



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
In The Name Of God, The Beneficent, The Merciful



# THE CALL

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## SURATUL BAQARAH - PART II

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(Translated from the Urdu by Maulana M.K. Hydal).

### Veneration of the Cow in Hindu Culture

Present day Hindu culture is pivoted solely on the cow. Material and spiritual concepts are both engulfed in cow-worship. Such animal worship, is known as zoolatry. This is a vestige of the age of barbaric peoples among whom the worship of monkeys, sheep, elephants, cows and even snakes, was prevalent. Animal worship culminated in the taking of human beings for Gods, so that their silhouettes were stamped on coins and painted onto flags, and upon their glory and honour depended the glory and honour of their realms. As Hindu culture is not concerned with the belief in God, nor with any Rishi (Seer) or Scripture, it may be rightly be called a cow-culture.

Among cultivators cow-worship is not a strange thing. In many countries, notably India, Iran and Egypt, it was prevalent. Among Hindus, veneration of the cow is referred to in the Vedas and Puranas, and in Hindu jurisprudence and folklore. In the Vedas, several verses refer to saluting and prostrating before the cow, as the following selections illustrate:

*"Prejapati devta (god) and Parmesthi devta are its two horns. Indra devta is its head. Agni devta is its forehead. Hum devta is its adam's-apple. Soma devta is its brains. The heaven is its upper jaw and the earth is its lower jaw". "All the worlds and all the gods are as the cow from head to foot". (Atharva Veda 9:7).*

*"You are being created and have been created for salutations and prostrations. Salutations and prostrations to you, O image of God, to your hair, to your hooves". (Atharva Veda 10:10).*

*"The ox lifted up the heaven and earth." (Rig Veda X 31:viii and Athara Veda 4:11:1).*

It appears as if the support of the entire evolution of the heaven and the earth depends upon the ox. Curiously

enough, the Vedic Rishis likened the chanting of their mantras (hymns) to the lowing of the cows:

*"As the cows moo in the presence of their calves, so do Brahmans recite their mantras while drinking the soma juice in the presence of Indra Devta." (Rig Veda 1X. 12: ii, V111.95:i,V11.32:xxii etc.)*

In old Vedic times the pious people picked out the grain from the cow-dung, and then ate it. They also squeezed out its water and drank it (Mahabharat). Its urine was considered a source of redemption of sins and a means of purification (Manu 11:166). Brahmjee by squeezing mounds of cow-dung bathed with the water extracted thus. Krishnajeer revered the bull by stroking its back before mounting it. To tell a lie is justified for the sake of a cow and a Brahmin (Mahabharat). Even nowadays among Hindus the urine of the cow is drunk daily. In short, in Hindu religion the cow is venerated to an extent which gods and goddesses and even God Himself does not merit.

#### COW-WORSHIP AND THE HUMILIATION OF MAN

It is to be noted that the sacredness of the cow as compared with the scant regard for human life has come to this that Swami Dyanand in accordance with the Vedas, opines that the blood of thousands of hundreds of thousands of humans, may be shed to please these animals (Swami Dyanand, The Language of the Rig Veda and Yajur Veda). In Vedic times there lived an untouchable people in a village named Kikat, in the province of Bihar (India). They used to rear cattle. To the Aryans this was a crime. So they invoked their God Indra urging him to wage war against them, saying:

*"O Indra, what do the cows make for you among the Kikatas. They neither yield milk for your votive offer.*

We believe in the finality of Prophethood in Muhammad.

*ings, nor do they warm the vessel for the libation. Bring to us these cows, bring to us also the wealth of Parmagand (their King) O Brave one, grant us the possessions of the people of low status. (Rig Veda. 111. 53:xiv).*

On the basis of this clear religious pronouncement, non-Aryans and untouchables have no right to keep cows. Aryans and Brahmans whenever they wish can kill them and appropriate their possessions. Hindu culture thus becomes the culture of the progress, civilization and welfare of the Aryan people alone. The Aryans include three categories viz. Brahmin, Kshatri and Vaish. To acquire knowledge, expound it and to make laws is the concern of the Brahmans. To govern is the concern of the Kshatri, while to rear livestock and to deal in commerce and trade is the concern of the Vaish. The Shudras are non-Aryans and are created to serve these three classes even at extreme humiliation to themselves.

There is an incident in Gowaliyar, that once a pundit was sitting before his temple, feeding buttered bread to a hungry cow which had been let loose in the streets to feed on whatever came its way. Meanwhile a gaunt, indeed a pitiable beggar, hardly able to stand on his withered legs, came along. Seeing the pundit, he advanced towards him striking his hands upon his belly to indicate the extremeness of his hunger. He entreated the pundit to offer him a morsel of bread. In reply, the Brahmin returned a fierce angry stare which so staggered the beggar that he fell to the ground. During this time a friend of the Brahmin came along. Ignoring the beggar they started to converse. The starving man seized the opportunity to grab what he could of the crumbs which had fallen from the cow's mouth. The Brahmin noticing this, struck the beggar a whipping blow on his back and

sent him shrieking and wailing. Such mental degeneration and crookedness of mind and utter contempt and scorn for a human being, that a corpulent cow can be fed while a dying man is ignored, is in the eyes of a Muslim, a most object instance of human degradation. In Amritsar, Benares and Srinagar, I have myself seen on several occasions, that wealthy Hindus regard it more rewarding to throw morsels of food and grain to cows, dogs, monkeys and even insects, than to feed starving men.

### STATUS OF THE COW

The fact remains that Hindu culture is based on the cow. Actually it is all cow-worship as may be inferred from the discussion so far. As the Holy Qur'an states: "They were made to imbibe (the love of) the calf into their hearts." (Qur'an:2:93). By refusing to eat the meat of the cow the Hindus deprive themselves of an essential part of a balanced diet and thus remain weak physically and mentally. By leaving the cow to roam free and to destroy crops and property, or by having them kept to no use in pens, millions of rupees are being wasted bringing a heavy economic loss to the nation. By letting it saunter about the market places, annoyance is caused to shoppers and proprietors alike.

The cow is also called mother and this is a relic of the age of ignorance. In primitive times when the mother of a young child died, the child too would die of malnutrition after two or three days. The father did not know how to save the child's life as the substitute for the mother's milk was not known. By chance, some wise person thought of the idea of giving goat's milk to the child. As the goat was easier to control and milk than the cow, goat's milk was used to save the infant's life. Later on, the cow was tamed for this purpose. From then on the polytheists began to call the cow 'mata' i.e. mother. But other animals as well, such as goats, sheep and camels, supply milk as substitute for mother's milk; yet they are never called 'mother'. Strangely enough, in this age of science when so many baby-foods have been invented, none of these is called 'mother', yet wealthy and educated Hindus still apply this epithet to the cow alone.

The nation which cannot differentiate between a cow's tail and a man's head, lives in an extreme abyss of culture. The cow is at the utmost an animal, while even the most degraded man, being still a human being, is yet far superior to a cow. It is believed according to the Vedic scriptures that gods live in every point of the cow's body. To the Hindus, the dung and urine are not only pure and clean but they also purify one from sins if eaten and drunk daily, while pasting the dining room with it creates a fine odour.

## WHY ISLAM FORBIDS ALCOHOL - PART 2

(Secretary, Ahmadiyya Anjuman Isha'at-i-Islam, Trinidad and Tobago.)

**BEER:** Beer is the general name for all undistilled fermented beverages made from cereals. It includes ale, sake, the rice-wine of Japan and chicha, the corn beer made by the Indians of Latin America; and the Kaffir Beer made from sorghum in Africa. Larger Beer usually contains three (3) to four percent (4) Alcohol.

**WINE:** Wine is made from fermented juice of fruits or plant parts, particularly grape, and was probably known in pre-historic times, for grape juice ferments naturally. Light wines contain from 8-14 % Alcohol by volume, stronger wines usually 20%. Some wines are named after the districts in which they originated. Among them Burgundy, Bordeaux, Champagne and Sherry, which is corruption of Jerez.

**RUM:** Rum is obtained by distilling molasses and the refuse derived from the manufacture of cane sugar. Pure rum is colourless. Its brown tint is imparted to it by the addition of caramel (burnt sugar), and by storing in casks that contain sherry. The strength of the rum is improved with the age of storing. It contains, like whisky, varying percentages of Alcohol ranging from 40 - 95% in volume.

**WHISKY:** Whisky is a strong alcoholic liquor distilled from the fermented mash of various grains, especially of rye, wheat, corn, or barley, and as stated before ranges within 40-95% in Alcoholic content.

I have isolated the toxic beverages common to us, to point out the important fact that alcohol does not mean rum or whisky, but any beverage which is produced through fermentation. Let us now revert to the passage of the Qur'an which I had quoted. In the verse, the word used is "KHAMR". Sale in his translation of the Qur'an, like Allama Ysuf 'Ali, gives the translation as "Wine". Sale goes further to record in his commentary and I quote: "the moderate use of wine is allowed." Even among us there are those who are learned in our religion, who contend that only drinking in excess is prohibited. I must re-emphasize again that due to the foods we eat the break-

down of starches provide just sufficient Alcohol, and I use alcohol in the scientific meaning, that the body demands, any amount taken externally, is therefore already in excess.

Maulana Muhammad 'Ali, in his translation, uses the word "intoxicants", for "KAMR". He states: "KAMR means wine or grape-wine....It has a common application to intoxicating expressed juice of anything, or any intoxicating thing that clouds or obscures the intellect, as some say.....and the general application is more correct because "KHAMR" was forbidden when there was not in Madinah any "KHAMR" of grapes." Thus we may safely advocate that any intoxicant, whether beverage or otherwise, which clouds the intellect, may be classified as "KHAMR".

Hence whether it is Beer, ale, wine, champagne sherry, whisky, or rum, since they fall under the single heading of Alcohol, being its basic ingredient, and clouds the intellect, they fall into the category of "KHAMR", and why Islam forbids it, we are now able to discuss having the general idea what is the nature of alcohol, and the advantages which can be derived from it.

As far as my knowledge of Qur'an permits, among all the foods that have been provided for man, by our Creator, only two are expressly forbidden. The flesh of swine and alcohol. Thus the Qur'an states: "O you who believe intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work, so shun it that you may succeed." Qur'an 5:90.

The object of Islam is to raise the dignity of man. To make him the representative of God on earth. Representative not through force or violence, but rather through intellect and reason. As a result, anything which tends to cloud the intellect, defeats the purpose of Islam, and is therefore repugnant to the true Muslim.

Sometime ago, I was privileged to attend a seminar on Drug Abuse, Alcoholism, and Venereal Diseases, organized by the Ministry of Health. Before I begin to express from a religious standpoint, the cancer of alcohol, I shall refer to points taken from the discourses of eminent local doctors, who are not Muslims. It was found difficult in the first instance by one of the lecturers to isolate Drug Abuse from Alcoholism, as it was found that both were performing the same function of affecting the senses, such that the brain failed to function as it normally would. It was also disclosed that alcohol like the many drugs, which are afflic

The utility and value of a thing cannot be judged on the basis of wrong beliefs and assumptions. It's practical advantages and capacity to fulfil the important needs of life must be considered. Man with his intellectual abilities and moral strength is far superior to animals. Placing the cow in an animal line-up, it will be envisaged that so far as physical traits are concerned, it is in the lowest category. This is a well authenticated fact.

ting our society today, potentially leads to addiction. Alcohol when used is destroyed in the body within six to eight hours and affects every single part of the body. It produces depression, in that it affects the cells of the brain. In small quantities the depression is relatively small, while in larger quantities there is severe depression.

The consumption of Alcohol, apart from the main effect of producing malfunctioning of the senses, as it acts on the cells of the brain, leads to gastritis, hemorrhage, swelling of the liver and cirrhosis of the liver. Most important of the findings, is the fact that Alcoholics are not born, but there are symptoms which can be singled out as giving rise to this disease, and alcoholism is greatest disease of the modern world since there is no medical cure for it.

The states of the alcoholic can be seen as follows: Firstly he begins as a social drinker, possibly at an early age. It then becomes a social habit, and little does the individual realize that the social habit gains momentum to such frequency that it become a compulsory habit. It is in this stage that he realizes that he is able to consume more liquor without attaining the state of drunkenness. What is generally referred to as "Carrying the liquor." What has in fact happened is that with the frequency of the social drink, his tolerance has increased, and a false sense of security rides over the many responsibilities of his complex world. While he may boast of "carrying" his liquor, and to all and sundry this is apparently true, he is unable to recognize or acknowledge the fact that he is on a one way road to being and alcoholic, until his tolerance begins to fall. That is, with relatively few drinks he goes overboard. His expectation however remains high, as he strives to maintain his reputation of being able to "carry" his liquor, largely to himself. There is no turning back at this point, the individual has become an alcoholic and dependent upon alcohol, always under the pretext that it just one drink, either before or after meals or to socialize with friends. He experiences blackouts, as the brain function is disturbed; he loses memory. Without even drinking he fails to recollect, and there is a gradual disintegration of his system. He stops eating and finds difficulty in sleeping. With very little alcohol, he becomes violent and displays uncontrollable behaviour, which is well outside the small amount of liquor he has taken. To such a state, there is no medical cure. He experiences hallucinations and lives in a world of suspicion, suffering from a complex that every body is against him, even when he is not under the influence of liquor.

I hope you would realize the symptoms which appear on one who might only be a social drinker. A social drinker

cannot really be defined. The character, personality and constitution of every person is different, and each would react differently to varying doses of alcohol. There is no specific phase in the life of a social drinker which can be characterized as being safe, or outside the range of being an alcoholic. Once the first drink is taken, then the disease of alcoholism is infected. Alcoholism is neither a mental disease nor a physical disease, it is a psychological disease which emanates from a sick society, and more contagious than any other disease. Though a psychological disease, it has serious consequences on the internal system of the body, as I have indicated before. Since it is a psychological disease, it is outside the realm of medical cure, and it is not surprising alcoholics never find relief in medication. The only relief today, to this psychological disease of alcoholism, lies within the ranks of the Alcoholic Anonymous. Alcoholics Anonymous is a world wide group of people who were once alcoholics themselves, and have come together for their own betterment, and for those who recognize that they have been infected by this malady and genuinely wish to be cured. I list here the essential steps of the twelve point program of the Alcoholics Anonymous.

The alcoholic first admits to himself that he is actually an alcoholic, that is he cannot control his drinking or do without it.

He then learns to recognize the existence of a greater Power (God) who alone can help him.

Following this the alcoholic takes a moral inventory of his life, admits his failings to God, himself, and one other person, asks God to remedy his character defects and attempts to make amends to those he may have harmed.

The serious consequences of a single drink which starts the chain reaction towards the state of an alcoholic, is the basis for all alcoholics. Every drinker, whether occasional, social, or perpetual keeps convincing himself that he is not an alcoholic, but how does he know? Our conception of an alcoholic is one who is in a perpetual state of drunkenness. I wish to state however that even in our society, there are many dignified alcoholics, whose state of alcoholism is manifested only in their personality and character, with special emphasis to responsibilities towards their home and children or those who are dear to them.

It has been clearly shown that the rehabilitation of alcoholics lie in the necessary condition that he acknowledges the existence of God; of a Power which alone can help him. I do not think that I would be too presumptuous when I state that an alcoholic denies the existence of God, until he is rehabilitated. For if the necessary condition

as stipulated by the Alcoholics Anonymous, who themselves have been alcoholics, is the acknowledgement of the existence of God, then it stands to reason that the first drink is in fact the first step to the denial of the existence of God. This is the major reason why Islam forbids the drinking of alcohol. In fact I need not emphasize why total abstinence is the Ideal of Islam. Of the five pillars of Islam, Faith in God is the first; of the Seven Articles of Faith, Belief in God is the first; in every act we commit we begin "Bismillah" — In the name of God.

Certainly the whole foundation and structure of Islam lies in recognition of that Power, the Unseen, who alone can rehabilitate the alcoholic, and any act which undermines or tends to undermine the belief in that Majestic Power is totally against the object for which Islam has been bestowed upon us. My dear friends, how modern is Islam? how humane, how unique, how purifying, it is the cure for the alcoholics. I say it is the cure for the alcoholics because once an alcoholic has been rehabilitated, every day of his life, nay every second, he is only one drink away from returning to be an alcoholic. He must maintain total abstinence from alcohol, and belief in God, amidst a society which increases its production of liquor every day. His whole life depends upon two factors — Total abstinence from liquor, and belief in God, through whose mercy and power he has been rehabilitated. God, that unseen power, must be potent force in his life. Where in the world could he find a society that submits to this Power that he has submitted, and like him, on account of belief in that power totally abstains from alcohol, as he must. Is there any other religion that Islam? Is there any other society except the Islamic community? Islam alone is the answer.

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things." (Holy Qur'an:33:40).

"Can a miserable fabricator who claims to be a messenger and a prophet have any faith in the Qur'an? And can anyone who has faith in the Qur'an and believes in the words, 'But he is the messenger and the seal of the prophets' to be the word of God, say that he is a messenger and a prophet after the Holy Prophet? The truth which I declare with all the force at my command is that our Prophet Muhammad is the last of the prophets, and no prophet — whether old or new — will come after him." (Hazrat Ghulam Ahmad — *Anjam Atham, 1897, page 2.*)

## SURATUL

## FAATIHAH

## THE QUR'AN IN A NUTSHELL

THE first chapter entitled **al-Faatihah** *the opening*, is part of the Holy Qur'an and not separate from it. But its position in the Qur'an may be likened to a gem on a ring, which is part of the ring, yet above it all and is most appealing to the eye.

**Al-Faatihah** means the '*Opening*' as well as '*the Opener*'. This chapter is given this name because it not only opens the Holy Qur'an, but it opens as well the curtain or veil which conceals the Almighty God from his creatures.

It does this by explaining why man was created, the path through which man can attain the object of his creation as well as the pitfalls he should avoid while traversing that path. This chapter, then, not only guides man along the right path but it also points out the wrong paths and warns man to avoid these.

The chapter **al-Faatihah** is so comprehensive in meaning that it can be used to open or inaugurate any occasion in life. It not only opens the Qur'an but it can open any function conference or meeting.

Its seven short verses contain the entire subject matter of the Qur'an in a nutshell, but just as this chapter is the sum and gist of the entire Qur'an, so its first verse — **Bismillaa hir-Rahmaa nir-Raheem**—is the epitome of the chapter.

The general interpretation of **Bismillaaah** i.e. *in the name of Allah* is that I seek Allah's assistance in doing the task before me, whether this task is the reading and understanding of the Qur'an or the doing of some other deed.

But this phrase can also mean that this Revelation, this Book the Holy Qur'an, is from Allah. For just as royal banns and charters begin in the name of a king or queen, so too this Divine Charter begins with the name of its Divine Author.

**Bismillaaah** comprises three Arabic words viz. '**Bi**' — with; '**ism**' — name and *Allah*. The word '**ism**' literally means that sign or mark by which a thing is known. By beginning with the word '**ism**' or name, the Qur'an reveals the Personal or Proper name of the one True God. Muslims believe that all other Divine Books express the Attributive names of God, while the Qur'an is the only Divine Book which gives the Proper name of God.

The word Allah then, is not an Attribute but God's Own Name. The purpose of man's creation being to seek and find God, man needs to know God's name first, in order to seek him. Just as in introducing a person one first mentions his name; so too the Qur'an in introducing God to man, gives His name first.

The Qur'an in explaining the word Allah says: **Hu wal-laahu. . . lahilasmaa ul-husnaa** — *He is Allah the One True God, His are the most beautiful of names*. Allah is therefore the One True God who possess Perfect Beauty. In HIM are collected all the Best and Beautiful attributes of the Creator.

His Perfect Beauty is two-fold. Firstly, it is **Husin**. i.e. all Beauty is inherent in His Own Self, and secondly, it is **Ihsaan** i.e. His Beauty is extended to others. By his inherent Beauty is meant that in His Own Self there is no fault or blemish, or scarcity in a particular attribute.

By His dissipated Beauty is meant that His Beautiful qualities are bestowed to others. Thus taking Allah's attribute of Mercy — He is at first Perfect in His attribute of Mercy and then at the same time he is Most Merciful towards his Creation.

In the first verse of the chapter **al-Faatihah** the Holy Qur'an has given us two of the Divine Attributes, namely **ar-Rahmaan** and **ar-Raheem**. Both these words are derived from the same root, meaning Mercy, But **ar-Rahmaan** means that God's mercy is so intense that He gives to His creation without they doing anything to deserve His mercy or without they asking for anything, while **ar-Raheem** signifies that God's mercy is continuous so that when one does something to deserve His mercy or asks for it, He gives it repeatedly.

Allah's giving man this world for his benefit, illustrates, His **Rahmaaniyyat** or intense Beneficence, but when man uses the world and derives benefit from Allah's gifts, His effect of man's actions is indicative of Allah's **Raheemiyyat** or continuous mercy. Thus Allah's mercy precedes everything in the form of His **Raheemiyyat**.

In utterin **Bismillaa hir-Rahmaa nir-Raheem**, one therefore firstly acknowledges Allah's mercy already given and secondly one seeks His further continuous mercy. It is for this reason that the Holy Prophet Muhammad, upon whom

be peace, has asked man to say **Bismillaa hir-Rahmaa nir-Raheem** before commencing any deed.

It is Allah's attribute of **Rahmaaniyyat** i.e. His intense Beneficence that has provided all that man needs not only for this life but also for the next life. And it is Allah's attribute of **Raheemiyyat** i.e. continuous mercy which rewards man for his efforts not only in this life but also in the next. Allah is so merciful that He rewards man in both worlds for following his guidance.

In this world Allah's attribute of **Rahmaniyyat** i.e. intense beneficence is preponderant. But in the next world it is His attribute of **Raheemiyyat** that is preponderant. Allah is so merciful that he keeps His repeated, continuous and never-ending mercy for the next life with Him.

But he rewards man in this world also for two reasons: firstly to give man a foretaste of the rewards of the next life and secondly, because reward is an impetus to action. However Allah keeps most of the rewards of our actions for the next life. Had he given man all his rewards in this life man would have had no impetus or incentive to earn Allah's favour and pleasure.

If man was given everything he would make no effort to earn anything. For this reason the Holy Prophet has advised man that this world is the world of actions while the next is the world of rewards.

Allah's attribute of **Rahmaniyyat** i.e. beneficence, is so intense, that it concerns itself not with man's obedience or disobedience. No condition is laid down that man should be good in order to benefit from Allah's beneficence. But to benefit from Allah's **Raheemiyyat** or repeated mercy, two conditions are laid down. Firstly one must make an effort to achieve his goal, and secondly one must seek Allah's assistance in achieving one's object. Man cannot benefit from God's **Raheemiyyat** or mercy unless he makes an effort himself, nor can he be completely successful without prayer.

It is important to note here that it is through Allah's **Rahmaaniyyat** i.e. Allah's intense beneficence to man, that man begins to love Allah. And it is through Allah's **Raheemiyyat** i.e. Allah's mercy it is in rewarding man for his sacrifices and efforts that Allah begins to love man when man sacrifices for Him and lives only for Him.

"And to Allah belongs the East and the West, so wherever you turn there is Allah's purpose." (H.Q. 2:115)

In this verse of the Holy Qur'an the universality of the religion of Islam is evident. Unlike other religions, Islam preaches that the cultures and the peoples of both the East and the West belong to One God – in Arabic, Allah. The Holy Qur'an teaches that mankind is a single nation and that all men enjoy and require the same things, e.g. food, water, air, etc.

Just as physically all men follow and obey the same laws so too spiritually all men must obey One God – Allah, and must serve humanity. However in the world there are two kinds of prejudices viz. (a) Physical prejudice i.e. prejudice of race, colour, strength, national prejudice economic prejudice, or class prejudice and (b) Spiritual prejudice i.e. prejudice of religion, creed, ritual or scriptural interpretation.

But Allah is non-partisan and so was His Messenger and last Prophet Muhammad, upon whom be peace. The Holy Prophet had lodged a Christian delegation in the Mosque and allowed them one Sunday to take out their cross and pray in the mosque. Allah is not to be found in, the mosques, churches or temples alone, He is everywhere and His Being pervades every aspect of human existence.

The Holy Qur'an prophesies that the East and West will both one day turn to Allah, for this is His plan. The Holy Prophet has also prophesied this by saying that *the sun will rise from the West*. The Ahmadiyya Movement is the only organisation to interpret this 'sun' as the resplendent light of Islam, and this movement is going all out to make this prophecy come true. Ahmadies believe that this is Allah's purpose – to cause Islam to rise to its glory in the West as it did in the East.

Allah has honoured the Ahmadiyya community by entrusting to it the task of propagating Islam. It is the Ahmadiyya movement that has brought the beauty of Islam to the west. But in the propagation of the Truth to the western world there are four major stumbling blocks. One is the alleged 'sonship' of God, the second is the denial of Divine Revelation the third is the apparent immutability of racial and religious intolerance, and the fourth is the deluge of immorality.

In overcoming these hurdles in the propagation of Truth the Ahmadiyya Movement teaches that **Jesus, (peace be upon him) is a Holy Prophet of Allah and like all prophets he has died a natural death.** However, the prophecies of the second coming of the Messiah have been fulfilled in the person of Hazrat Mirza Ghulam Ahmad of Qadian who came in the spirit and power of Jesus in the same way as Jesus himself interpreted the second coming of Elijah to be fulfilled in John who came

in the spirit and power of Elijah. (Matthew 11:14).

In the world today, the belief that there is no God or that God is dead has found much favour. The Ahmadiyya movement teaches that Allah is indeed Alive, and proof of His Living Existence is that He not only Sees and Hears but He speaks, as well. The Founder of the Ahmadiyya movement claimed that Allah had spoken to him and that He is always speaking to the true followers of the Prophet Muhammad through that kind of revelation which does not make its recipient a prophet of Allah.

In breaking the religious and racial barriers the Ahmadiyya Movement had started inter-faith meetings – inviting members of other religions to expound the beauties of their own religion on platforms provided by the Ahmadiyya movement. This organisation has broken the racial barriers by establishing missions in Asia, Africa, Europe and America, and by organising conventions where peoples of different races meet on an equal footing – eating, sleeping, travelling and praying together.

In combating a world inundated with immorality the Ahmadiyya movement provides a Noah's Ark to save the world from this deluge. This Ark is fitted out with all the teachings of Islam as laid down in the Qur'an and the Traditions of the Holy Prophet Muhammad, upon whom be peace.

None can deny the efforts of the Ahmadiyya movement is propagating the Truth and Beauties of Islam. Ahmadies have pledged to put religion above the world and are dedicated to preaching the Truth through EXAMPLE and through the PEN.

Ahmadiyya as a movement in Trinidad & Tobago has passed through three phases. In 1930 above thirty-six persons took Bai'at (the Pledge) at the hands of Tajammul Hosein at a cocoa-house in Lengua. The activities of the movement then were confined to the members homes where true Islam stripped of the wrong beliefs and practices of the time was infused into the hearts of the members;

In 1964 at Gasparillo, a movement was again formed, but with the aim of bringing and supporting a missionary to infuse a new Islamic spirit into muslims. On the 9th June, 1975 the Ahmadiyya Anjuman Ishaat Islam, Trinidad & Tobago was formed with emphasis on encouraging muslims to adopt a way of life completely in accordance with both the letter and the spirit of Islam, and bringing members of other faiths into a more active understanding and participation in the teachings of Islam.

The Ahmadiyya Anjuman Ishaat Islam, Trinidad & Tobago, the recognised branch of the Ahmadiyya Anjuman Ishaat Islam, Lahore, is assuredly set on a firm base and is now getting about its business of the propagation

of Islam. The name of the organisation is Urdu with Arabic words in Persian grammatical construction. Ahmadiyya means pertaining to Ahmad, the other name of the Holy prophet of Muhammad, the last and final prophet of Allah, as given in the Qur'an 61:6.

Anjuman means association or movement. Ishaat means propagation. And Islam means the complete way of life for humanity as given by Allah to all His prophets. Thus the entire name means **'the Ahmadiyya movement for the propagation of Islam.'** Every full member of this community is required to reaffirm his faith in Islam and pledge his life and wealth for the practicing and propagating of the teachings of Islam.

"The Call" is the journal of the Ahmadiyya Anjuman of Trinidad & Tobago and one of the means by which it intends to propagate Islam. The object of this publication is to defend and project the cause of Truth and oppose every false doctrine or erroneous teaching which is in violation of the rights of the creator and the created. It also undertakes to refute every objection against Islam, the Holy Qur'an, the Holy Prophet Muhammad, upon whom be peace, and the great Reformer, the founder of the Ahmadiyya Movement in Islam.

The name of the publication is fully in accordance with the objectives of Ahmadiyya Movement as expressed in the Qur'an 3:103 **"And let there be from among you (muslims) a community. They call (men) to good and command with righteousness and forbid evil. And these are they who are successful."**

But in sounding the call to Allah, the Ahmadiyya Movement relies not on material assistance but upon Divine Help. Indeed our call is Allah's call: **"And when My servants ask you concerning Me, Surely I am near, I answer the call of every caller when he calls on me so they should hear My call, and believe in Me that they may be rightly directed."** (H.Q. 2:186)

As a movement founded on Truth, the Ahmadiyya Movement has done yeoman's service to the cause of Islam. It's role among muslims lies in emphasising the need for muslims to reform themselves, and the work of the Reformer in bringing this about, as promised by our Beloved Prophet: *"Allah will raise at the head of every century one who will reform for you the way of life you will have adopted (as different from true Islam).* The function of the Ahmadiyya Anjuman and its CALL is best understood in the words of the Qur'an 41:33.

**"And who is better in speech than one who calls to Allah and acts in a reforming way and says: I am surely from among the Muslims."**

## MUHAMMAD - The Ideal Personality

The greatness of a man does not consist in the working of miracles or the doing of wonders; neither does it lie in the preaching of sermons or the formulating of theories. These are but passing phenomena. The greatness of a man lies in the possession of a mighty personality. "Personality is one of the indescribable wonders of the world, and...personalities can and do the marvels of the world."

It is of everlasting value of those who are immediately around it, and for those, also, who come after. It changes ideas and revolutionizes the thoughts, the habits and the customs of its contemporaries. It creates a new basis for the beliefs and actions of generation after generation of the races of mankind. In a word, it creates a new heaven and a new earth.

Muhammad was such a personality, and as such, was unique. There have been other personalities in the world. We may clothe them in attributes they never possessed; we may attribute to them virtues and ethics that they never owned or taught. We may crucify Saviours or transfer them from the human to the divine on Mounts of Transfiguration. But all this is an afterthought that seeks to deify or magnify a unit of humanity.

On the other hand, the light of personality shines like the sun; instantly opposition shrivels into nothing before its fiery ardour and unconquerable soul. Our judgement as to a person believed to possess personality must, therefore, be based on the opinion of his own contemporaries. **"If the test of a great man's inspiration is the reverence which his words inspire in those who acknowledge the divine origin, then Muhammad must be numbered among the greatest."** But if this test is right — and it is right — Muhammad is a unique character, seeing that no other reformer prophet, nor even any God-incarnate, could have and claim that love, devotion and obedience that came to Muhammad from his followers.

In Muhammad we have the ideal personality, who in his own lifetime moulds the character of his fellow-men, reforms them, changes their thoughts, puts new ideals before them, elevates them to a higher plane, and, in spite of themselves, drives them onward and upwards on the path of progress, to the fullness of a better and holier life. Muhammad was surrounded by infidelity, drunkenness, immorality, oppression, irreligion, and infanticide; true religion had vanished, and an admixture of idolatry fetishism, nature, element and man-worship was prevailing everywhere, even among Christian and Jews.

Above all, he had to face people who were immensely conservative; who would not stoop to any interference

with their own ways; who were tenaciously attached to their old customs and habits, and would not tolerate any admonition from another. It was a hopeless task to reform them. But Muhammad came with a mission to do so, a mission that surpasses the mission of other prophets in its arduous nature.

Did he begin his work with words and deeds of compromise as others did? Did he adopt half-measures, or try the gradual infusion of new thoughts? No! He goes directly to the root of the evil. Sensitive, retiring and reticent as he was, he neither temporized nor kept silent. He felt the forces of his convictions and had the courage to act upon them. He was never influenced by expediency, neither did he ever care for diplomacy.

He was always direct, whether in reply, advice or reproof. To the non-Muslim world, he would say, in the words of the Qur'an: **"Whoever desires a religion other than Islam — submission to God — it should not be accepted from him."** H.Q. 2:48. To the Christian he would say: **"Jesus, son of Mary, is only an apostle of God...believe therefore in Allah and His Apostle and say not, Three. Desist it is better for you. Allah is only One God. Far be it from His glory to have a son."** H.Q. 4:171

Arabia was not, seat of different religions, each decrying the other while no religion, though it suffered in purity, was without some partial truth. The same state of things we find today. But Muhammad denounced sectarianism and decried the hostile attitude of the various religions towards each other.

Those were the days when ritualism was the sum total of almost every religion. But Muhammad distinguished between a formal and ceremonial piety. He made faith in God, and benevolence towards man, the essence of religion.

The Arabs were extremely addicted to "drink" and gambling, but he would not allow even moderation; he would go directly to the root of it and would preach total prohibition thus: **"O you who believe! intoxicants and games of chance...are only an uncleanness, the devil's work; shun it, therefore, that you may be successful."** H.Q. 5:90.

Miracles he performed, but not to propagate his faith. He would plainly say he was but a man like others; he had no treasures, nor did he claim to know the secrets of the future. A prophet comes to act as a guide and Muhammad has a special claim to these qualifications. He is the prophet in human colours, and consequently a true specimen for our imitation. He faces difficulties, and surmounts them with means within the reach of humanity.

Other prophets had recourse to miracles to meet the difficulties in

their way. Moses saved his people from Pharaoh's tyranny through a miracle, but Moses with all his miracles could not infuse that spirit of manliness into his followers, which we observe in the ranks of Muhammad. Jesus had to complain always of the lack of faith in his disciples, though they saw many a miracle from the master, but Muhammad had a band of the faithful, unique in their devotion to the master.

Muhammad, to act as a perfect model for humanity, had to pass through every phase of life. If prosperity brought out his generosity, his forgiveness, and his high-mindedness, his adversity gave him occasion to exhibit his patience, his fortitude, and his trust in God. There is one thing in him that shows that he had achieved that zenith of character and morality that must be the final goal of human endeavour, where man reflects Divine morals.

Like all the ways and laws of God, Muhammad is unchangeable, he is the same. He discloses the same character. Humility was, for example, his special characteristic throughout his career. *"Even at the zenith of his worldly power, the good sense of Muhammad,"* says Gibbon, *despised the pomp of royalty. The apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes and mended with his own hands his shoes and his wollen garments."*

Here is a man, a reformer, a Prophet, a Messenger from God, who stripped himself of all the paraphernalia reported to have been possessed by those who came before him with a similar mission. He disowned all that might invite following, help, co-operation or sympathy. He would not yield to solicitations nor accept a position of wealth, to prejudice the mission — a mission in no way contributing to his personal aggrandizement — but the mission of Allah, the mission of humanity and the mission of everything that is noblest and best, the mission to establish the Unity of God and through it the unity of the human race, the mission of raising degraded humanity to its destined elevation.

He deprived himself of all that could have smoothed his way to success. He did not work miracles to achieve his object, but he worked what was more than a miracle; he worked against odds and achieved a success — such a success as has never come to any person before or since in religious or secular history, and that, in adverse circumstances to which he had been subjected. But to achieve this unique success he did not resort to things beyond human reach, in which case he could not have acted as an exemplar.



### Pledge of Fealty — It's Necessity

There is quite a large number of people who admit the truth of the Ahmadiyyah movement, but see no particular reason why they should formally make such declaration and take the pledge of fealty. The Founder of the Ahmadiyyah movement, they contend, was a righteous servant of Islam. He may have been a *mujaddid*, a *Messiah*, or a *Mahdi*, but why must they acknowledge him as such? True, the acceptance of *mujaddid* is not to be taken in the same sense as that of a prophet. Every prophet demands a twofold confession of faith—faith in the Unity of God and faith in his own prophethood. But a *mujaddid* never asks for a profession of faith in his own person. Even the extremists of Qādiān will tell you that the text of the pledge which the Founder took from the members, contained no mention of the *Mujaddid's* supposed prophethood. The only pledge which was asked for was: "I will hold religion above the world."<sup>1</sup> Profession of faith in the Unity of God and in the prophethood of the Holy Prophet Muḥammad was required in the way of Faith. The very opening words of the *Bai'at* were:

اشهد ان لا اله الا الله و اشهد ان محمد عبده و رسوله -

"I bear witness that there is no object of adoration besides Allāh Who is One having no associate, and I bear witness that Muhammad is His servant and His Apostle."<sup>2</sup>

Thus the *Bai'at* consisted in two things: the faith part and the practical part. The faith part was confined to God and the Holy Prophet Muḥammad without the least reference to his own person, whereas the practical part was summed up in one sentence:

"I will hold religion above the world."<sup>3</sup>

And this was the chief purpose of the *Bai'at*, the practical pledge to serve the cause of religion. *Mujaddids* are raised for this sole purpose—the service of religion—and so they want around them men who would assist them in that service. So did the Founder of the Ahmadiyyah movement invite people to join hands with in fighting the battles of Islam. This was the sole significance of the *Bai'at* he took.

### WE BELIEVE

(1) After the Holy Prophet (peace and blessings of Allah be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Gabriel can never descend and bring Prophetic Revelation (*Wahy Nabuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nabuwwah*) for any person, it would contradict the two complementary verses:

"This day have I perfected your *Deen* for you" (5:3); "He is the Messenger of Allah and the Last of Prophets" (33:40)

(4) The Holy Prophet (Allah's peace and blessings be upon him) also said: "I am Muḥammad and I am Ahmad and I am *al-Āqib* (the one who comes last) after whom there can be no prophet." (*Al-Bukhari: Kitab al-Manāqib*)

(5) The Founder of Ahmadiyya Movement never claimed to be *Nabi*. He exhorted his people to refrain from using the word *Nabi* for him. He further directed them to regard the word *Nabi*, in his writings, as deleted.

(6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamāli* (beatific) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Qur'an has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids*.

(10) He is a Muslim who recites the *Kalimah*.

We accept Hadrat *Mirza Ghulam Ahmad* of Qadian, the founder of the Ahmaddiyah Movement, as the *Mujaddid* of the 14th century and we affirm that he never claimed to be a prophet.

The modern distinction between usury and interest is not of ancient origin. "Usury" originally meant only "any premium paid, or stipulated to be paid, for the use of money." and as such it signified what "interest" now signifies, with this distinction only, that exorbitant rates of interest do not fall within the legal definition of interest, though they did fall within that of usury. But in its modern sense the word usury signifies almost exclusively, "the practice of taking exorbitant or excessive interest, or the taking of extortionate interest from the needy or extravagant," while ordinary, or what is called legal, premium is denoted by the word interest. This distinction unknown to the ancients is the result of the peculiar attitude of Christianity towards the question of usury. The humanitarian claims of this religion were hardly consistent with the permission of usury, and accordingly, for a long time, till about the end of the middle ages, not only was usury not allowed, but it was even held up to detestation by the Christian fathers. The consequence of this utter condemnation of usury was that the Jews became the great money-lending nation among the Christians, because notwithstanding all pretensions on the part of Christianity to have established the brotherhood of man, a Christian could not give a free loan of money even to his Christian brother. So the hatred of usury brought no good to the Christians, a people that were commanded, "and from him that would borrow of thee turn not thou away." It brought no good in a religious and moral sense, for it fostered a feeling, not of brotherhood, but of narrow-mindedness. Canonical opposition to usury, however, did not prove effective against the strong temptation of wordliness afforded by the wealth of the Jew, though the only return he received for it was persecution, torture, expulsion and murder. In 1290 the Jews were expelled from England with great barbarity, and the Christian money-lenders took their place. But the hatred in which usury was held does not seem to have softened till very late, for even *Shakespeare's Shylock* is a picture of the horrible evils of usury. The change thus wrought was not, however, recognised in law by the modern distinction between interest and usury, but by strange artifices which often proved more harmful to the debtor than the usurious exactions of the Jew. Thus *Ross* in his *Lectures on the Law of Scotland* remarks: "The judges could not award interest for the money; that would have been contrary to law, a moral evil, and an oppression of the debtor; but, upon the idea of damages

## USURY - PART I

*The word usury shall in this article indicate the practice of lending money at fixed rates of interest unless a different meaning appears from the context).*  
and the failure of the debtor in performance, they unmercifully decreed for double the sum borrowed." (Encyclopaedia Britannica, Vol. 24, page 19.)

### INTEREST - A CHRISTIAN EVIL

If any one would reflect over the past history of Christianity, he would find that whenever it has failed to cope with an evil, it has legalized it by drawing a vain distinction between its severer and milder forms. By such legislation it has, however, never been successful in diminishing a single evil. Christianity, or I should say, Christendom, makes a distinction between moderate drinking and drinking to excess, between gambling for small sums of money and large ones, and between charging moderate and exorbitant rates of interest on money lent. If such distinction were productive of any good in the two former cases, we might hope that it would be productive of good in the third case also. But as a matter of fact we know that moderate drinking leads to excessive drinking and gambling for small sums to habitual gambling for large sums. This is the reason that both these evils, viz., drunkenness and gambling, prevail to such a large extent in Christendom. Do these facts never trouble the mind of a Christian? The truth is that these are evils which should be torn out from the very roots, but if you try to lop off the branches only, the result would be that their ramifications would only grow more extensive and the evil would become only more rampant. Facts show the truth of this statement, and the great prevalence of drunkenness and gambling in Christendom can only be explained by the softened ideas with regard to moderate drinking and betting small sums of money, which are not only legalized, but regarded necessary in Western society. Usury and interest are two forms of one and the same evil; it may be excessive in the one case and moderate in the other, but it is still an evil. The harms that usury produces in greater abundance must still follow from the legalization of interest, though may be to a less extent, but the great harm which must follow is that no such distinction is possible or can be kept in practice. Once the door is opened, no restraint can be put on the rate at which interest may be charged or the circumstances under which money may be lent on interest.

### THE CURSE OF SOCIETY

Usury even now is branded as immoral on account of the cruelty, hardship and misery which it involves, but it is alleged in favour of lending money

at interest that it is altogether a different practice from usury, and that it is in fact a necessity of modern commercial conditions. It is argued that while in the middle and the early ages money was generally borrowed under of pressure of want, and the prospects of the loan being paid back not being good, exorbitant rates of interest were charged by the lenders from persons who really deserved to be helped, the same circumstances do not prevail now, and money is generally borrowed now for commercial purposes, and the interests paid on it is thus alleged to be easily recognisable as part of the profits of trade. Now even if it is true that more lending and borrowing of money at interest takes place for commercial purposes nowadays than for any other purpose, yet there is not the least evidence to show that the conditions which resulted in the hardships of usury have ceased to exist. The world is still full of distressed men who if not aided by a free loan of money would have to pay interest at usurious rates, and who when once they have contracted a debt of this kind would be at the mercy of circumstances and the money-lender from whose clutches it would be almost impossible for them to get free. There are still extravagant men in the world who would run the risk of borrowing money at any rate, however exorbitant, so long as a money-lender is willing to lend them, though such debts should clearly appear as certain ruin, and actually lead to ruin ultimately. However unharmed and necessary may interest on money lent for commercial purposes appear, there is no doubt that so long as interest in any shape is allowed, usury must remain the curse of society, and the immoral taint which attaches to it must attach to the legalization of interest. To condemn usury and to allow interest is to condemn an evil and open the way for its prevalence. No sharp and distinct line can be drawn which should separate cases of borrowing for commercial purposes from those of borrowing for necessity or extravagance, and the evil of the principle is in fact clearly admitted when its existence in the latter case is recognized. Moreover, it does not appear how immorality can be ascribed to the practice of usury while interest is looked upon as a necessity, when the essence of these two conceptions is identical. Why the act of a person who charges 10 percent interest is legal and that of another who charges 20 percent illegal, or the one moral and the other immoral, passes all understanding.

CONTINUED IN NEXT ISSUE