

THE CALL

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PROMINENT AHMADI MADE MUFTI OF T.M.L.

Dr. Mohammed Ali Aziz has recently been appointed Mufti of the Trinidad Muslim League Inc. With this appointment Dr. Aziz follows in the footsteps of another prominent Ahmadi, Founder and first Mufti of the T.M.L., the Late Moulvi Ameer Ali who is buried on the grounds of the Jinnah Memorial Mosque, St. Joseph's headquarters of the T.M.L.

Dr. Aziz's services to the Ahmadiyya Movement are well known. He was President General of the T.M.L. when it was a branch of the Ahmadiyya Anjuman. He attended the First Ahmadiyya Convention in Guyana in September, 1968 and later on became the President of the Council of the Ahmadiyya Anjuman Isha'at-i-Islam for the Western Hemisphere. He represented Western Hemisphere Ahmadis at several International Conventions and at the General Council Meeting at Headquarters in Lahore in December, 1973.

Dr. Aziz defended the Ahmadiyya Movement and championed the cause of Ahmadiyyat in a Public Statement published on November 10, 1974. In 1970 writing in the Third Ahmadiyya Convention Brochure on page 45 he stated: "Where the Ahmadiyya movement leads, others follow after many years. It is hoped that the survival of Islam in these parts will be based mainly on the approach of the Ahmadiyya Anjuman to the principles and practices of pristine Islam..."

In the same Brochure on page 11 he wrote: "Not very long ago the name Ahmadi conjured up in the minds of Sunni Muslims a brand of followers who violated all the sacred beliefs and practices of orthodoxy. Today that word is no longer used in a derogatory term by the previous detractors but on the contrary is now respected and viewed with admiration and appreciation. Muslims who were once afraid of

We believe in the finality of Prophethood in Muhammad.

مَعَهُ رُسُلُ الشُّوْكَاتِ وَالنَّبِيِّينَ

being branded as kafirs are now on their own volition and through enlightenment enlisting in the movement and are proud to be called Ahmadis..... We have pledged ourselves to the cause of Ahmadiyyat in the propagation of the message of Islam."

The pledge of Ahmadiyyat entitled Dr. Aziz to be a Trustee of the Ahmadiyya Anjuman Isha'at-i-Islam United Kingdom Trust whose constitution required all Trustees to be pledged Ahmadis. In wishing him well, the Ahmadiyya Anjuman hopes that Dr. Aziz's new status would provide the opportunity to realise his dream as expressed in a letter written on May 26, 1972: "I say here and now categorically that the Ahmadiyya Movement in Trinidad can only survive through the vehicle of the T.M.L."

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DIFFERENCE BETWEEN MORAL CONCEPTIONS IN THE EAST AND THE WEST.

In 1906 the head of the Mormon Church, Joseph F. Smith, was said to have been arrested on a charge of polygamy. He was charged with having five living wives. Some doubts were expressed as to his conviction. It was feared that marriages may not be proved, and the plural wives may deny marital relations with their alleged husband. In other words, the admission of adulterous connections might defeat the trial. There is all the difference here between the moral conceptions of the East and those of the West, or, more properly, of the Muslims and the Christians.

Admission of adultery in a Muslim law-court would make the parties subject to the severest punishment, but similar admission in a Christian law-court entitles the accused person to an acquittal. If we have anything to learn from the sages and prophets of yore, and even the most recent Christian creeds admit the necessity of doing so, we should hate fornication as the the blackest of all evils. Practically Christianity sees no objection to a married man having improper relations with another woman so long as she likes to be called by another name than his wife.

Moral Conceptions

We as Muslims, of course, fail to see what nobility is here in such moral conceptions of the West, and it is equally incomprehensible to us why polygamy is a criminal offence of which a man is exonerated if he pleads the existence of adulterous connections. This is practically giving moral sanction to improper relations between the sexes.



THE MUSLIM PARADISE AND HELL.

A deep reflection upon the various verses of the Holy Qur'an shows clearly that the Holy Qur'an stands pre-eminently above all other books claiming a heavenly origin, not only in explaining the true nature of the bliss and joys which are promised to the righteous in the life to come, but also in making their realization as simple and easy as could be desired. This is a consideration which not only clears Islam of all objections, but shows further that it is the only religion by following which a man can obtain salvation and taste true heavenly bliss.

All other religions have placed an impassable barrier between the present life and the life to come, but Islam makes the latter only a continuation of the former, and considers **death, not as a break, but as a gate** which leads a man from this world to the next in the condition in which it finds him. Islam does not promise a man only a paradise after death, but also a paradise in this very life, and thus obviates all difficulties as to the nature of the joys of the paradise of the next life.

The Holy Qur'an is very clear on this point. It says: **"He who is blind in this life, shall also be blind in the after life, and wander yet more from the way."** H.Q. 17:72 Now the blindness of the next life indicates that such a person shall have no access to paradise and shall not be granted a heavenly life. Hence the verse indicates in clear words that the man who does not find himself in heaven in this life shall not pass into heaven after death. According to the Holy Qur'an, therefore, it is in this life that the basis of a heavenly life is laid.

Paradise and Hell

Blindness here is compared to hell and this is very significant. It shows clearly that a life in hell is a life led in the impurities of sin which is the result of being blind to spiritual facts and not having the eyes to see the face of God. In fact, according to Islam the supreme pleasure of paradise is the sight of God, and it is this supreme pleasure which by this verse a man must obtain in this very life, being deprived of it otherwise in the next also. The words clearly indicate that it is in this life that a man sees the face of God, and thus enjoys the supreme pleasure of paradise. The nature of a heavenly life in the next world is the same as its nature in this world, and in both places it is described as the opposite of blindness, in other words, the seeing of the face of God.

Various other verses of the Holy Qur'an support the conclusion arrived at above. Almighty God says on one occasion in plain words: "And for him who fears his Lord and stands in awe of His majesty and glory, there shall be two paradises, (one in this world and the other in the world to come)." 55:46 All that we have to see therefore is, what according to the Holy Qur'an is the nature of the paradise granted in this life? This is explained in various verses. In the chapter Al-Fajr we read: "O thou soul that art at rest and retest fully contented with thy Lord, return unto Him, He being pleased with thee and thou with Him; so enter among my servants and enter into my paradise." 89:27-30

According to this verse, the man who rests fully contented with God is really in a paradise in this life, and is entitled to a paradise in the next life. The state of perfect contentment with the Lord and finding all one's happiness and delight in Him is thus a state of heavenly life. Similarly, on other occasions entire submission to Divine will is described as a true heavenly life as in the verse: "He who submits himself entirely to God and does deeds of righteousness, finds his reward from God, and these are the men who have no fear nor do they grieve." 2:112 This state of entire submission to Divine will, and the complete subjection of all one's desires to the will of God, is elsewhere described as the endearing of faith to the heart and making every evil or disobedience to God's

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will hateful to one, so that one has no inclination to evil left in him.

Such is the paradise of this world and the paradise of the next does not differ from it in its nature. Is it not a wonder that the charge of a sensual heavenly life should be brought against a religion which makes salvation impossible without a man's life being purified of all evils? What! Can Islam present a sensual paradise when it tells us in clear words that unless all the sensual passions are subdued, a man has no hope of salvation? And can the Muslims take their paradise for a sensual paradise when they know that access to it is impossible unless a man gets rid of sensuality and evil first? The subjection of sensual passions is the very first step in the way to Muslim paradise, while for the attainment of that happy goal, a far higher form of righteousness is needed.

Had Islam made the attainment of paradise dependent upon some such belief as the doctrine of atonement by which an erring and sensual person on earth at once passes into heaven after his death, it could have been charged with preaching a sensual paradise, but in the face of the fact that it requires freedom from sin as the only way to paradise and makes the attainment of a heavenly life in the next, it is the height of absurdity to call its paradise sensual.

Paradise, as every reader of the Holy Qur'an knows, is the goal to which Islam takes a man, and if there is any doubt as to its nature, the nature of the way which leads to this goal must remove that doubt. That that way is the purity of heart no one has doubted, and if the way is pure, the goal to which it leads cannot be impure. No sensible person would argue that pure means were necessary for an impure end. As the means are, so would the consequence be, because it is the means that produce the result.

An entire submission to Divine will, a complete purity of the heart, an utter subjection of sensual passions and carnal desires, a righteousness unfainted with evil, which of these, I ask, is in consonance with a sensual paradise? Which is the impure course pointed out by Islam which leads to sensuality? Doubts may be entertained as to the pure nature

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of a paradise to which sensual and erring men have access, but so long as reason reigns supreme in a man's mind he cannot entertain any doubt as to the perfect purity of a paradise to which none but the pure in heart can have access.

