



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



THE CALL

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MUHAMMAD, THE EXALTER OF WOMEN BY MRS. N. AMEER ALI

Every student of history is aware of the fact that before the advent of our Noble Prophet, womanhood in Arabia, nay all over the world, at the period of the birth of Muhammad, suffered the ignominy of an inferior being. We were considered unclean; we were denied the right of inheritance; we had no right of possession, not only this, but we were considered mere chattel in the hands of our lord and master — man. In pre-Islamic Arabia, women were possessed by the right of inheritance like animals and property: She was entitled to no share of the legacy of her deceased husband, father or other relations, nay, she was herself inherited as part and parcel of the property of the deceased. The heir was at liberty to dispose of her as he would. On the death of his father, a son would even take for a wife his step-mother, she being part of the inheritance.

On hearing of the birth of a daughter, the father's face would turn black with deep grief and anxiety. According to the social custom, especially in the upper class, that prevailed in the Arabian peninsula, it was considered disgraceful to have daughters. Those haters of the gentle sex did not pause for a moment and think that they were sons of women. The birth of a daughter in a family was taken as a bad omen. The parent

We believe in the finality of Prophethood in Muhammad.

فَكُنَّا دَعْوَى اللَّهِ وَنَحْنُ الْقَائِمُونَ

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had either to put up with social disgrace or to disperse with the innocent babe as if it were a viper.

One of the methods that was in vogue to get rid of the innocent babe was to bury it alive. The Holy Qur'an records that fact in the following words: "And when a daughter is announced to one of them, his face becomes black and he is full of wrath. He hides himself from people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it alive in the earth?"

To save himself of shame from that Satanic environment, the father would take the innocent infant daughter to a pit dug before hand in the desert and bury it there with his own hands. At times an explicit agreement was made at the nuptial ceremony that female offsprings were to be killed. It was in this case, the duty of the mother to commit such cold blooded murders in the presence of all the female members of the family, especially invited to attend the grim function.

Information reached The Holy Prophet Muhammad, upon whom be peace, of one such barbarous act and the human sympathy of the Prophet of Allah was moved to the quick: He burst into tears and recited the Qur'anic verse: "And when the one buried alive is asked for what sin she was killed." These words had a magical influence on the Arabian psychology and never thereafter was the tragic cruelty repeated, not even in a single instance.

It is painful that here in Trinidad we have been denied our rights which Allah and His Apostle have given us. I here appeal to my mothers and sisters to exert every energy and influence in their power to recover those rights and privileges which Islam has given us and remove the reproach that "woman has no soul."

The Arabs in the days of ignorance used to murder their daughters physically; but many a Muslim father here today murder their daughters spiritually.

The time has come when we must follow the examples of our illustrious sisters of yore. They fought side by side with their brothers and fathers in the battlefields, for the cause of righteousness: today a battle is also being fought: War has been declared against superstition and ignorance, and I appeal to you dear mothers and sisters to join the army of Intelligence and Truth. Know this, that we have got a duty to fulfil towards Islam and we cannot fulfil it unless our rights are respected: Let us not rest until our position is restored to us and our rights respected.

It is a happy sign that we are now beginning to take active part in matters religious and we are being educated as to our rights. This meeting today is an eloquent testimony of this fact. Thanks be to Allah.

God has made no distinction between the man and the woman for doing good: He has declared in the Holy Qur'an, Chapter 16 vs. 97. "Whoever does good, whether male or female, and he (or she) is a believer, We will certainly make him (or her) live a happy life, and We will certainly give them their reward for the best of what they did."

With God therefore, according to our Holy religion there is no difference between man and woman; morally and spiritually they can rise to the same eminence.

Muhammad, may God shower His blessings upon him, liberated womanhood from the shackles of the rage of ignorance and superstition which had degraded her and exalted her to the loftiest position in the realm of Spirituality when he declared that: "Paradise lies at the feet of the mother."

Editor's note: The above articles was read by Mrs. Ameer Ali at the celebration of the birthday of the Holy Prophet Muhammad on Thursday 6th July, 1933 at El Socorro Villa, San Juan. The celebration was held under the auspices of the San Juan Young Men's Muslim Association and was presided over by the President of the Tackveeyatul Islamic Association. From then till now Muslim women in Trinidad & Tobago have achieved rights and asserted themselves in the propagation of Islam in a way unparalleled in any part of the modern Islamic world.

THE RELIGION OF TOLERATION AND THE RELIGION OF TERRORISM

"Let there be no compulsion in religion." — QUR'AN 2:256

"All Muslims, Jews, Christians and Sabaeans who believe in God and the last day and do good works, shall have their reward with their Lord." — QUR'AN 2:59

"We (the Muslims) believe in God and that which has been sent down, and that which has been sent down to Abraham and Ismael, and Isaac, and Jacob, and the tribes, and that which was given to the prophets from their Lord. No difference do we make between any of them, and to God we are resigned." QUR'AN 2:120; 3:77

"TRUE guidance is guidance from God — that to others may be imparted the like of what hath been imparted to you." QUR'AN 3:66

The above are some of the various texts abounding in the book on which want of knowledge and misrepresentation father the concept of Islam as the Religion of Terrorism. The quotations given above are the best specimens of the teaching, which inspire the highest spirit of tolerance in its believers. But the followers of the Qur'an are, in the West, still branded with intolerance. In our moments of despair and anger, we wish our forefathers had adopted the character so wrongly ascribed to them by the Occidentals. The history of the world would have been quite different, and the East would have been saved from the unnecessary interference and self-assertiveness of the West. But the Muslims could not turn their backs on the clear injunctions of their sacred book, as has always been done by the others, and the christians are no exception to the rule.

FACTS SHOULD SUPPORT ALLEGATIONS

The world, however, has become too wise to countenance baseless charges and groundless insinuations. Vague allegations are fruitless, and recrimination would hardly lead to any good. We demand from our accusers proofs on historical bases to substantiate their charges of intolerance against us, and are always ready to meet them. Islam is the proverbial enemy of idolatry and the notorious killer of all sorts of polytheistic tendencies. Yet millions of temples, pagodas, and shrines consecrated to numberless gods, goddesses, and Demi-Gods, teeming with valuable golden and marble images and idols, have survived the most successful rule of Islam in India. They still possess the artistic beauty and sublimity of the ancient workmanship and excite the wonder of moderns.

MAGNANIMITY OF THE MUSLIM SOUL

Does not this fact speak highly of that largeness of soul which the above texts infused into the notorious breakers of idols? But where are the remains of our art and culture in places which were taken from us by Christians? Can anyone deny the height of culture and civilisation that reigned in Spain in the days of Abdul Rahman, and which Europe still lacks in many of its corners? But who is responsible for the absolute destruction and total disappearance of these colossal landmarks of science, culture and art which existed in Cordova, Toledo and Granada? Was it political or religious frenzy that found gratification in the demolition of those splendid buildings, which would have been counted among the wonders of the world if spared? We could hardly have been able to silence the exuberant verbosity of the clergy, had not Buckle's *"History of Civilisation"* come to our help. Writing about the Moriscoes, the Moor Converts in Christianity, the learned author says: *"Immense numbers of them were baptised by force; but, being baptised, it was held that they belonged to the Church, and were amenable to her discipline. That discipline was administered by the Inquisition, which, during the rest of the sixteenth century, subjected these new Christians, or Moriscoes as they were called, to the most barbarous treatment."* Again, "Phillip II., in 1566, ordered the Moriscoes to abandon everything which, by the slightest possibility, could remind them of their former religion. They were commanded under severe penalties to learn Spanish, and to give up all their Arabic books. They were forbidden to read their native language, or to write it, or even to speak it in their own houses... As bathing was a heathenish custom, all baths were to be destroyed, and even all baths in private houses."

MERCY GLORIFIED!

Perhaps the Government of the country might have been a little less intolerant, but the highest dignitaries of the Church saw the glorification of Grace and Mercy only in tightening the screw still more. The Archbishop of Valencia, arguing that Spain's troubles were all due to its

toleration of heresy — how broad the Christian toleration was! — demanded the banishment or enslaving of all Moriscoes, making an exception for children under seven years of age. But this exception could not satisfy the religious clemency of the Archbishop of Toledo, who protested vehemently against the sparing of innocent children. "About one million of the most industrious inhabitants of Spain," says Buckle, "were hunted out like wild beasts, because the sincerity of their religious opinions was doubtful. Many were slain as they approached the coast, others were beaten and plundered, and the majority, in the most wretched plight, sailed for Africa." What a magnificent illustration of Christian love, and what a splendid commentary on the 'Love thine enemy' text.

ISLAM AFFORDS NO COMPARISON

Can anyone point to a similar event in the whole history of Islam? Nay, even one thousandth part of the above it is impossible to find in our history. We admit that, for reasons best known to themselves, some of the Anglo-Indian writers of Indian history have taken upon themselves the responsibility of laying charges against some of the Muslim rulers in India of bigotry and narrow-mindedness in religious matters. We do not deny that the spread of Islam is an equal duty of a Muslim King and his subjects, but by means free from compulsion and oppression. We deny the charge that any of the Mughal dynasty ever had recourse to the sword, or even to a lesser form of pressure in proselytising others. "The Edict of Expulsion" has never been our pride; we hate such measures. It was only ten years after the fall of Granada that an edict was issued "to drive the enemies of God from the land." The historians, like Elphinston, Hunter and Lethbridge (though the last of them can hardly be classed as a historian), cannot justify their charge of bigotry and narrow-mindedness, even against Aurangzeb, by reference to some definite act or order, whereby the said Mughal Emperor endeavoured to inflict his faith on the unwilling non-Muslims.

AURANGZEB VINDICATED

Authentic records, on the other hand, have come to light which prove his munificent grants to temples of Hindu deities, and this, *ipso facto*, falsifies all that has been written against him from ulterior motives. Ignorance sometimes actuates people to misconstrue some of his wholesome measures, though beneficial to the very community affected; they import into them an intention to put pressure upon others to accept his faith, Jiziah being one of them. But the question has already been properly thrashed out by Prof. Shihli, of Aligarh College, and others, and requires no further comment. In the whole annals of Islamic history we, however fail to find a single ruler who, to serve the cause of the Faith, when on his death-bed laid persecution as a sacred duty upon his successor, as King Ferdinand **declared** in his testament as below:—

“As all other virtues are nothing without faith, by which and in which we are saved, we command the said illustrious prince, our grandson, to be always zealous in defending and exalting the Catholic faith, and that he aid, defend and favour the Church of God, and labour with all his strength to destroy and extirpate heresy from our kingdom and lordships, selecting and appointing throughout them ministers, God-fearing and God-conscious, who will conduct the Inquisition justly and properly for the service of God and the exaltation of the Catholic faith, and who will also have great zeal for the destruction of the sect of Muhammad.”

MACHINES TO INQUIRE INTO THOUGHTS

We cannot inflict mental torture on our readers even by giving them a glance at the horrible picture of persecution practised in the name of religion by the followers of the Prince of Peace. Christianity presents a spectacle than which a more dreadful picture it is difficult to imagine. It is painful to go into even a little detail of what the great historian Motley calls “a machine for inquiring into a man’s thoughts, and for burning him if the result was not satisfactory.” We mean the Inquisition. Suffice it to say that history does not know of another instance of such tyrannical persecution accompanied with such exquisite tortures and such flagrant injustice, and followed by such barbarous and inhuman punishment. The whole ingenuity of the age was spent in inventing methods of torture. The savage machines of torture cannot be described in words. The horrors of hell fade into insignificance before the horrors of the Inquisition. The names of some of these instruments of torture are sufficient to sicken the heart. There were the “stretching bench,” the “plain rack,” the “iron bed,” “pincers for pulling out the tongue,” “metal scourges,” the “mouth pear,” the “stretching gallows,” the “chair of torture,” the “thief catcher,” the “leg crusher,” and “knobby crown” for the head, the “iron boots,” the “thumb screw,” and the “Spanish collar.” The accused was made to wear a red-hot mask, with funnels at the ears for pouring in melted lead. All these were used merely to extort confession. For execution men were flayed alive, put into the heated metal ball or the iron virgin to be roasted to death, fastened on a wheel which rotated over a slow fire, or burned alive in a public square.

RELIGION OF INHUMANITY

There is no doubt that this religion of butchery and inhumanity received its development under the Romish pontiffs in the Middle Ages, and had nothing to do with the teachings of Christ; but does not the very fact condemn Christianity for its total failure as a religion in creating in its followers the spirit it preached? If the spirit of forgiveness, charity, and mercy, which permeates the pages of the biblical record could not humanise the holiest custodians of the Christian conscience, what can one expect of those who receive their light from these teachers? If the clemency of the spirit of forgiveness reposing in the charitable soul of

the Abbot Arnold when asked, at the taking of Beziers (July 22, 1209), how the heretics were to be distinguished from the faithful, found telling expression in the infamous reply, "Slay all, God will know His own," "no wonder if the bloody war of extermination," says the writer of the article on the 'Albigenses' in the Encyclopaedia Britannica, "has scarcely a parallel in history, in which the numerous ecclesiastics who were in the army distinguished themselves by a bloodthirsty ferocity."

CHRISTIAN INTOLERANCE NOT CONFINED TO ANY AGE OR SECT

But the religious animosity evinced by the Christian in the Middle Ages was not confined to that age. Christianity was meek and charitable when it was confined to the lower classes of the Romans, but when it attained temporal power under its royal convert it began its work of persecution. Do not 'the germs of the Inquisition' lie 'in the duty of searching out and correcting errors' entrusted to deacons in the early churches? Did not the edicts of Constantine and his successors ordain that heretics should be dealt with by the secular arm to enforce the sentences of the Church? In or about 316, Constantine issued an edict condemning the Donatists to lose their goods; and in 382 Theodosius declared the ivianichaeans condemned to death and confiscated their goods. The general persecution of dissenting sects by Constantine and his successors was based simply on religious motives, and on their zeal to free Christianity from all kinds of heretical opinion. If these were the first fruits of Christianity soon after it emerged from 'the slaves and serfs,' Pope Innocent III was only true to the title he assumed when he sent his officers, soon after his accession, to visit the dioceses of Southern France and Spain, 'to catch and kill the little foxes.'

ANIMUS OF LUTHER

But these horrible records were not solely the pride of the Romish Church. Protestantism did not lag behind when it attained temporal power. Whatever the Catholics did to crush out the heresies of Luther and Calvin, the same was done by the Calvinists and Lutherans to suppress the dissenters from their own sects. The ministers of the Reformed Church demanded that heresy should be extinguished by fire and sword. Luther himself wrote to the Landgrave of Hesse: "Whoever denies the doctrines of our faith — aye, even one article which rests on the authority of the universal teachings of the Church — must be treated not only as a heretic, but also as a blasphemer of the holy name of God. It is not necessary to lose time in disputes with such people, they are to be condemned as impious blasphemers."

RECORD OF CHRISTIANITY NOT CLEAN

The one fact, however, which the history of Christianity establishes beyond the shadow of a doubt is that the sectarian animosity among the Christians found vent in the most brutal and barbarous acts that the his-

tory of the human race can show. For full 1,500 years from the time Christianity began to get ascendancy till the end of the eighteenth century, when it began to lose its hold upon most of the thinking minds, Europe, more or less, saw human blood unrelentingly shed at the altar of Christianity, even for a slight difference of opinion in its own ranks. What would be the intensity and magnitude of the brutality which the Christian, if given a chance, would show to those outside the pale of Christianity, it required no great stretch of imagination to conceive, and the history of the decade from 1903 has proved it to the hilt.

THE EAST DISILLUSIONED

If the East is startled and horrified at the cold-blooded callousness with which Christian Europe gave moral countenance to the 1913 atrocities in Tripoli and the Balkans, it was owing to the wrong estimate which the Oriental had of Occidental culture. The Easterns had been dazzled by the shining but illusive brand of the Western civilization, and was logically astounded when the false coating was rubbed off by the political friction of the then events. Christians were again weighed and found wanting. They appeared in their true colours and we were disillusioned, though at great cost, and Christianity began to repeat its cruel history, which had received a check only in the nineteenth century.

FERDINAND OF SPAIN AND FERDINAND OF BULGARIA

Ferdinand of Bulgaria could not afford to be less Christian than his namesake of the Middle Ages. If between 9,000 and 10,000 persons were burnt alive, and 7,000 in effigy in Spain for conscience sake, and about 100,000 were punished in other ways; "at Rudovesta," in the last few months of 1912, "5,000 women who took refuge in the mosque in the neighbourhood of Lerres were burnt alive, and at Stunsha the slaughter of human beings lasted twenty days." "Albanian prisoners were fearfully tortured, then burnt alive." "Small children dragged into the street, and atrocities perpetrated upon them openly." "Young girls and women fearfully maltreated in the courtyard of the Consulate in Prizend," though it offered no opposition. "Uskub saw thirty-eight cisterns filled with corpses," and hundreds of dead bodies floated in the river Vardir. (*The Daily Telegraph December 10, 1912 and January 10 and 18, 1913*) "Turkish women under the protection of the Greek Bishop" were "handed over and delivered to the mercies of the soldiers (*the Outlook, January 25*), and at Lyuma women and children tied together were saturated with petroleum and then set on fire, with many stabbed to death with bayonets (*Daily Telegraph, February 4*)." The Persians met the fate of the Moors in Spain after the fall of Granada. If, in the case of the Albigenses, "town after town was taken," and the Christian "inhabitants were put to the sword without distinction of age or sex" by the Christians holding a shade of difference in religious opinion in the Middle Ages, the non-Christian Arabs in Tripoli deserved worse treatment, and they had it. If "France lost," as Kurtz says in his "*Church History*," "half a million of her best subjects in the last crusade" against

the Huguenots, "killed in battle, died at the stake, under the axe, on the wheel and gallows, and emigrated," Macedonia, Salonika, and Thrace had far less claim on Christian clemency. If the Swiss Protestant could put Ana-baptists in sacks and throw them into the Rhine, remarking that "they were merely baptising them by their own mode of immersion," we need not be surprised if the reverend writer of a letter which appeared in the *Daily News & Leader* of February 14, 1913 about the massacre in Macedonia, remarked that whatever has been done is the result of centuries of education by Muhammadans. If congratulations were exchanged between the King of France and the Pope after the massacre of 20,000 Huguenots, when the marriage of the Huguenot Prince Henry of Bearn with the Catholic sister of the King was made the occasion of the general massacre, and the most holy father, after receiving the news, "went in solemn state to render thanks to God and St. Louis," it was simply to follow the footsteps of the 'past holies of the Church,' if after the appalling bloodshed and the unspeakable misery and torment which befell thousands of men during the Thrace and Macedonia campaign, a solemn Te Deum, as the *Pall Mall Gazette* of November 18 and 21 of 1912 says, was arranged to be sung at St. Peter's Church, Piccadilly, London, on Tuesday, November 26, at 6 p.m., as an act of thanksgiving for the victories of the allied armies, with the Rt. Rev. Bishop Mitchinson, Master of Pembroke College, Oxford, as officiating prelate; and, last of all, if "Drive the enemies of God from the land" is an old Christian anthem, it has only been sung again in the Near East? "Not one Quaker should be left alive" was declared by Henry Marshall from the pulpit, and must find its re-echoes again and again.

CHRIST BROUGHT SWORD AND FIRE TO THE WORLD

This is what we find in the record of Christianity from the day of its rise in Europe till the year 1913 of the Christian era, and in a way this fulfils what was partly wished by the Master. 'Love your enemies,' and 'do good to them that hate you,' did not suit the West, and was discarded as an impracticability, but "think not that I came to send peace on earth, I came not to send peace, but a sword," appealed more to the mind of His followers. How prophetic He was when He said "I am come to send fire on the earth." His followers did what He Himself could not do, and fire in its different forms in the hand of the Christian became a scourge to humanity. The reader of this article may compare the Qur'anic texts, given in the beginning, with the biblical quotation just referred to, and read them in the light of the events which occurred respectively in the history of Islam and Christianity to further the cause of these religions, and he will speak the truth, and nothing but the truth, in saying that Islam is the religion of toleration and charity, and Christianity is the religion of terrorism.

The meaning of the TAURAAH (Torah)

This word is common to both the Hebrew and Arabic languages, but whereas in Hebrew it has no root form, in Arabic it is from the root *waraa* (In the opinion of the Kufans it is of the measure *taf'alatah* while the Basrites consider it to be of the measure *faw'al* becoming *wawaraa* the first *waw* being then changed into *taa* or it is *wawrayah* the *yaa* being changed into *alif* while the first *waw* is replaced by *taa*). The root *waraa* means to produce fire or to kindle (as in *waraz-zand* – the flint produced fire.) In this sense it is used in the Qur'an at 56:71 – *an-naar al-latee tuuwaruun* i.e. the fire which you kindle or produce. *Waraa* also means *satara* i.e. to hide, to cover, or to conceal, and it is so used in 7:26 – *libaasan yuuwaari sawaatikum* i.e. (We have sent down) clothing to cover your shame, and in 38:32 *hattaa tawarat bil hijaab* until they were hidden behind the veil. So that *tawraah* is an instance of producing fire from stone, i.e. it is with great difficulty light or fire is produced from it, as was the case in man's earliest history when fire was produced by striking two stones. The similitude is most appropriate in view of the fact that the saga of the Israelites only to one nation and for a little time until once more the Jews relapsed into darkness by making religion impractical and idolistic. So against this is the light kindled by the Qur'an as stated in 24:35 – the oil whereof gives light though fire touch it not... – light upon light with regards to the second meaning of *waraa* i.e. to hide or conceal, the Torah may have been so named because it throws no light upon many subjects such as knowledge of the Unseen, the Day of Judgement, the method, scope and object of revelation etc., while the Qur'an elucidates these topics to the fullest that no doubt remains about them. Or it maybe that the Torah is so called because it hides the name of God by rendering it ineffable, that rather than expanding the Bounties of the Creator it conceals His name in the tetragrammaton YHVH. In comparison to this also, the Qur'an abounds in descriptions of the Divine Being and His Attributes, so much so that hardly a page is found wherein the Divine Being is not mentioned.

THE DEVELOPMENT OF MUSIC IN ISLAM

The word MUSIC is an English form of the Arabic word MUSEEQAA. Museeqaa (music) is derived from WASAQAA meaning 'he gathered together.' Music is therefore, sounds gathered together in a harmonious relationship. Music is Nature's opposite to noise. It helps us to relax, and it uplifts without instructing and appeals to man's love for the beautiful. Maulana Dr. F.R. Ansari in his book "The Quranic Foundations and Structure of Muslim Society (Vol. 2 pages 49 ff) has shown that Allah is Beautiful, He has created all things with beauty and it is man's duty to develop the qualities of beauty in his life.

Say: who is there to forbid the BEAUTY which God has brought forth for His creatures, and the good things from among the means

of sustenance? Say: They are (lawful) in the life of this world unto all who have attained faith – to be theirs alone on Resurrection Day. (H.Q. 7:32).

“Verily Allah has made obligatory the employment of BEAUTY in respect of everything. (Sahih Muslim)

Everything is presumed to be lawful, unless it is definitely prohibited by law. This dictum is based on the Qur’anic verse 2:29 “He it is who created for you all that is in the earth.” Music is not prohibited by the Holy Qur’an. But as is every permissible thing it must be *tay-yib* i.e. suitable, agreeable, appropriate etc. and not used to excess. The Qur’an speaks of the blowing of the Trumpet (6:74; 78:18), and the thunder praising Allah (13:13), and the Holy Prophet spoke of Divine Revelation coming to him as the tinkling of a bell.

To the early Muslims music belonged to the mathematical sciences for they discovered that musical notes have an exact time ratio among themselves. To the later Muslims however, *museeqaa* was the theory or science of music while *ghinaa* was the practical art of singing.

Ibn Khaldun (1332-1406 C.E.) says: “it is the natural desire of the soul to meet with (long for) beauty – in sound, in touch, in sight and in taste. Some people are musical by nature others are not, so the science of music was developed to aid the non-musical persons.”

The Arabs at first had no concern with music, instead they had the custom of poetry in which there was an absence of tone – high and low notes. Music started with the camel drivers humming along with the movement of the camels. Later on poems were sung with this tune and were called songs. (*Muqaddamah of Ibn Khaldun*).

Allah taught man expression (55:4) and all forms of expressions fall under the category of music. These may be divided as follows:

- (1) Prose – note the art of the orator to captivate the audience.
- (2) Poetry – This is song without tune. It has metre or measure.
- (3) Rhymed Prose – Combination of 1 and 2 used in Drama.
- (4) Sounds – In Arabic *saut* plural *aswaat*.

SAUT or SOUND. This word is also translated as voice and is used in the Qur’an in 17:64; 20:108; 31:19; and 49:233, where it is clear that Allah loves soft sounds and dislike harsh and excessively loud sounds or sounds incited by evil.

Imaam Raaghib (dies 1108 C.E.) had defined *saut* as the sound arising out of the striking or pressing of two bodies. It is of two kinds:

- (a) Without wind (air or breath)
- (b) With wind. This is of two kinds:
 - (1) Involuntary – e.g. from animals solids etc.
 - (2) Voluntary – e.g. from man. Man’s sound is also of two types:
 - (i) Produced by movement of the hand e.g. from string instruments.
 - (ii) Produced by the mouth e.g. from the flute etc. Mouth sound are of two kinds:
 - (A) Articulate i.e. speech.

(B) Inarticulate i.e. produced by reed, flute etc.

Articulate (speech) is again of two kinds:

(a) single sounds e.g. la, la, la, ha, ha, ha etc.

(b) compound sounds e.g. words (al-Mufradaat of Raaghib).

Sound has an electrifying effect on the body and senses (compare the response of a mother to a crying child or the response to the sound of an accident etc.)

Ibn Khaldun has described *GHINAA* (songs) as measured poetry with tune and tone. Special compositions delightfully appealing to the ear are called tunes. Songs, he says have known connections (suggestions) which give rapture to the listener. This explains why people of one nation or culture may not appreciate the songs of another people unless they are familiar with the expression used. Ibn Khaldun describes the science of music as sound and voices whose parts are in integrated relationships. Tunes he says, are aided by instruments or light tapping (striking) or blowing.

Some wind instruments: *Nafiri* — the flute, clarinet, trumpet, *Mizmar* — a reed in two parts, also called *zilaami*, *buq* — bugle.

Some string instrument: *Barbat* — harp, *duff* — tambourine, in some cases this was a drum.

Ibn Khaldun states that what agrees with our senses pleases us, what does not agree displeases us. Music excites emotions of pleasure and is permissible. It is erotic music which excites our lower and baser passion and desires and this type is forbidden.

Imaam Ghazzaali on Music: see al Ahmadiyya Vol 2. Nos. 6-7 June 1980. Songs that are permissible: Songs on the occasion of war to excite heroism and valour (cf battles of the Ditch and Hunain). Songs in religious acts e.g. a pilgrim singing to remove loneliness or feeling of absence from home. Love songs for Allah, the Prophet, the Qur'an, Islam. Songs reminding us about the Hereafter. Love songs when the object of love is married couple. Songs on joyous occasions such as marriage, birthdays, Id and national festivals. Songs on the occasion of the arrival of a guest, prominent person or relative, and on *aqeeqa* ceremony.

Songs that encourage immorality, evil, idleness, and irreligion are impermissible.

“O blind of heart! Now are the days of singing the songs of the glory of Islam.”
(Mirza Ghulaam Ahmad)

The meaning of the INJEEL (Gospel)

This word is also common to Syriac. Its meaning is literally "Good news." cf. Evangel — Glad Tidings. It is derived from the root *najala* which means *nasala* or *walida* i.e. to beget. It is said *intajala-lamr* meaning *instibaana* i.e. it became clear or evident or he asked for an explanation; and *najala-lard* means *shag-gahaa liz-ziraa'ah* i.e. he broke it (the ground) for planting. *Injeel* takes as its plural *anaajeel* which is used to describe the companions of the Holy Prophet. In a Hadith it is said *sudooru hum anaajeelu hum* i.e. their breasts are their Injeels and Injeel here means *bashaarat* i.e. good news, the implication being that the breasts of the companions are filled with good news, or that the wonderful news brought by the Gospels are now in the breasts of the Holy Prophet's Companions. The good news the Gospel brought being of course, the news of the advent of the Holy Prophet. Since *intajala-lard* means also *istawda'a wa arafahu tiblyaan* i.e. he sought for an explanation and knew it plainly. It may be that the Injil is so called because the Jews constantly kept asking for an explanation of Jesus' claims and his signs and Jesus kept on making these clear to them though his parables. (cf. Mt. 12:38-39; 16:4; Lk 11:16,29; Mk 8:12). The Jews were so steeped in obedience to the letter of the law that they had lost all contact with its spirit. They therefore found it imperceptible that proper interpretation of the law could perform miraculous transformations (vide Mt. 13:10-16). Jesus made things clear and evident (the other significance of *intajala*) through his arguments (h'Q. 43:63) and his signs (H.Q. 5:114; 3:49; 3:48). Indeed he himself was made a sign unto the Jews (23:50).

AHMADIYYA ANJUMAN RELIGIOUS DEVELOPMENT ACTIVITIES

DAY	LOCATION	ACTIVITY	REMARKS
Mondays	Fireburn Mosque	Arabic Language	Beginning May 23
Tuesdays	New Grant Mosque	Islamic Class	Fortnightly Beginning May 31
Wednesdays	Iere Village Mosque	Research Class	Fortnightly Beginning May 25
Wednesdays	Ahmadiyya Centre Wright's Trace Cumuto, Barrackpore	Imaat Course	Fortnightly Beginning June 1st

Wednesdays	San Fernando Mosque	Lectures on Islamic	Every six weeks Beginning June 8
Thursdays	Fireburn Mosque	Urdu Language	Fortnightly Beginning May 26
Thursdays	Siparia Mosque	Research Class	Fortnightly Beginning June 16
Fridays	Claxton's Bay Mosque	Qur'anic Class	Fortnightly Beginning May 20
Fridays	Gasparillo Mosque	Research Class	Fortnightly Beginning May 27

OTHER ACTIVITIES

Grand Bazaar	Ahmadiyya Centre Behind Fireburn Mosque	May 29
Family Day		September 24

192. The months of the Muslim year are:—

MUHARRAM, SAFAR, RABEE 'UL-AW-'WAL, RABEE 'UTH-THA'NEE, JUMAADAL OOLA, JUMAADAL AAKHIRA, RAJAB, SHA 'BAAN, RAMADAAN, SHAW-WAAL, ZUL-QA 'DA, ZUL-HIJ JA.

IMPORTANT DATES IN THE MUSLIM YEAR

193. NEW YEAR — 1st Muharram
194. THE HOLY PROPHET'S BIRTHDAY — 12th Rabi-'ul-aw-'wal
195. THE MI'RAAJ (ASCENSION) OF THE HOLY PROPHET — 27th Rajab
196. FASTING BEGINS — 1st Ramadan
197. 'EID UL-FITR — 1st Sha w-waal
198. 'EID UL-ADHAA — 10th Zul-hij-ja

O Allah! we ask Thee Thy love and the love of those who love
Thee and adorn us with deeds which will cause us to continue
to drink from Thy fountain of love.

AMEEN!

NO BODY WOULD EVER PHYSICALLY DESCEND FROM HEAVEN

A GREAT PROPHECY

LISTEN, O Ye men!

This is His prophecy Who has created the earth and the heavens.

Remember! No body would descend from the firmament.

All my opponents who are alive now would die.

And none from among them would ever see Jesus, son of Mary coming down from the sky.

Then their children, and their children's children would die but never witness the coming of Jesus Christ.

Then at that time God would cause great dismay in their hearts that the days of the supremacy of the Cross have passed and a new era for the world has begun, but Jesus, son of Mary has not yet come.

Then the wise and the learned would suddenly show great aversion to such a belief and the third century from to-day would not be complete, that all those - Muslims and Christians alike- who are expecting the physical return of Jesus Christ would give up this baseless doctrine.

There would then reign supreme one Religion (Islam) and one Leader (Muhammad).

I have come, only to sow the seed, and that seed has been sown which will sprout and flourish and no body would be able to destroy it.

Hazrat Mirza Ghulām Ahmad
Founder of the Ahmadiyya Movement
in his book

Tazkira-tush-Shahādatain

Published October 1903

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



BOOKS FOR SALE

<i>The Holy Qur'an – Arabic Text, Translation and Commentary by Maulana Muhammad Ali.</i>	<i>\$ 50.00</i>
<i>The Religion of Islam.</i>	<i>50.00</i>
<i>Jesus in Heaven on Earth</i>	<i>25.00</i>
<i>Muhammad and Christ</i>	<i>.8.00</i>
<i>The Qur'an Reader</i>	<i>10.00</i>
<i>Songs of Islam</i>	<i>7.00</i>
<i>Muslim Prayer Book.</i>	<i>4.00</i>
<i>Table Talk by Khawaja Kamaludeen</i>	<i>2.00</i>
<i>Babi Movement (The Bahai Faith)</i>	<i>15.00</i>
<i>The Finality of Prophethood.</i>	<i>5.00</i>
<i>Islam our Choice and Others</i>	<i>3.00</i>
<i>The Crescent – Religious and Scientific Information Regarding its Appearance</i>	<i>FREE</i>

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