmadiyya Movement is the **ONLY MESSENGER** in this *ummah* how could the Prophet Muhammad be the last messenger.

I hope our friends from Rabwah would think twice before condemning us for making blasphemous (sic) statements. **May God have mercy on them!**

P R A Y E R

ADMISSION OF WOMEN TO MOSQUES

The custom of **pardah** (the wearing of veils by women or the seclusion of women) in certain countries of the muslim world raises the question as to whether women may go to the mosques. There was no such question in the Prophet's time, when women freely took part in religious services. There is indeed a tradition which tells us that on a certain night the Prophet was very late in coming out to lead the night prayers, when the people had assembled in the mosque; and he came only on hearing Umar call out, "The women and the children are going to sleep" (Bukhaari) 9:22 This shows that women were in the mosque even at such a late hour.

According to another tradition narrated by Aishah, women used to be present at the morning prayer, which was said at an hour so early that they returned to their houses while it was still dark. (Bukhaari 8:13).

Yet another tradition shows that even women who had children to suckle would come to the mosque, and that when the prophet heard a baby crying, he would shorten his prayer lest the mother should feel inconvenienced. (Bukhaari10:65). While in one tradition it is stated that when the Prophet had finished his prayers, he used to stay a little and did not rise until the women had left the mosque. (Bu. 10:152).

All these traditions afford overwhelming evidence of the fact that women, just in the same way as men, used to frequent the mosques and there was not the least restriction in this matter.

There are other traditions which show that the Prophet had given orders not to prohibit women from going to the mosque. For instance, there is one which quotes the Prophet as saying: "Do not prohibit the handmaids of Allah from going to the mosques of Allah." (Bukhaari 11:12).

According to another, the Prophet is reported to have said that, if a woman wanted to go to the mosque at night, she should not be prohibited from doing so. (Bukhaari 10:162).

The words of a third tradition are more general: "When the

wife of one of you asks permission to go out, she should not be prohibited from doing so." (Bukhaari 10:166).

There was an express injunction that on the occasion of the Id festival, women should go out to the place where prayers were said; even women in a state of menstruation were to be present, though they would not join the prayers. (Bukhaari 13:15,20)

The practice for women to be present in the mosques at the time of prayer seems to have continued long enough after the Prophet's time. Within the mosque there were not separated from the men by any screen or curtain; only they formed a line behind the men (Bukhaari 10:164); and though they were covered decently with an over-garment, they did not wear a veil. On the occasion of the great gathering of the Pilgrimage a woman is expressly forbidden to wear a veil (Bukhaari 25:23).

May other traditions show that women formed themselves into a back row and the men retained their seats until the women went out of the mosques (Muslim 4:28)

Maulaana Muhammad Ali

© [REDACTED]

A CHIT-CHAT WITH PARENTS AND CHILDREN

Some one once asked that the Qur'an often tells us about children's duties to parents, what about parents' duties to children? Does the Qur'an give us any guidelines on this?

As we all know the Qur'an is our book of guidance. It is a perfect guide, therefore this question must be answered from the Qur'an itself. There is a section in the Holy Qur'an which tells us of a conversation between a father and his son. It is in Chapter 31, Section 2 and it tells us that Luqman, the father was given wisdom by Allah who said "Give thanks to Allah." Now giving thanks does not mean empty words of praise and glorification, rather it means to make full use of all that God has given us. Since children are God's gift to us we must make full use of them. Children therefore must be used but not abused by parents and elders.

How do we use children? The Qur'an says in Chapter 19 Verse 12 "And we granted John wisdom when a child." It is really John's

parents that gave him wisdom but God calls the parents' action as His own. Wisdom is the ability to do the right thing at the right time, in the right place. The Qur'an thus enjoins us, to bring out of children, that ability to do the right thing. This verse goes further and shows us that we should teach children to be kind hearted and pure.

The Holy Prophet Muhammad (u.w.b.p.) has said that every child is born a Muslim, but it is his parents that make him a Jew or Christian etc. Parents here does not mean only the mother and father It means the closest environment. When we say parents have a duty to children, it means then that the environment, whether it be teachers in school or maktab or even the jamaat – we all contribute to keeping a child in Islam, or driving him or her to another religion.

Teaching children to do right does not mean telling them or making them do the right thing. Teaching means letting the child follow us in doing right, or that we should cooperate with the child in doing the correct thing.

Parents have an important role to play in bringing up a child – for the child learns to rely on and trust the parent as its first step towards relying on and trusting God.

Every parent loves its child but what is parent's love? Is it hugging the child, is it buying expensive toys, is it taking the child to beaches and entertainment centres? Love of a child is responding to the needs of the child, just as a mother's breast flows with milk at the cry of the child – so to children are yearning for examples of righteousness and goodness and this must be provided by the family and the jamaat.

And now children I would like to tell you what you should do to be successful in life. The Qur'an says in Chapter 19 Verse 14 that you should be kind to your parents – you should not speak harshly or rudely to them and you should not disobey them.

Parents are the first persons to guide you and you should trust them, but most important is that you should ask them for help when you cannot do something. Let me tell you a little story. Once a boy was told by his father to go into the yard and pick up a big stone. The boy went outside and tried but he could not lift up the stone. The father told him to try again. Again he tried but could not lift it up. His father then told him to try his best and do everything he could to lift up the stone. When he still could not do it he told his father "I have tried everything but I cannot do it." The father replied "No, son! You have not tried everything. You have not tried asking me for help. If you had asked me then both of us could have lifted that stone."

In everything you do, do your best then leave the rest to Allah. Knowing God and trusting in Him is very important. Do not be impressed by what other people have done, but always wonder at what Allah has created. A rich man once took a Muslim to his home. He showed him a huge house with lots of valuable things. In the end he asked the Muslim now tell me what impressed you the most? The Muslim replied "*The fact that God made the earth so strong to support the weight of such a massive building.*"

Some parents and children tend to feel that religious instructions will in some way interfere with one's academic or school work. But I personally feel that this is not entirely true. There have been lots of children who are actively involved in religious activities and who have done extremely well in their school work. We find time to do lots of other activities besides school work e.g. going to the beach, watching television shows etc. Therefore, this is an appeal to you my dear children – to sacrifice a little of your time to attend to your religious instructions, and I am sure Allah will definitely reward you in all your undertakings.

In conclusion I want to remind you all that when Allah sent down the Qur'an to Muhammad, the first command He gave him was **not** to believe or to pray or to fast or give charity, the first command

was *"Iqra"* – Read! acquire knowledge! in the name of your Lord Who created. May you continue in your life ahead to pursue knowledge and to make the most of what you have been taught.

Mrs. Nareeman Hydal

Ahmadiyyah Movement in Islam was started on 1st December, 1888 C.E. by Hazrat Mirza Ghulam Ahmad of Qadian, the Great Saint and Mujaddid of the present age. It was in fact established in accordance with the following Divine command:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful” (The Holy Qur’an 3. 103).



BOOKS FOR SALE

<i>The Holy Qur'an – Arabic Text, Translation</i> and Commentary by Maulana Muhammad Ali.	\$ 15.00
<i>The Religion of Islam.</i>	10.00
<i>Jesus in Heaven on Earth</i>	25.00
<i>Muhammad and Christ</i>	8.00
<i>The Qur'an Reader</i>	10.00
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<i>Table Talk by Khawaja Kamaludeen</i>	2.00
<i>Babi Movement (The Bahai Faith)</i>	15.00
<i>The Finality of Prophethood.</i>	5.00
<i>Islam our Choice and Others</i>	3.00
<i>The Crescent – Religious and Scientific Information</i> Regarding its Appearance	FREE

Contact: M.K. HYDAL

24 Ruhee Gardens, Calcutta Road No.2, Freeport, Trinidad, W.I.

We accept Hadrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyyah Movement as the Muhiiddin of the 14th century and we affirm that he never claimed to be a Prophet.

EID ul-FITR 1987 Friday 29th May

The Islamic Calendar 1407/1408 A.H. - 1987 C.E. is as follows:

Jumaadath-Thaaniya	30th January	
Rajab	28th February	
MI`RAAJ un-NABEE	26TH March	Thursday
Sha`baan	30th March	
RAMADAAN	28th April	
1st Day of Fast	29th April	Wednesday
Lailatul Qadr	24th May	Sunday
Shaw-waal	28th May	
EID ul-FITR	29th May	Friday
Zul Qa`dah	27th June	
Zul Hij-jah	26th July	
EID ul-ADHAA	5th August	Wednesday
Muharram	25th August	
Safar	23rd September	
Rabee`ul Aw-wal	23rd October	
MEELAAD un_NABEE	3rd November	Tuesday
Rabee`uth-Thaanees	22nd November	
Jumaadal Oolaa	21st December	

The Islamic day begins at sunset on the days given except for the two EID days.

Name:

Address: