



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



THE CALL

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FASTING IN ISLAM AND ITS RELEVANCE TO YOUTH

By a Youth

The Holy Qur'an declares "Fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil". These are the words of wisdom which must be given careful thought and consideration by young people the world over.

The principal objective of fasting during the blessed month of Ramadaan is, according to Islam, to discipline the mind. No one can deny the fact that a truly disciplined mind prevents us from succumbing to the various forms of evil prevalent within our society. Today young people find it extremely difficult, if not impossible, to evade the existing evil forces by which they are surrounded, and somehow or the other they find themselves actively participating in harmful activities, whether they like it or not. In other words, because of the total absence of highly disciplined minds, our youths are helping to perpetuate the evils within our society.

In fasting during the Holy Month of Ramadaan, great emphasis is placed on character development. Those who adhere to this universal religious institution are asked to deny themselves

certain legal activities which have become part and parcel of their daily lives, for a period of about thirteen hours, every day during Ramadaan. The object behind this is that man may learn how to shun evil. In fact abstention from food is only a step to make man fully conscious of the fact that since he can, in obedience to Divine Injunctions, keep aloof from that which is otherwise lawful, how much easier is it for him to abstain from the evil courses which are forbidden by God. Thus through the medium of fasting, a truly disciplined mind is developed, a mind which does not incline to evil but one which is attuned to the universal station of God.

Today, within the Western Hemisphere, like in many countries of the world, the moral deterioration of our young Muslim boys and girls is glaring and is becoming more manifest as time goes by. To these youths character development is something of the past and unrelated to the present day sophisticated society in which worldly pleasures and indulgences have been placed as the principal objectives in life. Some young Muslims have completely forgotten that they were created by God to be of service to their fellow human beings and to become AT ONE with the Creator

and Sustainer of this universe. Instead, they have set up their own objects of worship-objects devoid of any forms of morality, the following of which would definitely lead them nowhere.

Today, more than ever, our young Muslim boys and girls need to develop character. At this crisis-filled juncture in human affairs a solid nucleus of character-filled young men and women is a crying necessity, and this undoubtedly has to originate from among the Muslim youths. The time has come when young Muslims of the Western Hemisphere have to set themselves up as examples, and thus lead the region in character development. Youthfulness should never be used as an excuse to avoid responsibility. It must be emphasized that the development and exercising of character is not limited to a particular age group. Moral excellence and firmness can be demonstrated by adults and youths alike.

Character is definitely the most necessary ingredient any person old or young can possess in order to achieve satisfaction and ultimate success in life. Without it no person can achieve a happy and meaningful life, and its acquisition is the way in

We believe in the finality of Prophethood in Muhammad.

مُعَمَّدٌ رَسُوْلُ اللهِ وَخَاتَمُ النَّبِيِّينَ • Continued on Page 2

THE PROMISED MESSIAH

By Hazrat Maulana
Shaikh Muhammad Tufail
(Ahmadiyya Missionary)

Why the name the Promised Messiah was given to the mujaddid of the fourteenth century Hijrah

There are many who think that Mirza Ghulam Ahmad's claim of being the Promised Messiah was a later growth upon his claim to *mujaddidiyyat* (renovation), because he claimed to be a *mujaddid* (renovator) in 1300 A.H. (1885 C.E.) and his claim to Messiahship was made in 1308 A.H. It has been concluded from this that he put forth new claims by stages. This is, of course, a great misunderstanding about him. These were, however, not two separate claims as will be seen from the statement about his claim to *mujaddidiyyah*. His claim to Messiahship was in fact another name for his original claim of being a *mujaddid*. And this was related to his activities with regard to the removal of external dangers against

Islam which threatened its very existence. Thus in 1300 A.H. when he claimed to be a *mujaddid*, he wrote the following words:

“And the author has been given the knowledge, too, that he is the *mujaddid* of this age and that spiritually his excellences resemble those of Messiah, the son of Mary, and that the one of them bears a very strong resemblance and close affinity to the other.” (*Ishtihar* published 1885 C.E.)

In fact the idea underlying this claim was that the *mujaddid* of the fourteenth century Hijrah enjoyed extreme spiritual resemblance to Jesus Christ. He further clarified this point in his book *Ainah Kamalat Islam* (26th February, 1893 C.E. Pg. 340).

“This must be remembered, that the claim of being the Promised Messiah is not in any way greater than the claim of being a recipient of Divine communication (*mulham min Allah*) or a *mujaddid* from God. It is evident that anybody who enjoys this status of Divine communication, all his names from Allah, such as the like of

Messiah or the like of Moses, are justified for him. Whosoever attains to the excellence of Divine communication, and is appointed by God for any service in the cause of religion, God Almighty gives him any name in accordance with the need of the time. To give the name Promised Messiah to the *mujaddid* of this age seems to be based on this expediency, that his great task is to overthrow the supremacy of Christianity and counter their attacks, and to shatter with strong arguments their philosophy which is against the Holy Qur'an and to establish fully the evidence of Islam against them. The greatest trial in this age for Islam is the rational and religious vituperations of Christians against Islam which could not be swept away without Divine support and for this purpose it was essential that someone should be raised by God.”

Christianity musters all its resources against Islam

Islam in this age, no doubt, has to contend with almost all the religions of the world and such a situation, more or less, has existed ever since the inception of Islam, but never before has Christianity mustered all its resources to crush Islam out of existence. There had been wars on a large scale between Muslim and Christian powers, known as the Crusades, but the great conspiracy to root out Islam as a religion in this age, — the millions of dollars being spent for the purpose of free distribution of large quantities of literature against Islam and for sending armies of Christian missionaries to Muslim lands etc. — is something the like of which cannot be found in history before. Even the Christian missionaries have felt and openly declared that there are many non-Christian religions in the world but Islam is the only religion which is anti-Christian. A cursory glance over world events shows that in spite of Muslim weakness in all walks of life at present, a keen struggle is still going on between the Muslim and the Christian faith. Although it

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fulfilling the whole purpose of human life.

The Young Muslims of the Ahmadiyya Anjuman wish to appeal to all our young Muslim brothers and sisters in the Western Hemisphere Region, to give full expression to the significance of fasting in this Blessed month of Ramadaan. Let us all use this month as a turning point in our lives, and strive, through the self-disciplinary act of fasting, to equip ourselves with proper moral and spiritual values and thus develop our character. In this month of Ramadaan let us not reduce this universal religious institution of fasting into a mere ritual. Let us all pledge to live in harmony with the wonderful teachings of Islam.

We are fully aware that in such a permissive and licentious society in which we are living, the pressures to conform are gigantic and somewhat irresistible. Indeed it is not easy to live a clean, moral, wholesome and profitable life in the midst of a spiritually dying and decadent society. It is extremely difficult to resist the lure of the films most of which advocate sexual perversity, pornography, abuse of drugs and all the other forms of evil which are gnawing at the fibre of our society. But then, are we going to continue allowing ourselves to drift along with this tide of evil which is sweeping our shores. Surely not!

May Allah guide all of us along the part of character development in this Blessed Month of Ramadaan, and may He help us to be of service to our fellowmen.

appears that Christianity has the upperhand in this struggle, as far as the outward signs and resources are concerned, yet a strange spectacle is also being noticed on the other side, that is, the principles of Islam as such are gaining ground in the world and the principles of Christianity are in fact loosening their hold on the minds of the people. This is, however, what we are observing today, but the prophetic eye of the Founder of the Ahmadiyyah Movement saw this phenomenon happening about one hundred years ago and he therefore devoted a special attention to the Christian world. In 1864 C.E., when he was employed at Sialkot, he constantly engaged himself in controversies with Christian missionaries and later on also he kept writing articles about their doctrines and dogmas. It is, however, strange, that at the time of declaring himself a **mujaddid** he clearly stated that he bore a very strong resemblance to Jesus Christ and in his practical life he also showed the great trend of protecting Islam against the onslaughts of Christian missionaries. His passion for disseminating the light of Islam in Christendom grew stronger every day with the result that the movement he organized for the defence of Islam predominantly reflected in its activities this strong desire for presenting Islam to the West. In short, he had started his actual work even before he had declared himself to be the Promised Messiah.

The mention of the Messiah in the reports of the Prophet

What is meant by the Promised Messiah and what is its significance according to the **Shari'ah** is the question which we have to deal with first of all.

The coming of Jesus, son of Mary, has been mentioned in the reports (**ahadith**) of the Prophet. In **al-Bukhari** the **hadith** (report) about the descent of Jesus Christ has been narrated by Abu Huraira thrice, i.e., in (1) **Kitab al-buyu'** 34, (2) **Kitab al-mazalim** 46 and (3) **Kitab al-ambiyā** 60. In the

reference quoted last the following **hadith** occurs in the chapter entitled "Descent of Jesus, son of Mary":

"I swear by Him Who holds my life in His hand that the son of Mary will descend among you as Arbiter and Judge and shall break the Cross and kill the swine and postpone the war. Wealth will be multiplied to the extent that nobody will be there to accept it, that a prostration at that time will be better than this world and whatever is in it." (*al-Bukhari* 60: 49).

And then there is another report which says:

"What will be your condition when the son of Mary will descend among you and he will be your **imām** from among yourselves?" In the first two references the words are almost the same as found in the quotation from **Kitab al-ambiya** except that Arbiter (**'ādil**) is replaced by (**maqsata**) equitable and he will postpone the war (**yad' al-harb**) by he will postpone the poll-tax (**yad' al-jizyah**) and the last part of the report beginning with that a prostration at that time ... has also been omitted. Again in **al-Sahih** of Muslim reports about the descent of Jesus, son of Mary have been mentioned at various places. At one place the words of the first two reports of **al-Bukhari** have been repeated and at another place the brief, and last report of **al-Bukhari** has been mentioned. Still at another place the following words occur:

"What will be your condition when the son of Mary will descend among you and he will be your **imam?**" In another report instead of **fa-amma-kum** we find **fa-amma-kum minkum** (he will be your imam from among you). There is also one report by Jabir ibn 'Abd Allah. Similarly many other companions of the Holy Prophet, for instance Ibn 'Umar, Anas, Thauban have narrated such reports.

The coming Messiah shall appear from among the Muslims.

If we look carefully into these

reports, to our surprise we find that although the coming of the son of Mary has been described in them, the various words added at the end show that he will be raised from among the Muslims. These words are: **imamu kum minkum, fa-amma-kum, fa-amma kum minkum**

The words **imāmu kum minkum** (your imam will be from among you), are supposed to refer to someone else who is thought to be the Mahdi. But there are two very strong arguments against this theory: (1) The reports in which these words occur are found in **al-Bukhari** and **al-Muslim** and the coming of Mahdi has not been mentioned at all in these two books. When **Bukhari** and **Muslim** do not even believe in the coming of Mahdi, how could they accept the interpretation that he would be the imam of Muslims at the time of the descent of Jesus Christ? (2) **Muslim** has further clarified the point by repeating the words **wa imamukum minkum** of **al-Bukhari** on the one hand and adding alternative words on the other which cannot mean anything else except that the coming Messiah shall be raised from this **ummah** of Muhammad. These words of **Muslim** are reported in two ways:

- (i) "What will be your condition when the son of Mary will descend in you and he will be your *imam?*"
- (ii) "What will be your condition when the son of Mary will descend in you and he will be your *imam* from among yourselves?"

Now the expressions **ammakum** and **ammakum minkum** clearly indicate that Jesus son of Mary, whose descent has been mentioned here, is the imam of Muslims and shall be from among the nation of Muhammad and not from any other nation. Perhaps the words **what will be your condition (kaifa antum)** which express surprise, have been used to show that people might be expecting the coming of an Israelite Messiah but his appearance from among the Muslims will astonish them. In short, the words **imamu-kum minkum** only signify the appearance of Messiah from this **ummah** and it is he who will be the

imam of Muslims. Obviously a mujaddid is the imam of his time. Thus this only refers to his being a mujaddid.

The evidence of the Qur'an that the Messiah shall be raised from the nation of Muhammad

1. Reports (hadith) are only an exposition of the Qur'an, the evidence of the Qur'an itself being stronger than them all. When we turn to the Qur'an we find that it mentions the raising of khalifahs (successors) of the Prophet Muhammad from among this ummah. In the chapter entitled the Light (HQ 24: 55) we observe:

"Allah has promised to those of you who believe and do good that He will most certainly make them successors in the earth as He made successors before them." Here 'before them' refers to the Israelites. As the Prophet has been compared with Moses and called the like of him, — **Surely We have sent to you a Messenger, a witness, against you, as We sent Messenger to Pharaoh — (HQ 73: 15)** similarly his successors have been likened to the successors of Moses. Thus this verse cannot bear the possibility of the appearance of Jesus Christ in person who was a successor of Moses. The logical conclusion is that as in the nation of Moses, the Messiah was raised by God, similarly a like of the Messiah will appear in the nation of Muhammad. In other words this verse implies the coming of the like of the Messiah and not Jesus Christ himself in person.

The second evidence of the Qur'an

2. The second strong evidence is that prophethood has come to an end with Muhammad (peace and blessings of God be upon him!) and Jesus Christ was a prophet according to the Qur'an. It is, therefore, not possible that he should appear after the Prophet Muhammad. If he does come then Jesus Christ, and not the Prophet Muhammad, will be the khatam al-nabiyyin (the seal of the prophets). Obviously,

prophethood will come to an end with a prophet who comes last of all. The thought, that, although Jesus Christ would appear last of all, as the Prophet Muhammad was the last in appointment, therefore he was indeed the last of the prophets, is groundless. If Jesus Christ, the prophet of God, would come after Muhammad and the final victory and dominance of Islam would take place at his hand, then he would be called the last of the prophets. The correct view, therefore, is that **no prophet, neither new nor old, shall appear after the Prophet Muhammad.**

Besides this, there is another obstacle in the coming of Jesus Christ. According to the Qur'an he was a messenger appointed for the Israelites, (HQ 3: 48) **therefore he cannot be raised for any other nation.** Moreover a prophet is only sent for a prophetic mission. If Jesus Christ, the prophet of God, has to come again, this means that even the work of prophethood was not brought to perfection by the Prophet Muhammad, and this is absolutely against the clear Qur'anic verse:

Today I have perfected your religion for you. (HQ 5: 3)

In view of these difficulties the Muslim scholars are forced to admit that Jesus Christ would not appear as a messenger but only in the capacity of a mujaddid as has been mentioned in Fath al-Bayan: **When he will descend he will act upon the Shari'ah of Muhammad like other followers. And in Fath al-Bari it has been stated: Jesus will judge according to the rules and regulations of this ummah.**

But here again we are confronted with several difficulties.

It is obvious meaningless when there is neither a need of prophethood left nor of a prophet, that God should, nevertheless, keep a prophet alive for two thousand years to be sent to the world in the later ages. In this case it would have to be admitted that neither prophethood was brought to perfection nor was Islam made

perfect by the Prophet Muhammad. If Jesus the Messiah has to come he must, by virtue of his previous office, come in the role of a prophet. And if he has to appear as a mujaddid it is futile for God to keep a prophet alive simply to fulfil the mission of a mujaddid. The second difficulty is that if he would appear as a mujaddid his connection with prophethood will naturally be severed. The dismissal of the Messiah from his office of prophethood is also meaningless. To cause a prophet to die is a Divine practice, to bring his period to termination is also intelligible, but his dismissal is absolutely against the principles of Divine religion.

Besides all this there is yet another problem to be solved. If Jesus Christ were to follow the Shari'ah of Muhammad and give decisions according to the Qur'an and Hadith, how would he educate himself for this work? In this respect the Divine law only operates in two ways. Knowledge is either obtained by revelation or by acquisition (iktisab). Now if he would receive the knowledge of the Qur'an and Hadith by revelation, what doubt is left as to his being a prophet? and if he would obtain it by acquisition he shall have to spend several years for the study of the Arabic language and the Islamic Shari'ah after his descent from heaven. In short, the appearance of Jesus Christ in person goes against all the clear injunctions of the Qur'an.

DONATION

One of our readers Mr. Yacub Hosein of Longenville, having read in a previous issue of "THE CALL" that the Ahmad-iyya Anjuman Ishaati Islam is arranging free circumcision for Muslim boys, has donated initially three hundred dollars for the purchase of all the medical instruments that are needed.

May Allah reward him and his wife.

(The Editor)

Prophecies of the Promised Messiah on THE TRIUMPH OF ISLAM

Prophecies about the resurgence of Islam — Western Peoples to see the Light of Islam

At the time when the **Mujaddid** of this age, Hazrat Mirza Ghulam Ahmad made his appearance on the stage, the Muslim world, politically, had sunk to the lowest ebb. All their states had, one after the other, gone out of their hands. In India, the great Mughal Empire had vanished away and disappeared. Egypt had fallen into the hands of the British. The Muslim states of North Africa — Tunis, Algeria, Morocco — had been bagged by France. Iran and Turkistan were under the Russian influence, and Afghanistan had been reduced to the status of a small state under the British domination. Arabia had become lifeless and dead, and the Islamic state of Turkey, disdainfully called the "Sickman of Europe", was gasping for its last breath. In short, all the political power of the Muslims had gone out of their hands, and the entire nation had been seized with utter disappointment and dismay.

But the worst of it was that the Muslims had, wrongly come to believe that political power was a pre-requisite for the preservation of religion. And since this power had departed from them, they argued, there was left no chance for Islam to predominate in the world a second time. The last attempt to this effect, they said, had been made by Tipu Sultan of Mysore, but it had also failed, and there was, therefore, left no chance for Islam to survive. The fate of the Jews, they apprehended, would overtake them, reducing them to the unfortunate position of an enslaved people. When the mind of a nation is seized with such a dangerous despair, it loses all power of action and aspiration and awaits languidly for its dreadful doom. Into such a sorrowful state, the

Muslims had fallen at the time of which we are speaking.

With the decline of the Muslim political power, the political rise of Christianity went on increasing rapidly. The **padres** of Europe and America, in order to push forward and promote the political aims of their countries, thought it necessary to preach & propagate the Christian religion in the world. But since there was, in their hands, nothing of worth or value to be presented to the world, they drew up a plan of hurling all kinds of objections, right or wrong, at other religions in order to create doubts and misgivings in the minds of their followers, and then to place on their necks the yoke of the Christian faith with the help of glittering gold and other worldly attractions. The Christian preachers felt that, of all the religions of the world, Islam was the only religion that could stand in their way; and therefore, all their guns were directed towards Islam. They cooked up and concocted as many objections against Islam as they could, and compiled a whole heap of books on the basis of these false charges.

Attack on Islam by alien Faiths

The Christian invasion of Islam encouraged other peoples also to follow their aggressive example; and the Arya Samaj stood in the front line in this battle. Like the Christians, the Hindus too, saw danger in Islam. There was in Hinduism nothing except idol-worship and caste-system, so that educated Hindus either became Muslims or went over to Christianity. Swami Dayanand, founder of the Arya Samaj, in order to create horror and hate for Islam in the Hindu mind, tried his level best to paint Islam in his own-manufactured hideous colours. He, of course, drew largely from the Christian books, and set the Hindus against the Muslims.

Attack from Scientific-materialism

But there was yet another quarter from where a subtle but seductive attack had been launched against Islam. It was from the side of Western Knowledge and sciences which taught materialism and atheism. The Christian Europe had introduced this fatal philosophy into the world of Islam to create, in the Muslim mind, hatred and disgust for Islam. It was indeed a great storm that arose from Europe and swept rapidly over the Eastern world. Our Ulema who had unfortunately been engaged in their own mutual wranglings were calling each other Kafirs and could not stand against this severe storm. Thus Islam presented the look of a house divided against itself.

It was when such conditions of despair and distress prevailed over the world of Islam that a voice arose from the lonely and unknown village of Qadian, addressing the broken-hearted Muslims:

"There is no need to be disappointed and dismayed, nor to be afraid of the attacks of false religions. Islam is a living religion, and the God of Islam, too, is a Living Allah, Who is even to-day as He was 1000 years ago or ever since the world began. He is the very same God Who had revealed the Holy Qur'an and called Islam His own everlasting religion. He has sent me as a **Mujaddid and Khalifah** of the Holy Prophet so that I may, in accordance with the Divine promise cause Islam to prevail over all religions and materialism. Although the political predominance of Islam has today come to an end, the time for its spiritual predominance has arrived and the Word of God shall be fulfilled in all its splendour and glory."

Just open his well-known book **Aeena-i-Kamat-i-Islam** and read his words:

Spiritual Battles of Ideologies

“Believe it that in this battle Islam stand not in need of any compromise like a vanquished foe, but it is now the time of glory of its spiritual sword just as it had, in the past, shown its physical strength. Remember this prophecy that in this battle the enemy shall beat a disgraceful retreat, and Islam shall be triumphant and victorious. Modern sciences may take the offensive with whatever forces they like, and whatever weapons they may employ, but in the end they will be put to dishonour and disgrace. I say by way of thanksgiving and gratitude that I have been endowed with the knowledge of the excellent powers of Islam on the basis of which I declare that Islam will not only guard itself against the onslaught of modern sciences and philosophy but also point out the imperfection of knowledge and ignorance of the invaders. The Most High God is the Captain of the ship of Islam. He will always protect it from all storms and tempests in accordance with His promise:

“Surely We have revealed the Qur’an, and surely We are its Guardian.”

How could a Single solitary soul face all the opposing worldly forces?

Could any human being, excepting the one in touch and in tune with the All-Knowing God, visualize, in face of the conditions prevailing at the time, such a grand and glorious victory of Islam? That, Islam, which was in a state of helplessness, struggling for its very existence, would score a victory over all the other religions — Judaism, Christianity, Hinduism, Arya Dharm, Sikhism and Budduism, — and put to the rout all the institutions of ungodly-c o l o u r materialism, Bolshevism, Fascism, Nazism — which had dazzled and dazed the eyes of the world, could not be predicted without Divine guidance and knowledge.

The Holy Prophet (peace and the blessings of God be upon him)

had said that in the latter days the sun would rise from the West. Our maulvis had woven fantastic stories about this figurative statement. A maulvi once said that one fine morning when people would be getting out of their beds, they would be surprised to see the sun rising from the Western horizon, which would be a sign to indicate that the crack of doom was near at hand; and when it was pointed out to him that according to the Holy Qur’an, the Laws of Nature were unchangeable, he foamed with rage and said that God Almighty had the power to act against and violate His own Law. Law-makers, so says the ancient proverb, should not be law-breakers.

Sun of Islam to rise from the West

Hazrat Mirza Ghulam Ahmad, the great Imam of this age, receiving his light from the Most High God, said that the prophecy uttered by the Prophet meant that the sun of Islam would rise over the Western world, and those nations who had been, from ancient time, grovelling in darkness and disbelief, would be illuminated with the light of Islam. He said:

“I saw in a vision that I stood upon a pulpit in the city of London and delivered an eloquent and impressive speech in English, expounding the truth of Islam. Then I caught a number of birds which were sitting on small trees. They were of the size of partridge, and their colour was white. This vision I have interpreted to mean that although not I, but my writings will reach and spread among those people, and many a righteous Englishman will fall a prey to Truth. It is a matter of fact that up to this time, the Western countries have had but little connection with religious verities. The Most High God, as it were, bestowed wisdom of religion on the whole of Asia and the wisdom of the world on Europe and America. The Institution of prophethood, too, from beginning to end, came in for a share of Asia, and the excellences of *walayāt* (saintship), also, had been conferred on these

Eastern people. Now the Most High God wants to be merciful unto the people of the West.”
(*Izalah-i-Auham*, p. 515).

Superiority of Truths of the Holy Quran to See the Light of the Day

This book *Izalah-i-Auham* was written in 1891 A.D. Could any one even imagine, 75 years ago when the Muslims themselves had become totally hopeless and broken-hearted about Islam, and thought that it would hardly survive the onslaught of the Western philosophy and science, that an Englishman, and for that matter any white man of the Western world, would embrace Islam which had been painted there by the Christian preachers in the most hideous colours? Yet this holy Imam declared in full confidence, challenging the diabolical forces thus:

“From these attacks of science and philosophy, Islam certainly has no fear nor any anxiety. The days of its glory and success are near at hand, and I behold that the signs of its victory and triumph are visible in the sky” (*Aeena-i-Kamalat-i-Islam*).

To act upon and carry into execution the Divine will, Hazrat Mirza Sahib called upon and directed his *Jama’at*, saying;

“If my people should render me assistance with all their heart, it is my wish that a commentary on the Holy Qur’an should be compiled in English and sent to the people of the West. But I cannot refrain and keep myself from saying in clear terms that it is exclusively my work, and none else will be able to accomplish it in as good a manner as I or one who is my branch and therefore is included within myself” (*Izalah-i-Auham*, p. 773).

The opponents of Hazrat Mirza Sahib not only railed at him and ridiculed, but also hurled violent obstacles in his way. They called him a mere visionary who wanted to weave a rope of sand or wash a blackamoor white. Can a white Englishman, a French or a German, they argued, ever become a

Muslim? But the impossible, the unimaginable actually came to pass, and the world saw the wonderful phenomenon with its own eyes.

In 1893, Hazrat Mirza Sahib compiled his book **Noor al-Haq** in which he re-iterated the glad tidings of spread of Islam in Europe, saying, that bigger people and high Government officers would enter into the fold of Islam. In his own words:

“In the same way, we observe that big officers of this Government are becoming inclined, from day to day, to the doctrine of Divine Unity, and that their hearts have become disgusted with those false beliefs ... And I know that these people are the eggs of Islam, which will, in the near future, hatch out to give birth to the children of this millat, and their faces will be turned towards the Religion of Allah”. (p. 44)

Hazrat Mirza Sahib, the Promised Messiah, breathed his last in 1908. Four years later, in 1912, the Working Muslim Mission was founded in England, with Hazrat Khwaja Kamal-ud-Din, a disciple of the Promised Messiah, as its first Imam. In 1924, another mission was established in Berlin (Germany) under the guidance of Hazrat Maulana Sadr-ud-Din, the present Ameer of the Jama'at. As time rolled on, our missions arose at other places also in the heart of the Christian world, including the U.S.A. Islam, once the much-dreaded religion, as painted by the Christian preachers, began to attract the attention of the white people so that in England alone there are thousands of British Muslims today.

Muslims to regain their lost glory

How beautifully the prophecy uttered by Hazrat Mirza Ghulam Ahmad (peace be on him) has come true. Islam, as foretold by him, has got again into the ascendant and obtained supremacy over its opponents. The followers of Islam, too, who had been, for centuries, living in subjugation, are throwing off the shackles of their political slavery and becoming independent

and free. It puts us in mind of another revelation of the Promised Messiah which had predicted more than half a century ago: —

i.e. “walk the earth with gladness and delight, for the hour of the victory has drawn near, and the feet of the followers of Muhammad will fall firmly on a loftier tower.”

Hazrat Mirza Sahib had said that Holy Qur'an should be compiled in English and sent to the people of the West. “But I cannot refrain and keep myself from saying in clear terms that it is exclusively my work, and none else will be able to do it in as good a manner as I or the one who is my branch and included within myself.”

There was yet another vision of the Promised Messiah which pointed to and predicted the person who would compile that commentary. He said:

“After that, I was given a book of which it was stated that it

was a commentary on the Holy Qur'an and that Ali had compiled it, and that Ali now makes it over to you.”

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, breathed his last in 1908, and the prophecy uttered by him came to be fulfilled nine years after his death. A disciple of his, Hazrat Maulana Muhammad Ali of the blessed memory, compiled in English a comprehensive commentary on the Holy Qur'an which met with universal appreciation and acceptance. It saved many an educated Muslim from being swept away and swallowed by the raging storm of Christianity or atheism. Other Muslim scholars, too, for instance, Hafiz Ghulam Sarwar. Allama Abdullah Yusaf Ali, Marmaduke Pickthall, have translated the Holy Qur'an into English, but they have all drawn upon and made use of Hazrat Maulana Muhammad Ali's commentary.

REPORT OF 2nd COMWEL COMMITTEE MEETING

Ahmadiyya Anjuman Isha'ati
Islam Trinidad & Tobago Inc.

The series of Lecture/Group Discussions on Environmental Sanitation was reviewed. It was thought that the series was a success with the following shortcomings noted: —

1. Attendance at those meetings could have been better.
2. Contributing to this was the fact that the invitations were prepared and distributed too late.

It was recommended for further programmes of this nature that: —

1. Non-members of the Anjuman be involved — the extent of involvement to be decided for each particular series.

2. In the absence of films, mounted-charts be used.
3. Efforts be made to procure films from Government and the High Commissions & Consulates.
4. The possibility of acquiring our own Videotapes be explored.

It was further recommended that the following Resolutions be sent to Government from the Ahmadiyya Anjuman Isha'ati Islam Inc. for consideration and implementation: —

1. That Government institute strict anti-litter laws.
2. Communal bins be placed at strategic positions for use by the public.
3. That litter wardens and public health inspectors make more

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

frequent visits to business places and private homes.

4. That Government intensify its health education programme through the mass media and highway billboards.
5. That Government make it compulsory for Environmental Sanitation to be taught in schools.
6. That it be made compulsory for all billboards above a certain size (to be determined) to carry slogans on Environmental Sanitation.

LECTURE BY DIETITIAN

A Lecture/Discussion by a dietitian attached to the San Fernando General Hospital, is carded at Fireburn Mosque Hall.

POSTER COMPETITION

It was decided to have a Poster Competition on the evils of Alcohol run along the following lines: —

1. All Junior Secondary Schools will be invited to take part.
2. That ten (10) entries be accepted from each school.
3. Competition will be held in March, 1980.

4. Advertisements for the competition should be run in both daily newspapers on Sundays and one week-day in February and March of 1980.

5. That businessmen be approached for assistance in prizes and advertisements.

6. That the 1st Prize be a weekend Trip to Barbados for two (2) with Hotel accommodation.

2nd Prize be a weekend Trip to Tobago for two (2) with Hotel accommodation.

Other prizes to be decided.

7. That prominent persons be approached to form the panel of judges: —

8. The Ministry of Education is to be contacted for permission and assistance in running this project.

9. That all posters entered in the Competition will be the exclusive property of the Anjuman to be used for display at a later date or for publication.

NO SMOKING SIGNS

It was decided the No Smoking Signs be put up at the Fireburn, Siparia and Iere Village Mosque.

CIRCUMCISION

Free Circumcision of male children of members of the Anjuman will commence in the second week of July, 1979.

MEDICAL ADVICE

Dr. Hamza Rafeeq will be available one night per week in Siparia and Fireburn for Medical Advice starting in Ramadan.

REGISTRATION OF CHILDREN

A register of all children under the age of twelve of members of the Anjuman with age, sex, parents names, address, immunization status, will be made during the month of Ramadan.

The following members have been given the responsibility for registering the children in their respective areas: —

Mr. Amjad Ali	Siparia
Mrs. Nareeman Hydal	Fireburn
Mr. Hamid Mohammed	Iere Village

PROJECT FOR HANDICAPPED CHILDREN

The possibility of setting up a Day Care Center for socially mal-adjusted and emotionally disturbed children will be looked into. A Medical Social Worker and a Public Health Nurse will be invited to the next meeting of the Comwel Committee to give some light on the feasibility of this project.

INTER-FAITH JEHAD AGAINST INTOXICANTS AND IMMORALITY

The organisation of this project was deferred for another meeting.

APOLOGY

Due to an oversight, the Sha'baan (June 25), Vol 4 No 7, issue of "THE CALL" was not published. This issue therefore has been numbered Vol 4 Nos 8 and 9.

Name

Address