



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



THE CALL

JOURNAL OF THE AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM,
 TRINIDAD & TOBAGO, and GUYANA.

Editor: *Maulana Mustapha K. Hydal, B.A.*

FOR FREE DISTRIBUTION

VOL 2. NO. 2.

SAFAR 1.

JANUARY 21, 1977.

THE TRUE MUSLIM

1. A muslim must shun uncleanness of every kind, of garments as well as of the heart: "Thy garments do purify, and uncleanliness do shun." (74:4-5).
2. "Do not draw nigh to indecencies, those of them which are apparent, and those which are concealed 6:152). "Surely Allah forbids indecency and evil and rebellion." (16:90).
3. His actions must correspond with his assertions: "O you who believe! Why do you say that which you do not do! It is most hateful to Allah that you should say that which you do not do." (61:2-3).
4. He must uphold truth and justice: "When you speak, then be just though it be against a relative." (6:153); "O you who believe! be maintainers of Justice, bearers of witness for Allah's sake, though it may be against your own selves or (your) parents or near relatives - whether he be rich or poor, Allah has a better right over them both. So follow not (your low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever Aware of what you do." (4:135).
5. He must be just even with enemies: "O you who believe! be upright for Allah, bearer of witness with justice and let not hatred of people incite you not to act equitable; act equitable, that is nearer to piety." (5:8).
6. He must be sympathetic all round: "Be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful." (4:36); "Whatever wealth you spend it is for the parents and the near of kin and the orphans and the needy and wayfarer and whatever good you do, Allah surely knows it." (2:215).
7. He must respect all promises, covenants, contracts, agreements, leagues, treaties and engagements: "The perfor-

- mers of their promises these are they who are true (to themselves) and these are they who guard (against evil). (2:177). "O you who believe! fulfil the obligations." (5:1)
8. He must observe the treaties with non-Muslims: "Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term." (9:4).
9. He must keep the Oaths: "Do not break the oaths after making them fast, and you have indeed made Allah a surety to you; surely Allah knows what you do." (16:91).
10. He must not follow low desires: "Do not follow (your) low desires, lest you deviate." (4:135).
11. He must be patient and prayerful: "O you who believe! Seek assistance through patience and prayer; surely Allah is with the patient;" (2:152).
12. He must not be infirm nor grieved: "And be not infirm, and be not grieving, and you shall have the upper hand, if you are believers." (3:138).
13. He must possess high morality: "Those, who spend (benevolently) in ease as well as in straitness, those, who restrain (their anger) and pardon men; and Allah loves the doers of good (to others) And those, who when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults - and who forgives the faults but Allah? and (who) do not knowingly persist in what they have done." (3:133-4).
14. He must help others in goodness, not in evil: "Help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting evil." (5:2).
15. He must study minutely the rise and fall of nations: "Indeed there have been

EDITORIAL

A new era for "The Call"

After ten months of publication "The Call" is still far from achieving its aims and objects as outlined in our first Editorial. But then it was not the intention that the "Call's" publication should be short-lived. With every issue we have tried to correct our faults and introduce improvements. The ready acceptance of our monthly journal surpassed even our humblest expectations. The monthly publication committee of the Ahmadiyya Anjuman Isha'at-i-Islam, Trinidad and Tobago, wishes to express its gratitude to all our friends and supporters for helping us to distribute and improve our journal. Particular mention must be made of Maulana S.M. Tufail of England, who rendered valuable guidelines. So too did Mrs. Muazzabin Ali of U.S.A.

With the publication of our last issue, Vol 2. No. 1., "The Call" has moved from a four page publication with a circulation of one thousand five hundred (1,500) copies, to one of eight pages, and a circulation of Three thousand (3,000) copies. Largely responsible for this enlargement is the decision of the Ahmadiyya Anjuman Isha'at-i-Islam, Guyana, to bear half the cost of publication. "The Call", therefore, will now appear as the journal of the Ahmadiyya Anjuman Isha'at-i-Islam, Trinidad and Tobago, and Guyana Now, with the availability of more space, we would be able to include a column with respect to "Letters to the Editor". Questions on Islam or religion would be especially welcomed. We would also welcome research papers, and articles, which Muslims among us may wish to publish. We include in this issue a sample of letters written by some of our readers.

examples before you; therefore travel in the earth and see what was the end of the rejectors." (3:136).

We believe in the finality of Prophethood in Muhammad.

مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

www.aail.org

SURATUL BAQARAH - PART III

by Maulana Abdul Haque Vidyarthi

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

The Holy Qur'an and Animal Psychology

"There is no fundamental differences between man and the higher mammals." (Darwin). The fact which Darwin established in 1874 after hundreds of experiments, the Holy Qur'an disclosed thirteen hundred years ago, i.e. "There is no animal in the earth, nor a bird which flies on its wings but they are communities like yourselves. And they are gathered (in separate categories). "(6;38). Thus between the brains of animals and men there is a difference not of kind but of quality. So it is that man has learnt many a lesson from animals as he traversed the path of learning, culture, society and civilization. The Holy Qur'an has made references to animals as a guide for man. Such references are 16:66; 67:19; 88:17; 22:36; 5: 31; 74:50; 51; 7:176; 5:4; 18: 18; 2:65; 7:166; 62:5 etc., etc. In all these verses there are references to the nature of birds, camels, cattle, crows, donkeys, dogs and apes. But mention is also made of ants, moths, flies and bees etc. At this point it is essential to examine the traits of animals and assay them vis-a-vis cow.

Animals' Traits vis-a-vis the cow

Animals as their individual traits possess faculties of bravery, strength, loyalty, love, appreciation, love of freedom, docility, sympathy, preception, modesty, pride, imitation of voice and motion, memory, sanitary habits, contentment and economy of space and time. They also have a sense of economy in utilizing strength, house-making instinct, and qualities of beauty, patience, benevolence, kindness, tolerance, understanding and apprehension in their individual lives. Even in collective life they demonstrate a highly developed social instinct and group consciousness. Now the "splendour" of the cow can be seen by keeping these animal qualities in view.

Bravery : Among animals the lion, leopard and wolf surpass others in courage and bravery; and among birds, the hawk. The cow is nil in this respect.

Strength: The elephant, rhinoceros, leopard, lion, buffalo and hawk have unique strength but not so the cow.

Loyalty: In respect of loyalty, the dog is unparalleled. After only eating a few crumbs of bread it would stay day and night at its master's doorstep, and it would sacrifice its very life to protect the property of its master. But the cow does not possess any such quality, rather it would trod happily along with a thief.

Love: Three kinds of love are found in animals — poetical, benevolent and loyal. Poetical love is found in the singing birds. Benevolent love is found in the pigeon, parrot and in some sparrows. Loyal love is found in the crane, which when one mate dies the other dies of desertion. The cow and ox do not entertain any such attachment for each other which may be regarded as love.

Gratitude: The dog and cat have the habit of thankfulness. After taking food they lick the feet of their masters and wag their tails in delight. The cow or bull do not have any such quality.

Jealousy: The crow, cock and tortoise are very envious and maintain exclusiveness in sexual relations with their females. They do not allow another male to go near their own females. Sometimes they fight with rival males and kill them. But in the case of the bull we do not observe any such feeling.

Freedom: The gorilla is a great freedom fighter. He prefers death to captivity. But the cow has become so much endeared to this life of captivity that in the evening she herself runs back to the cow-pen.

Docility: The monkey, dog, horse and certain birds and even the lion and the goat are tamed by circus-men and taught to do various intricate feats. But the cow does not have any such capability.

Sympathy : The bee, sheep and elephant entertain sympathy for their kind whereas the cow or bull does not. It is a common experience that when a crow finds something to eat, it crows so that others should also come and share the food. Ants, too, inform each other when they have sought out a source of food.

Keen-sense : The ants, flies, and monkeys all have a keen sense to distinguish between cool and warm, winter and summer, sorrow and joy, and between friend and foe. The snakes, gerrymander, fly and bat have an extremely sensitive sense of perception whereas the cow has little of this sense.

Shame: The leopard is an extremely conceited beast. It feels pride when it captures its prey but is very ashamed when it loses it. The cow has no such feelings at all.

Imitation: The parrot has the ability to imitate other's voices while the cow has not any such capability.

Sharp Memory : The dog has an extremely sharp memory. From among a

huge crowd it recognizes its master just by smell. it does not forget the odour of its master for quite a long time. Also a dog can detect a thief from a group of suspects if it is made to smell any of the clothes left behind by the thief. The cow does not have such a quality.

Cleanliness: The cat always keeps itself clean so much so that it buries its excrements with earth. The cow has no such sense of cleanliness.

Contentment : The camel is an em-

bodiment of contentment and economy. It can go on travelling by just feeding on thorns and shrubs, yet it takes its master safely to his destination through burning deserts. In tilling the land, irrigating the fields and in giving milk it is as beneficial as the cow.

Economy of time and space : The bee strictly observes rules of economy of space and time. It is meticulous and regular in its duties and efficient in discharging the task entrusted to it. Its hive demonstrates an extreme sense of economy of space and matter. It is the enemy of wastage of time. Strangely enough it creates its own food itself. It constructs its hive in gardens, deserts and mountains and produces honey with its hard labour. In the case of a cow it needs shelter, fodder and care. Sometimes the cow spreads germs of tuberculosis while the bee produces honey which is extremely useful for health and nutrition.

Collective life : With regard to collective life the wolves or the monkeys jointly defend themselves against their enemies. The ants, fly and moth work according to the principles of division of labour. They demonstrate a system of government and social organization in their life-activities. The cow lacks these qualities.

Leadership : Among some animals leadership is a prominent feature of their collective life. Among elephants, monkeys, baboons, ants and bees there is a king or a queen. These animals scrupulously follow the instructions of their leader. No such thing is found among cows.

Family Life : The family system in animals is of four kinds, (i) Maternal - in which the mother takes care of the young e.g. the goat and hen, (ii) Paternal - in which the male cares the young e.g. the sea-horse, (iii) Children - family - in which the children take care of themselves e.g. the frog and fish, (iv) Bi-paternal—in

which both father and mother bring up and take care of the young e.g. the lion, fox, gorilla. The cow belongs to the maternal family system which is inferior to the bi-paternal family system.

House building animals: The animals which know how to build a house have superior intelligence over the animals which do not build houses. The cow is not a house-building animal.

The cow is a mammal. But there are

differences in the mental development of different kinds of mammals. In this respect man is at the highest level and the cow, with the sheep at the lowest. The categorization of mammals on the basis of intelligence and sense of judgement is difficult. Broadly they may be divided thus: guinea-pigs, sheep and cow at the lowest; rats, cats, dogs, and horses are to some extent better; a little above them are monkeys and elephants, then come apes,

while man is at the extreme top. (G.C. Grindlay. *Intelligence of Animals*, p.17).

With regard to social instinct, the bee is the most social animal. If we keep a bee separate from others and provide it with food and water, still it would not stay there. It would prefer death than to live a secluded life. The cow on the other hand is selfish and would enjoy its fodder by itself instead of sharing it with others.

THE BELOVED PROPHET OF ALLAH (peace and blessings of Allah be upon him)

By Hazrat Mirza Ghulam Ahmad
(peace be upon him)

Peace and Salutations be on Allah's Unlettered Apostle, who is named Muhammad and Ahmad. When the names of all things were placed before Prophet Adam, these two Names (Muhammad and Ahmad) were the first to come before him, because in them is embalmed the prime cause of the genesis of the world. In the eyes of Allah also, these Two Names were most venerable and were worthy of precedence over all. Thus by virtue of these Two Names, the Holy Prophet (Peace and blessings of Allah be upon him) all prophetic knowledge reached its climax in his person and the Prophetic Revelation in all its perfection and completeness descended on him. The total gnostic knowledge which was conferred on the ancient and preceding prophets was vouchsafed to him. For all these reasons he was elevated to the exalted status of *Khatamal Anbiya*. He was sent to every white and black person. He was chosen for the good of the spiritually blind, deaf and mute. God suffused his person with the fragrance of His choicest graces. He was so exalted that no Prophet or Messenger before him was honoured in the manner -- "*Najm-ul-Huda*".

Rationally speaking, the stages of nearness to God are three. The third stage of nearness symbolises the highest manifestation of divinity and mirrors forth divine majesty. This stage is acknowledgedly for our Lord and Guide Muhammad Mustafa (Peace and blessings of Allah be upon Him). This stage radiates such luminous rays as illumine thousands of hearts and cleanse countless breasts of darkness and takes them back to the primary divine radiance. With God lies the reward of the poet who said: "The Holy Prophet Muhammad Arabi is the sovereign of two worlds. The Holy Spirit keeps watch at his door. I cannot call him God. But I can say that to know his (elevated) status is to know God."

How fortunate is a person who accepted Muhammad Mustafa (Peace and blessings of Allah be upon him) as his Spiritual Guide and sought guidance from his Holy Qur'an.

"O God! Salutation on our Lord Muhammad, his progeny all his Companions. All praise to Allah Who guided our hearts to His love and to the love of His Apostle and all His chosen servants." "*Surma Chashm-e-Arya*".

GOD MANIFESTED HIMSELF THROUGH THE HOLY PROPHET

We are proud of the fact that we have dedicated ourselves to that Prophet (Peace be upon him) who is the greatest recipient of Divine Favours. He is not God, but we have seen God through him. The Faith that he gave us is the mirror of God's omnipotence. We are too small to express our gratitude adequately for the fact that God Who is Unseen for others and whose Hidden Power the knowledge of which remains unperceived by others, the Almighty revealed Himself and His powers to us through the Beneficent Prophet (Peace and blessings of Allah be upon him).

That transcendental Light which was vouchsafed to that Perfect Man is possessed neither by the angels nor by the moon, nor by the sun, nor by the earthly oceans and rivers nor is it to be seen -- in the jewels, the diamonds, the emeralds and the pearls. In short, it is nowhere in any earthly or heavenly thing. It resided in one man only and he is the Perfect Man, who excelled and superseded all in glory. He is -- our Lord -- the Sovereign of prophets -- Muhammad Mustafa (Peace and blessings of Allah be upon him). *Aeenah Kamalat-i-Islam*.

It is better to sit alone than in the company with the bad; and it is better to sit with the good than alone.

And it is better to speak words to a seeker of knowledge than to remain silent; and silence is better than bad words.

Prophet Muhammad

READERS

WRITE

The Editor,
"The Call".

Assalam -- O -- Alaikum

With reference to your monthly publication on "The Call", I hereby apply for a monthly copy.

I have found this article very interesting and would like to receive your kindest co-operation.

Awaiting an early reply.

I remain,
Yours sincerely,
Zamina Hosein
La Romain.

The Editor,
"The Call".

I will be very happy if you can enlighten me on the following issues (i) When the Prophet Muhammad decreed that all Muslims should pay "Zakaat" did his followers also pay income Tax at the time.

(ii) Do the People of nations who are predominantly Muslims, like Pakistan, Arabia, etc., and where the "State" and "Religion" are synchronised, pay income tax in addition to Zakaat?

Thank you.

Yours respectfully,

Faizy Mohammed, LC.P.,

Robertson Street,
San Fernando.

Editor's Note:

This subject will be discussed in our next issue

M U J A

As it is accepted by Muslims that prophethood has come to an end with the advent of the Holy Prophet Muhammad it is also agreed that *mujaddids* will be raised after him from time to time for the reformation and regeneration of Muslim Nation (*Ummah*). *Abu Da'ud*, regarded to be the most authentic work of traditions from among '*Sihah Sitta*' after '*Bukhari*' and '*Muslim*', mentions the following report from the Holy Prophet:

"Most surely Allah will raise from this Ummah at the commencement of every century one who will bring about the revival of their religion."

Such a person is known as *mujaddid*. '*Tajdid*' (renovation) signifies purging Islam of all alien conceptions that have entered into it with the passage of time, and resetting the picture of Islam in its original splendour. Time affects every thing. It does not spare even religion. Interested persons do associate such practices and doctrines with religion as are detrimental to its cause. Islam had suffered the same fate. The task of a *mujaddid*, under these circumstances, is to revive and reveal the real beauty of the face of Islam to the world.

MUJADDID IS APPOINTED BY GOD

It must also be borne in mind that the term (God will raise or appoint) has occurred in tradition for the advent of a *mujaddid*, and appointment of anybody from human beings signifies only his appointment from God. The same term has been used in the Holy Qur'an for appointing messengers. This means that the appointment of a *mujaddid* indicate the raising of a particular person who has been bestowed with the gift of Divine revelation and communication for a special purpose. Ulama and leaders, no doubt, have always been present among Muslims and they too, serve Islam in their own way. But *mujaddid* is a servant of Islam with whom Almighty God communicates and whom He appoints for a specific purpose, i.e. for the eradication of error in religion that have weakened and distorted the original form of Islam. Such *mujaddids* have been appearing at the head of every century.

AUTHENTICITY OF THE HADITH OF MUJADDID

Imam Sayuti writes in '*Mirqatas-Sa'ud*' that all the preservers of *Hadith* agree on the authenticity of this tradition, and fore-runners like *Hakim* and *Bahaiqui* and their successors like *Abdul Fazal Iraqi* and *Ibn-Hajar* all approved of its genuineness. *Ibn-i-Asakir* too, after accepting the truth of this tradition writes that this proves the coming of *mujaddid* at the beginning of every century. *Shah Wali Ullah* of Delhi in his book '*Izalat al-Khifa*' and '*Tafhimat-ilahiyya*' also admits the authenticity of this report.

Another argument for its genuineness is that other authentic traditions collaborate with it. In fact the basis of this tradition lies in the Holy Qur'an. The fundamental principle is that in spite of bringing prophethood to an end God will continue to communicate with the sages of this ummah for the eradication of errors that may find place in Islam from time to time. He would himself guide this nation, by raising *mujaddids* at different intervals. Free Communication of God with non-prophets has been mentioned in the Holy Qur'an. The mother of Moses, for instance, was not a prophetess, but the Holy Qur'an clearly says:

"And We revealed to the mother of Moses" (XXVIII : 7).

At another place we observe:

"When We revealed to your mother what was revealed" (XX : 38).

In both these verses Moses' mother has been referred to as the recipient of Divine revelation and this revelation was positive to such an extent that she put her son Moses in the river without any fear. The mother of Jesus was also spoken to by angels and she too was not a prophetess. Companions of Jesus were also not prophets, but the Holy Qur'an says:

"And when I revealed to the disciples" (V.III). About the saints of this 'ummah' we find: "Angles descend upon them" (XI : 30). And again: They shall have good news in this world's life, (X:64).

These '*mubasharat*' (good news) in authentic traditions of the Holy Prophet have been called a part of prophethood: *"Nothing is left of prophethood except 'mubasharat' (good news)"*.

Moreover in reports that have been agreed upon by all it has been mentioned that as God spoke with non-prophets from among other nations, so shall He address persons of this 'ummah'. Umar the Great was one of them, (*Bukhari*).

Thus if Divine communication is indispensable to a '*mujaddid*' both the Qur'an and the genuine tradition confirms that God shall always communicate with such persons in this nation.

CLAIMS OF OTHER MUJADDIDS

Another strong argument in favour of the authenticity of this tradition is that many renowned Muslim saints like *Jalal-ud-Din Sayuti*, *Shah Wali Ullah* of Delhi, *Mujaddid Alf Thani* have openly declared themselves, in accordance with the report, to be '*mujaddids*' of respective centuries. To quote one example I refer to *Shaikh Ahmad* of Sirhind who is very well known with the title of *mujaddid Alf Thani* (Mujaddid of the second thousand), and he is referred to as '*mujaddid Sahib*' among common people. His claim can be found in the following words in one of his letters: *"This knowledge has been derived from illumination of the lamp of prophethood and the possessor of this knowledge and wisdom is the mujaddid of this thousand years and it must be remembered that a 'mujaddid' has passed at the head of each century but the 'mujaddid' of a thousand years is different from the 'mujaddid' of the century"*. This statement is true as the popularity of *Hazrat Shaikh Ahmad* in this part of the world has excelled all other previous '*mujaddids*'.

THE MUJADDID OF THE

14TH CENTURY

Thus when it has been established from the Holy Qur'an, traditions, sayings and claims of other '*mujaddids*' that the

D D I D

coming of a 'mujaddid' at the beginning of each century is essential, then exactly at the head of the 14th century Hijrah the claim of being a 'mujaddid' by Mirza Ghulam Ahmad of Qadian was just in accordance with the spirit and tradition of Islam. Quite obviously, appearance of a 'mujaddid' at the beginning of each century has been made essential; and if no 'mujaddid' had appeared at the head of the 14th century not only the Hadith had to be falsified but also the principle of the Holy Qur'an. Moreover the truth of the claims of Muslim saints must have also become doubtful. Strangely enough more than one 'mujaddid' had appeared during the past centuries, but the head of the 14th century nobody claimed to be a 'mujaddid' except Mirza Ghulam Ahmad.

If we ponder a little deeply his position as a renovator becomes more established. He was gifted with Divine communication even fourteen or fifteen years before his claim. He was then a champion of the cause of Islam; a great defender of Islam against the onslaughts of other religions. He not only dealt with old religions like Christianity and Hinduism with all the argumentative force at his command but also made a thorough analysis of the new movements in India like Brahmo-Samaj and Araya Samaj. The example of no one else can be cited, who stood so firm to defend Islam at such a critical moment, and the Muslim world fully realised this fact. Years before his actual claim, his piety, righteousness and devotion of God were very well known to his intimate friends and relatives. His scholarship was also admitted on all hands.

While paying homage to a book by Hazrat Mirza a person who turned to be the greatest opponent of Ahmadiyya Movement said, "The like of it has not appeared in Islam before." This is a very strong evidence for truth seekers. Even before his claim he was doing such a splendid service to Islam that it could only be compared with the activities of the mujaddids of the past. After proclaiming his mission his work gathered strength, so much so that the seed which was sown by him grew up into a huge tree whose branches now spread in the East and West.

WHO ELSE IS THE MUJADDID?

Every Muslim, every lover of the Qur'an and traditions, and every lover of the Saints of this nation must consider seriously that if Mirza Ghulam Ahmad is not the mujaddid who else is the mujaddid of the 14th Century Hijrah. The basic principle of the Holy Qur'an cannot be untrue, the Hadith of Mujaddid cannot be a mere fabrication, those who had already claimed to be mujaddids according to this tradition cannot be regarded as mere impostors. If all this is true, then true also is the fact that a mujaddid must have been raised at the head of this century and who is that person except Mirza Ghulam Ahmad? History to which we are ourselves witnesses does not mention the names of a single person except Mirza Ghulam Ahmad who claimed to be the mujaddid of this century. The name of this or that person may be cited in haste by some of us but the point to be considered is whether these persons declared it themselves that they had been appointed by God as mujaddids of this century. Again, is there any person other than the Great Mirza, who at the end of the 13th Century and the beginning of the 14th century did such a yeoman's service to the cause of Islam? Service to Islam does not mean publication of a few books and stirring the Muslims for some mundane and political objects but the real point is that who was the person who staked his all for the glory of Islam in its greivous struggle against other religion? Who was the person who shielded Islam against the assault of hostile forces? Who was he who fought day and night to establish the superiority of Islam over other faiths? Who put forth before the world the real picture of Islam? Who stirred the religious consciousness of general Muslims and created such a strong movement among his followers that they became the torch-bearers of Islam to different nations of the world? Who gave the message of hope to the tottering world of today?

On the one hand nobody else has claimed to be a mujaddid of this age, on the other we observe that no one else has accomplished such a great task purely for the cause of Islam, and it is only Mirza Ghulam Ahmad who stands above all in

his claims and mission, therefore, anybody who rejects him in fact rejects the clear saying of the Holy Prophet Muhammad about the raising of mujaddids at the commencement of each century.

MUSLIMS MUST COOPERATE WITH THE MUJADDID

As there is no way out except to regard Mirza Ghulam Ahmad as the mujaddid of the 14th century, it is also incumbent on us to join hands with him in the struggle for Islam. To adopt an attitude of indifference is in fact despising the Divine Commandments and traditions of the Holy Prophet Muhammad. This should mean that according to the will of God a mujaddid was raised for the defence and support of Islam, but we do not recognise this need. Besides this there is a clear direction of God in the Holy Qur'an:

"O you who believe! be careful of (your duty to) Allah and be with the true ones" (IX: 119).

Here special reference to the true ones is not for those who do not tell lies, as every Muslim is expected to abstain from it and in every country thousand of Muslims are found who speak truth, in their actions. They are the persons who stand firm, and face all tribulations for the cause of the greatest truth in the world i.e. Islam. Obviously there is no better person than a mujaddid to whom these words can apply.

Again we find in a tradition: "He who dies in a condition that he has not recognised the Imam of his age, dies a death of ignorance." Here ignorance does not mean kufr (infidelity) which results from denouncing a Prophet but the ignorance of wisdom and learning of the Imam. The mujaddid is certainly the Imam of his age. He is interested in religious reformation and renovation and for this job he is especially enlightened by God and favourable circumstances are created by God for the success of his mission. Thus indifference to the mujaddid and practical negligence to his mission is in fact doing great harm to the Cause of Islam. This is just putting obstacles in the way of Divine Will.

THE CLAIMS OF SOME OF THE MUJADDIDS

'UMAR IBN 'AED AL-'AZIZ (*first century 61-101 A.H. or 680-719 C.E.*) "It is reported from Abu Na'im that once 'Umar ibn 'Abd al-'Aziz was going for his prayers and an old man was walking with him I asked about this old man from 'Umar ibn 'Abd al-'Aziz. He said it was Khidr, (peace be on him), who came to inform him about his becoming the leader of the *ummah* of Muhammad and to advise him to act with justice and equity" (*Tarikh al-Khulafa* by Syuti).

Al-Ghazali (*fifth century 450-505 A.H. or 1050-1111 C.E.*): "On this matter (i.e., abandoning of retirement from the world which Al-Ghazali had persevered for about ten years - Editor). I consulted a number of men skilled in the science of the heart and with experience of contemplation. They unanimously advised me to abandon my retirement and leave the *zadiyah* (hospice). My resolution was further strengthened by numerous visions of good men in all of which alike I was given the assurance that this impulse was a source of good, was genuine guidance, and had been determined by God most high for the beginning of this century; for God most high has promised to revive His religion at the beginning of each century. My hope became strong and all these consideration caused the favourable view of the project to prevail.

"God most high facilitated my move to Naysapur to deal with this serious problem in Dhu'l-Qa'dah, the eleventh month of 499 (July, 1106 A.D.). I had originally left Baghdad in Dhu'l-Qa'dah, 488 (November, 1095), so that my period of retirement had extended to eleven years. It was God most high who determined this move, and it is an example of the wonderful way in which He determined events, since there was not a wisper of it in my heart while I was living in retirement" (*Al-Munqidh min al-Dalal* as translated by W. Montgomery Watt, *The Faith and Practice of Al-Ghazali*, pp. 74-75, George Allen and Unwin Ltd. London 1953.). (Italics are the Editor's)

Ibn Taimiyyah (*seventh century 661-728 A.H. or 1262-1327 C.E.*). In one of his letters Ibn Taimiyyah writes: "God fulfilled His promise and bestowed upon His servant victory. The Muslim forces achieved success and the enemy was defeated..... Islam received new life and the information of the Holy Prophet, that at the head of every century a *mujaddid* appears, turned out to be true word for word" (as quoted in *Imam Ibn Taimiyyah* (Urdu) by Ghulam Jilani Barq, published Lahore).

Shah Wali Allah Muhaddith Dehlavi (*twelfth century 1114-1176 A.H. or 1703-1763 C.E.*): "God honoured me with the robe of *mujaddidiyyah*" (*Tafhimat Ilah-iyyah* by Shah Wali Allah).

About the advent of a *muhaddath* he writes: "When he (i.e. *muhaddath*-Ed.) comes he is accompanied by revelation (*wahy*) and the sciences (*'ulum*) of the messenger" (Ibid, p.136)

Sayyid Ahmad Barelavi (*thirteen century 1201-1246 A.H. or 1776-1831 C.E.*): "I have been honoured with the rank of Imam; and I say this in the capacity of a *mujaddid* ,....." (as quoted in *Swanah Ahmadi* (Urdu) i.e. Life of Sayyid Ahmad Barelavi by Muhammad Ja'far Thanasari p. 245).

THE NAMES OF OTHER MUJADDIDS

First Century	'Umar ibn 'Abdul 'Aziz
Second Century	'Imam Shafi'i, Imam Ahmad ibn Hanbal
Third Century	'Abu Sharh and Abu al-Hassan Ash'ari
Fourth Century	'Abu 'Ubaidullah of Neshapur, and Qadi Abu Bakr Baqilani
Fifth Century	Al-Ghazali
Sixth Century	Al-Sayyid 'Abdul Qadir Jilani
Seventh Century	Imam ibn Taimiyyah and Khwajah Mu'in al-Din Chishti
Eight Century	Ibn Hajar 'Asqalani and Salih ibn 'Umar Sayyid Muhammad Jaunpuri
Ninth Century	Imam Suyuti
Tenth Century	Al-Shaikh Ahmad of Sirhind
Eleventh Century	Mujaddid Alf Thani
Twelfth Century	Shah Wali Allah Muhaddath Dehlavi
Thirteenth Century	Sayyid Ahmad Barelavi.

It would not be out of place here to quote what Sayyid Abu-l A'la Maududi, the founder leader of the Islami Jama'at, Pakistan has written about the position of and work of a *mujaddid*:

"Mujaddid is not a prophet (*nabi*) but in his nature (*mizaj*) is very near to the nature of prophethood" (*Tajdid wa Ihyai Din* (Urdu) p.28, 4th edition, 1940).

FIRST ANNUAL JALSA

The Ahmadiyya Anjuman Isha'at-Islam, of Trinidad and Tobago, held its first Annual Jalsa at its Headquarters, the Mosque, Fireburn, on Sunday December 26, 1976. The day's programme began at 9.30 a.m., with the collection of Zakaat. The morning's session consisted of the submission of reports by the General Secretary, the Treasurer, and the Ahmadiyya Women's Association. After discussion and adoption of reports, the gathering was addressed by Mr Muazzam Syne, who in tracing the history of Islam, indicated how Muslims had gone away from Islam, and it was the Divine Mission of the promised Messiah, Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, to bring them back into its fold.

Members, friends and well-wishers were then invited to lunch at the expense of the Anjuman. The afternoon session began with the Zuhr Prayer. This was followed by the reading and confirmation of minutes of the last meeting when the Anjuman formally came into being. The Missionary M.K. Hydal, then gave a talk on the purpose of the Jalsa as started by the Holy Founder. He indicated that since the Ahmadiyya Anjuman was appointed by Allah to propagate Islam on behalf of all Muslims, Muslims must look up to the Anjuman for guidance. He said it was imperative that all Muslims set aside each year December 26 (Boxing Day), and gather at the Anjuman's Headquarters to discuss a programme for the propagation of Islam. The election of members of the executive then took place with Mr. Arthur Deen as returning officer. The following full members were elected to the executive, to serve for the year 1977.

1. Mr. Aziz Ahamad
2. Mr. Enayat Mohammed
3. Mr. Kemal Hydal
4. Mr. Iqbal Hydal
5. Mrs. Hazra Mohammed
6. Mr. Razad Ali
7. Imam Mohammed Rafeek
8. Mr. Asgar Ali
9. Mr. Muazzam Syne
10. Mr. Hamid Mohammed
11. Mr. Hayyum Sulaiman
12. Mr. Haniff Ramjohan
13. Dr. Hamza Rafeek
14. Mr. Farouk Mohammed
15. Mr. Kayyum Syne
16. Mr. Kayyum Mohammed
17. Miss Cameran Juman
18. Mr. Rakeib Ali
19. Mr. Hamid Razac
20. Mr. Shafiat Shorab

The special representative of the Guyana Ahmadiyy Anjuman, Mr. Faisal Ahmad, then brought greetings from the Guyana Ahmadies, and friends.

USURY

PART II

CHRISTIANITY A FAILURE

The argument by which Christendom has legalized interest is that religion could not interfere with a man's right to increase his wealth by lending the use of his money, what Christianity forbade was not a moderate rate of interest, but only exorbitant rates which were sure to bring misery to the borrower. Thus has Christendom, legalised many other evils. The occasional use of intoxicating liquors, if moderate, cannot do any harm to the individual and may often prove a good stimulant after exhaustion from work. Gambling, if resorted to occasionally and if the bets are of very small value, is not productive of any mischief and may afford a good diversion after laborious brain or manual work. Exactly on the lines of these two arguments is advanced the argument for the legalization of interest, for it is alleged that a moderate interest on money lent cannot bring about the hardships which usury must work, and that it is a necessary stimulus to saving. Christianity, it would appear from this, has not performed, and is not able to perform the function of a true religion. Its hold over the Christian world is very loose and very weak. Wine is not the only stimulant, gambling is not the only diversion, and lending money at interest is not the only stimulant to saving. There are many other ways in which the same ends can be achieved, and it is the function of a true religion that while it keeps men back from the ways which ultimately lead to their ruin or to their moral turpitude or spiritual decline, it opens out other ways for them by walking in which they may become prosperous in the world and remain at the same time highly moral and spiritual men. But to say that religion should not restrain a man from having recourse to any means by which he can derive immediate pleasure or immediate gain, however ruinous and mischief-working their ultimate consequences may be, is to open the flood-gates of vice before men. Religion, is not meant to bring worldly gain to a man in every possible way, however deterrent its effect on his moral and spiritual growth may be, but the aim and object of religion is that

the moral and spiritual growth of a man should be perfect and that there should be no hinderance in the way to his moral and spiritual advancement though some harm may thereby result to his worldly concerns. For, if the primary aim of religion is the moral and spiritual perfection of man, it must sacrifice temporal interests when the former clash with the latter.

AIM OF TRUE RELIGION

To make the subject a little more clear, we should analyse the argument a little further. There are duties which a man owes to God and duties which he owes to man, and the function of religion is to set him right in the performance of these two kinds of duties. Every interest of a man should be limited by these two considerations. There are rights to be gained which a man must forego for the sake of his duties to his fellow men, or we may say, for the betterment of society. It is on this principle that usury is condemned, and on this very principle interest must also be condemned. When a lender lends his money to a needy person and has no fair prospects of the return of his capital, he evidently runs a greater risk of the loss of his capital than the man who lends money to a person for a commercial purpose, because he has still the hope of recovering his capital from the stock in trade. From the point of view of a Western moralist, the person who runs a greater risk of loss is entitled to charge a higher rate of interest, and this is what actually takes place even in commercial circles where rates of interest vary with the credit of the debtor. Usury which is only a name for a higher rate of interest, seems to be perfectly justifiable if the argument of Western moralists with regard to the legalization of interest is right. But religious morality, if not distorted by ideas of a worldly morality would read this question in a different light. Religion tells us that when our brother stands in need of our help, and it is within our means to assist him, it is our duty to give him help. If not only enjoins us to give a free loan in such circumstances if we can spare it but, also appeals to our charity. When our brother stands in need, it may be a favourable opportunity for us to add to our wealth by lending him money at a as high a rate of interest as he is willing to pay, but that is also the occasion which

calls for an active exercise of our feeling of sympathy. Without suffering some kind of loss, we can not do a deed of sympathy and if, therefore, gain to ourselves in a material sense is to be our sole motive in all our actions, the sympathetic feeling for our fellow-beings would soon die in us, while the exercise of this feeling is one of the most essential duties which religion requires of us.

DISTORTION OF JESUS' TEACHINGS

From the way in which usury has been legalized by Christendom, it would appear that either Christianity has failed to realize the true significance of man's duty to man, or it has too abjectly yielded to the worldly desires of its followers. Such a course is indeed strange for a religion which started with socialistic tendencies. Either the Kingdom of God has become easier of access now than it was in the time of Jesus, or the Christians are seeking nowadays some kingdom other than that of God. The master laid down in unequivocal words that "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke xiv : 33), but now men claim to be his disciples though they would not hesitate to take all that others have. According to the Master it was necessary for a rich man to sell all that he had and to give the proceeds to the poor to qualify him to enter the Kingdom of heaven, but his twentieth century disciples while condemning the principle laid down by him by their rules of economy look upon every possible means of adding to their riches as the only way to that kingdom, whatever hardship and misery it may bring to their fellow beings. Sad is the lot of a religion whose founder went to one extreme and whose followers went to the opposite.

CONTINUED IN NEXT ISSUE

Our hour's meditation on the work of the Creator is better than seventy years of prayer.

Prophet Muhammad

We accept *Ḥaḍrat Mirza Ghulām Ahmad* of *Qādiān*, the founder of the *Aḥmaddiyyah* Movement, as the *Mujaddid* of the 14th century and we affirm that he never claimed to be a prophet.

Page 8.

BELIEF IN "KHATMI NABUWAT" IS THE ESSENCE OF ISLAM EVEN SLIGHT DEVIATION INCURS DIVINE CURSE

by *Hazrat Mirza Ghulam Ahmad*

(*Founder of the Ahmadiyya Movement*)

We firmly believe that our lord **Muhammad** (peace and blessings of Allah be upon him) is the **Last Prophet and Apostle of God**. His **Deen** (*faith*) is superior to all other faiths.

Khatm-i-Nabuwwat means the end and perfection of the prophetic status in the person of the Holy Prophet (peace and blessings of Allah be upon him). This is the corroborating evidence of the spiritual blessings which emanate from his person. Those who have annihilated themselves, in love for and allegiance to him just reflect the beauty of his charming personality.

It is a sheer folly to debate this point. Spiritually speaking, he was not without issue. From a physical point of view, he was not the father of a son. But by virtue of his spiritual excellence and his Apostolic beneficence, he has a spiritual progeny. He is the sovereign of the prophets and the lord of the elects of God. Only those persons who bear the stamp of his blessings and are sincerely identified with the holy **Sunnah**, can attain nearness to God. No worship is acceptable if it is not accompanied by a passionate faith in his highest Apostolic status and its inseparable integration with his **Millat**.

He who abandons him and does not follow the holy **Sunnah** to the best of his ability goes to rack and ruin. After him there can be no new **Shariah** (*divine law*) in supersession to the Holy Book revealed to him and the prophetic directives. Nothing can alter his purifying sayings. There can be no mercy like the mercy enshrined in his person.

He who even slightly deviates from the Holy Qur'an, violates the dictates of the faith. No one can achieve salvation unless one follows the sayings of the Holy Prophet (peace and blessings of Allah be upon him) in thought, word and deed. He who makes the slightest infringement of his regulations, falls into abyss. He who claims to have attained an ordained status, but does not believe that it is through Sayyidna Hazrat Muhammad the Holy Prophet (peace and blessings of Allah be upon him) is totally worthless.

The Holy Qur'an is the last of the Divine laws. A person who does not acknowledge allegiance to it is a confirmed infidel and transgressor. Curse be upon such a person and his supporters and followers! Now under the sun, our Holy Prophet is the only Prophet and the Holy Qur'an is the only scripture. He who does not believe in the doctrine of **Khatm-i-Nabuwwat** casts himself into perdition. (**Mawahib ur-Rahman**).

I assert with supreme certainty and vehemence that all prophetic excellences came to an end in the person of the Holy Prophet (peace and blessings of Allah be upon him). Only a down-right liar and impostor starts any movement in violation of this august status of the Holy Prophet (peace and blessings of Allah be upon him) and isolates himself from his "Nabuwwat" and projects a different belief. Accursed is he who turns away from the fountain-head of the Everlasting Nabuwwat. Again I say with all the force at my command that accursed is a person who reposes faith in the Nabuwwat of any other claimant after the Holy Prophet (peace and blessings of Allah be upon him). He incurs curse because his false belief violates the sanctity of "Khatm-i-Nabuwwat". This is the reason why there can not arise any person who can claim to hold the authority of Nabuwwat after its divine perfection in the advent of the Holy Prophet (peace and blessings of Allah be upon him). Our enemies have run into a serious error by holding a belief in the descent from heaven of an Israeli Nabi. ("**Al-Hakim**" 10th June, 1905, page 2).

A cruel and unwarranted charge is levelled against me and my Jammāt that we do not believe that the Holy Prophet is the Last and Seal of Prophets. It is an atrocious culmination against us. The belief of our fanatic traducers is not one

millionth of our belief with which we esteem the Holy Prophet as "Khatam-an-Nabiyyeen". The critics are mentally incapable of that belief which we cherish with all our heart and soul. They are absolutely ignorant of the divine mystery of the supreme sense of "Khatm-Nabuwwat." They have got this sacred term as a legacy from their forefathers. But they have no true comprehension of the significance of this term. They do not know what "Khatm-i-Nabuwwat." really means. They also do not realize what it means to believe in "Khatm-i-Nabuwwat. But Allah knows that we believe in Khatm-an-Nabuwwat with complete spiritual insight into its meaning. Allah unfolded to us the reality of "Khatm-i-Nabuwwat." We feel inward intoxicating delight in this belief as the blessing from God. We have drunk deep of the nectar of the divine understanding of "Khatm-i-Nabuwwat." The sense of our joy at this knowledge is beyond description. Only those who have been blessed with this knowledge by Allah, can fathom the depth of our joy. We can describe "Khatm-i-Nabuwwat" by pointing to the crescent which in course of time becomes full moon and is called 'Badr'. In the same way, the prophetic glories reached their full eminence in the person of the Holy Prophet (peace and blessings of Allah be upon him).

(*"Al-Hakm*" 31st July, 1904, Page 3).

NAME

ADDRESS