Apart from these considerations, the Holy Qur'an tells us in clear words what the fruits of righteous deeds would be. It says: "Bear good tidings to those who believe and do righteous deeds that for them are gardens beneath which rivers flow. So often as they are fed in that life with fruits, they shall say: 'These are the fruits which were given us formerly,' and the fruits that shall be given them there shall resemble the fruits which were given them here, and they shall have therein pure associates and they shall abide there for ever."^{2:25} What kind of paradise the Muslims depicted to themselves then or do depict now is clear from this verse.

We are told that when they shall be provided with fruits therein, they shall say that these fruits are the same as were given them in the former life. If then they understood that good things of the paradise were really things of this world, as the enemies of Islam say, they must have known at once that even in paradise they would get nothing but what they had already eaten in this world. What attraction could there be to them in a paradise where they could get nothing but the very few kinds of fruits which they could get even here. Besides, many of the faithful belong to the poorer classes; should they then understand that they shall have no fruits even in after life?

Has anyone ever met a Muslim who has declared to him that only those kinds of fruit will be supplied to him in the next life which he has tasted in this? And yet the verse states in clear words that **AS OFTEN AS ANY KIND OF FRUIT** is supplied to them, they will say, "this was supplied to us in the former life." It is clear from this that the fruits spoken of in this verse are not the fruits of this world, but the fruits of righteous deeds which are quite of a different nature, all the other things spoken of must also be of a different nature from those of this world. Moreover, these fruits must be such as the faithful shall have tasted even here, an assertion which again supports the

conclusion that the nature of the paradise which shall be granted to the faithful in after life is the same as the nature of the paradise which is granted them here upon earth. What it is, I shall try to explain later on so far as can be gathered from the hints contained in the Holy Qur'an.

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IMAMAT IN ISLAM

"Surely Allāh commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allāh admonishes you with what is excellent. Surely Allāh is ever Hearing, Seeing".

"O you who believe, obey Allāh and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allāh and the Messenger, if you believe in Allāh and the Last Day. This is best and more suitable to (achieve) the end". The Qur'an 4:58, 59.

Every mosque will ordinarily have a Mutawallī, (lit. guardian), who is charged with its management by those who have built it. The mutawallī has the right to appoint the Imām, or the man who leads the prayers, but has no right to prohibit Muslims, on account of sectarian differences, from entering the mosque. The most important man in the mosque is the Imām, the man who leads the prayers and delivers the sermon (khutbah) on Friday.

The honour of leading the prayers was, in the time of the Holy Prophet, and also for a long time after that, given to the best man in the community. Bukhārī has the following heading for one of his chapters: "Those who are well-grounded in knowledge and possess the greatest excellence are most entitled to imāmah or the leadership of prayer" (Bu. 10:46). Under this heading, he quotes hadīth in which it is narrated that when the Holy Prophet was on his death-bed, he appointed Abū Bakr to lead the prayers in his place, and when he was requested to appoint 'Umar instead, as Abū Bakr was too tender-hearted, he refused to do so.

Abū Dāwūd narrates sayings of the Holy Prophet requiring the honour of imāmah to be conferred on the man who was most learned in the Holy Qur'ān, or in a case where two men were equal in that respect, other considerations were to be applied. The Holy Prophet himself was the Imām in the central mosque at Madīnah and after him his successors, the respective khalīfahs, Abū Bakr, 'Umar and 'Uthmān. When a governor was appointed to a province, he was also appointed as Imām to lead the prayers, and this practice continued for a long time.

In fact, the honour of imāmah in Islām was as great as the honour of kingship, and the two offices, the office of the spiritual leader and that of the temporal leader, were combined in one person for a long time. As the ruler himself was the Imām at the centre, so were his governors the Imāms in the different provincial headquarters. The priest and the present-day mullā had no place in early Islām. Nor does the Imām, like the mosque, stand in need of consecration, because every one is consecrated by entering into the fold of Islām.

The present practice of having paid Imāms, whose only duty is to lead the prayers, is to a very large extent responsible for the degeneration of the Muslims. These people have generally no sense of the dignity of Islām and its institutions, nor have they the light, learning and general experience which should entitle them to claim to lead the Muslims spiritually.

(Extracted from the Religion of Islam by Maulānā Muhammad Ali pg.394)

Imām is literally one who is imitated or whose example is followed from i'tam-ma bi-hî, he followed or imitated him. It generally means a head or a chief or a leader whether he follows the right way or not. In relation to congregational prayers, the imām is the person who leads the prayer. Abraham is spoken of as having been made an imām because he fulfilled the Divine commandments - and every imām should try to follow his example; and an unjust person did not deserve to be made a leader - even though he may be of high parentage. (Qur'ān 2:124)

That the man who leads the prayers is called an imām shows that he should be one

occupying the highest place of honour in his community on account of his righteousness. While alive, the Holy Prophet himself acted as imām; and when he was unable during his last illness to perform that function, he ordered that Abū Bakr should act as imām. (Bu. 10:46)

The honour of acting as an imām should be conferred upon the man who occupies the highest place of honour in a community (Bu. 10:46); it is further laid down that the man having the greatest knowledge of the Qur'ān should be chosen as imām (Muslim, Mishkāt, Abū Dāwūd). (Extracted from the Manual of Hadīth pg. 110)

"The man who knows most the Book of Allāh shall act as imām of a people..." Evidently what is meant is excellence in knowledge of the Holy Qur'ān, not merely its recitation. (Manual of Hadīth pg. 111, footnote 2)

Conclusive evidence is afforded by this hadīth that the Islamic State was a democracy in which the head was chosen by the people themselves. Abū Bakr was admittedly the best among the companions and the fittest man to be the head of the State and to control its affairs, as this hadīth and the one that follows show.... 'Umar's election as the head of the State after Abū Bakr was made in a different way. Before his death Abū Bakr consulted the leading men of the Muslim community, and nominated as his successor 'Umar... who was admittedly the most outstanding personality in Islām after Abū Bakr. 'Umar on his death-bed adopted yet a third course by appointing an elective council. There were then six eminent men... and 'Umar decided that these six should choose one from among themselves... and the mantle fell on 'Uthmān. There were some differences when 'Uthmān died, but the majority favoured 'Alī. (Manual of Hadīth pg.401, footnote 8)

It is incumbent to select a person who is capable of discharging the duties of it and who is also in a superlative degree just and virtuous; for the Prophet has said "Whosoever appoints a person to the discharge of any office, while there is another more qualified for the same than the person so appointed, does surely act unfaithfully to Allāh, His Messenger and the Muslim community".

There is no impropriety in selecting a person who has a thorough confidence in his ability to discharge his duties; because the companions of the Prophet accepted their appointment; and also because the acceptance of it is a duty incumbent.
(The Hidāyah Book 20 Chapter 1 . Hadīth of Ibn 'Ab-bās as quoted by Tibrānī)

Uthmān ibn Abi-l-'Ās said,
O Messenger of Allāh! Make me the Imām of a people.

He said:

"Thou art their imām and do thou follow the weakest of them and appoint a mu'adh-dhin who does not take any remuneration for his adhān."
(Manual of Hadīth pg 98, Hadīth no. 12)



RELIGIOUS CONTROVERSIES AND OUR POSITION IN THEM.

One feels sorry indeed when one's honest service to the cause of humanity is misconstrued into a wrong to a certain section of society. When we started our Magazine, we considered nothing so improbable as that it shall be considered an attack upon any one religion in particular.

It has been one of our chief objects that the vulgar style in which religious controversies are sometimes conducted and which is barren of fruits but productive of harm to society, should be transformed into a milder and more polite method in which reason and arguments should supply the place of idle tales, groundless assertions and abusive words.

But the truth is that the person who is charged with the heavy responsibilities of a reformer, cannot escape the carping of adverse critics. The way is beset with so many difficulties that not even the prophets of God have been spared. Religious teachers are very fond of boasting of the extreme mildness taught by Jesus. But the Jews who experienced the mildness of those teachings by coming into contact with the teacher himself, and the people who do so now by being brought under the influence of the preachers of the Gospel, think

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otherwise.

The Jews, for instance, say that a man cannot be a teacher of morals who pretends to teach meekness and humility to others but does not himself act upon those principles. Jesus no doubt taught his disciples to love their enemies, but his own example in this respect was quite worthless and misleading. He taught one thing and did another, — a fact which, they assert, throws discredit upon the sincerity of his desire to bring about a true reformation.

Whenever their elders came into contact with him, he addressed them in harsh and abusive words. The high and respectable leaders of the Israelites were insulted and abused, and their venerable priests and Pharisees were addressed by him as adulterous and wicked people. He told others not to call any one a fool, but when the time came to act upon this injunction, he took a different course and did not hesitate to call the elders of the Jews as swine and generation of vipers.

It is clear from these instances that the Jews are not quite empty-handed in finding faults with Jesus, but have enough of material to make use of for this purpose. This we are obliged to confess, notwithstanding that we, as his admirers, know that Jesus must have made use of such harsh words on the proper occasion and not merely to injure the feelings of his opponents. It is not easy, however, to make an hostile critic take them in that light and assure him that the abusive tone is justified on account of the use of the words on the proper occasion.

An unprejudiced mind will no doubt sympathise with the Jews, and even an admirer of Jesus cannot overlook the difficulties which kept them back from the acceptance of his mission. They were hardly able to reconcile his deeds with his words. His teachings were not supported by his own practice.

On the one hand, he enjoined his followers to turn the left cheek on receiving a slap on the right, however serious the blow might be, and to show mildness and forbearance on every occasion; and, on the other, he adopted a course quite the contrary of what he taught. The Jews addressed him as master, but he paid back their

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politeness in the harshest words. One who is ignorant of the real circumstances can assert with plausibility that the teachings and example of Jesus lead different ways.

This example well illustrates how a reformer is sometimes obliged to make use of words which on a surface look might appear as harsh and abusive. We are, however, sure that our Magazine does not contain any such word as might appear harsh to an unbiased critic. But as our opinion in matters of religion is different from that of the other religious teachers, we cannot accept the principles of their religion, nor can we declare them to be upon the right path, nor hide our opinion only because it differs from theirs. With this difference we cannot understand if we have overstepped the limits of politeness and decorum which persons with opposite views can observe towards one another.

But if our words are within the limits which can be allowed for a difference of opinion, we hope you, in justice to us, will not issue remarks regarding the undue harshness of our language, for if those remarks remain uncontradicted they will mislead the Government and the public.

Everyone is aware that religious opinions, being imprinted upon the brain from an early age, are usually so firm that the slightest opposition to them is strongly felt. Any statement involving a refutation of the opinions of a party is likely to injure his feelings, and that shall be the case so long as human nature is not altered. Nay, the mere mention of hostile opinions is often enough to rouse revolt. No one can be pleased with the religious opinions of another man until he actually subscribes to them. Ill-feeling between holders of opposite religious views is therefore, to a large extent, a necessary consequence of this difference.

We respect Jesus Christ and revere his name not only as other Muslims do, on account of his being a prophet of God, but our love and reverence for him are greater than theirs, on account of the resemblance which our Imaam, the Promised Messiah, (Hazrat Mirza Ghulam Ahmad) bears to him. We no doubt admit that this Magazine has been started in furtherance of the

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cause of the Promised Messiah, and it is through his teachings that we shall be able to present, in these pages, religion as a science, for he is averse to every kind of religious warfare, whether openly conducted in the form of Jihaad or Crusades with steel weapons, or disguised in the form of petty religious controversies in which all limits of decency and politeness are broken, and sacred religious leaders abused as deceivers and imposters.

We intend in this Magazine to treat questions of religion in the the scientific method of research, not as idle tales of things done in the past as to the truth of which no reliable testimony can be brought forward. Since the beginning of his mission, the Promised Messiah has always had this object at heart and publicly expressed his desire upon more than one occasion.

In this Magazine every question shall be discussed upon principles of reason and research, so that availing ourselves of the invaluable boon of religious liberty which Government has conferred upon us, we might be able to serve the cause of truth so far as we can.

Now that the religions of the world have entered the lists for a competition and are contending with one another for supremacy, a new movement has sprung up which, standing apart from all, desires to reform all. This is the movement known by the name of the Ahmadiyyah Movement whose leader and guide is Mirza Ghulam Ahmad, who being inspired by God and with the evidence of heavenly signs in his support, claims to be the Promised Messiah.

To identify this Anjuman (organisation) with the existing Muslim anjumans (organisations) is a mistake, and it is not improbable that some Government officials who are not fully aware of the principles of this movement, might be labouring under a similar misconception. We, therefore, wish to say expressly that we hold aloof from the existing Muslim groups. Many articles of their belief which are based upon puerile narratives or incorrect theories, are rejected in toto by the Ahmadiyyah Anjuman. Such beliefs are against the will of God and against reason.

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For instance, there is the idea of Jihaad which, however concealed, lurks in many minds and has, to the great misfortune of the Muslims, such a strong hold over them that they cannot bid a last welfare to it. **Almost every section of the Muslims still expects the advent of a bloody Mahdi who shall wage religious wars against all non-Muslims and fill the earth with blood.** This expectation has blinded their reasons so that they cannot understand that religious truths instead of being established by bloodshed, are thrown into further darkness and doubt.

In direct opposition to this dangerous doctrine, the peaceful teachings of the Promised Messiah, Mirza Ghulam Ahmad, are that Jihaad is strictly prohibited and that **the person who takes up the sword for the propagation of religion is a sinner before God.** He proves it from the Holy Qur'an and from authentic reports that the Promised Messiah or Christ who shall come in the latter days of the world (and who has already made his appearance in the personality of Mirza Ghulam Ahmad), shall not wage wars. It shall, on the other hand, be a sign by which he shall be recognised that he shall declare the illegality of Jihaad, and bring people to the path of righteousness by heavenly signs and clear arguments.

It is therefore a necessary condition of Bai'at (pledge) that his disciples shall hate such ideas and look upon them as sinful. This difference should not be looked upon as insignificant, for it has not only led to hatred and malice against the Ahmadiyya Anjuman but brought denunciations and fatwas of heresy upon the head of the Founder and his followers. The appearance of a Messiah who denounces the shedding of a drop of blood for the sake of religion, has blasted all their hopes of Jihaad and plunder and hence the bitterness of feeling towards the claimant, Mirza Ghulam Ahmad.



"And of them are those who made a covenant with Allah: if He give us out of His grace we will certainly give alms and be of the righteous."

"But when He gave them out of His grace, they became niggardly of it and they turned away and they are averse"

"So He requited them with hypocrisy in their hearts till the day they meet Him, because they broke their promise with Allah and because they lied."
(H.Q. - 9:75,76)

FAMILY TIES

It is often useful to reflect on the rest of the creation around us. The Holy Qur'an enjoins this on us when in Chapter 3 verse 190 it classifies "those who remember Allah standing and sitting and (lying) on their sides" as ones "reflecting on the creation of the heavens and the earth."

In observing nature around us we notice that everything from the smallest atom to the largest galaxy has an attachment, a relationship, a connection with something else or within itself. In the higher scales of creation we observe among plants that the leaves are dependent on the roots for nourishment and the roots in turn need the leaves for the manufacture of food. Among animals we find a still higher relationship in care and concern for offspring. But it is only among human beings that we find a love and a deep sense of gratefulness of offspring for their parents.

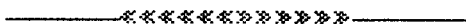
In every society there are various reasons for human beings existing in a relationship with other human beings. Often this is due to the occurrence of blood ties or the accident of racial traits. Sometimes however, human beings bond themselves together as a result of political, financial, or religious causes or because of contiguity of inhabitation or residence.

But by far the greatest of human relationships is the marital tie. If only because the bond of marriage does not occur by accident but by choice. Whether that choice is made by the parties themselves or by others for them, it requires the dynamic devotion of the husband and the wife to ensure the permanence of this bond.

There are those who would place blood-relationship as the supreme human bond. But in a proper society there can be no blood-relationship without marriage-relationship. Indeed if we are to believe the legend of the common origin of mankind, then Adam and Eve were not related by blood but by marriage and thus marriage-relationship takes precedence over blood-relationship. Allah tells us in Chapter 25 verse 54 of the Holy Qur'an that he has made for humankind both blood-relationship and marriage-relationship.

What is it? we make ask, in marriage that makes two persons the lovable and charming personalities they are. The Holy Qur'an answers this in Chapter 30 verse 21 when it says: "Allah has created mates for you from yourselves that you might find quiet of mind in them, and He it is who has put between you both love and compassion."

But the Holy Qur'an also reminds us in Chapter 8 verse 63 that "He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them," it also acknowledges that no perfect union could fail to instill within friends and relatives around, the love that a husband and wife share. "Those who believe and do good deeds," the Qur'an says in Chapter 19 verse 96 "the Beneficent God will surely bring about for them, love."



AHMADIYYA ANJUMAN ANNUAL JALSA

The THIRTEENTH ANNUAL JALSA of the Ahmadiyya Anjuman Isha'at-i-Islam Inc. Trinidad & Tobago will be held on Monday December 26, 1988 at the New Grant Mosque Hall. This year the Jalsa will be a one-day session. The main feature of this year's Jalsa is an address by the Religious Head & Missionary, Maulana M.K. Hydal on the topic "The Future of Islam lies in the Ahmadiyya Movement."

At the Jalsa which is open to the public, an account of this year's activities of the Anjuman as well as plans and projections for next year's thrust in the propagation of Islam will be discussed.

Registration, collection of Zakat and contributions will commence at 8.30 a.m. Islamic Books, Qur'anic Recitations and Islamic Songs on cassette will also be on sale. For further information call 673-1517.

Name:

Address: