



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



THE CALL

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

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FOR FREE DISTRIBUTION

Vol. 14

Shaw-waal, 1409

May, 1989

DIFFERENCES BETWEEN THE LAHORE AND RABWAH SECTIONS OF THE AHMADIYYA MOVEMENT

The Root of the Split

"Surely I will make thee a leader of men...And of my offspring? My covenant does not include the wrongdoers."
 (The Holy Qur'an 2:124)

On the 20th December, 1905 Mirza Ghulaam Ahmad the Founder of the Ahmad-iyya Movement in Islam, under Divine Guidance published his WILL; having been informed by Allah that his death was near. Money subscribed for the propagation of Islam was to be remitted to Maulaa -na Noorud-Din and later on to an Anjuman to be set up.

Basheerud-Din Mahmud Ahmad son of the Founder then a boy of only 17 years was displeased that after his father's death all the power, authority and funds of the Ahmadiyya Movement were to remain in the hands of an organisation called the Sadr Anjuman Ahmadiyya.

Sixteen days later (January 6, 1906) the Founder in a supplement to his WILL excluded himself, his wife and his children from the WILL. To further indicate that his son must not be treated separately from the provisions of the WILL he named him on February 16, 1906 as one of the 14 Executive Members under Maulaana Noorud-Din as President, Maulaa -na Muhammad Ali as Secretary and Khaawja Kamaalud-Din as Legal Adviser. Two weeks later Basheer Mahmud this same son of the Founder started a Magazine (March 1, 1906) by the name of **TASHEEZUL AZHAAN** in which (he later claimed) he first started to promote the idea of his father's alleged prophethood.

Under the Secretaryship of Maulaana Muhammad Ali the Anjuman made great strides. Prophecies were

received by Mirza Sahib pointing to the prolific pen of Maulaana Muhammad Ali (**TAZKIRA** No.1109). In addition he was entrusted with the task of translating the Holy Qur'an in English. Khwa -aja Kamaalud-Din, too was stirring the length and breath of India with his speeches on Islam, later on his preaching had a tremendous effect and impact in England. All this Basheer Mahmud resented and the young man became obsessed with jealousy against Maulaa -na Muhammad Ali and Kha -awja Kamaalud-Din. Even after the death of the Founder he tried to poison the mind of Maulaana Noorud-Din against them both.

On May 9, 1913 Maulaana Noorud-Din wrote to Dr. Muhammad Hussain - "The Mian Sahib is sickly and squeamish, weak of heart and shaky. Small wonder,

We believe in the finality of Prophethood in Muhammad.

مُعَمَّدًا رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

then, if he should fly in a passion. You are a medical man. Can't you understand this? A long suffering sickman becomes irascible and ill-tempered."

On May 13, 1913 Maulaana Noorud-Din wrote to Khwaaja Kamaalud-Din - "Nawab, Mir Nasir and Mahmud are worthless people whose zeal is misplaced. I am plagued by them. May Allah rid me of them."

In April, 1911 this same Mian Basheer Mahmud declared that each and every Muslim who has not taken the bai'at (pledge) of the Promised Messiah is a Kafir and outside the pale of Islam. For two years Mian Mahmud sought to create mischief on this issue which was plainly against the teachings of Hazrat Mirza Ghulaam Ahmad. At the Annual Jalsa December, 1913 Mian Mahmud called a separate gathering and announced that if swords were placed at both sides of his neck even then he would not cease to call non-Ahmadies, Kafirs.

Maulaana Noorud-Din who had been ill for some time deputed Maulaana Muhammad Ali to write refuting this pernicious doctrine. Mian Mahmud had meanwhile founded another group called the **Ansarul-laah Party** which militantly propagated his un-Islamic views and canvassed for him to be Khalifa after Maulaana Noorud-Din. At the time of Maulaana Noorud-Din's death on March 13, 1914

therefore, the Ahmadiyya Pamaat had already been split on account of the new doctrine of **KUFR** and **ISLAM** originated by Mian Mahmud Ahmad. Maulaana Muhammad Ali suggested that this issue be settled before electing a new successor to Maulaana Noorud-Din, however Maulaana Muhammad Ahsan Amrohi proposed Mian Mahmud's name as successor, and Maulaana Muhammad Ali was shouted down and not allowed to speak. Though no election was held the rowdy crowd of the Ansarul-laah Party hastened to congratulate Mian Mahmud and branches of the Anjuman were quickly informed that Mian Mahmud was now the new leader.

It was this mistaken doctrine of considering all Muslims except Ahmad-ies as Kafirs which was the root of the split in the Ahmadiyya Movement.

Meanwhile Mian Mahmud Ahmad took steps to separate the Jamaat that supported him, not only from the rest of the Muslim Community but also from other Ahmadies that did not accept his new doctrines. On April 12, 1914 at the end of a lengthy speech he urged:

- (1) The Anjuman should be only those who are pledged (to him).
- (2) All funds should be placed in his hands.

This he claimed was based on a vision from God. All subscriptions should therefore be sent to him. Later that day the gathering recommended to the Executive Committee that in clause 18 of the Anjuman's rules the words

"The Promised Messiah" (i.e Mirza Ghulam Ahmad) be replaced by Mirza Basheerud-Din Mahmud Ahmad, all monies should be sent directly to him and the Executive Committee should have no concern with these monies. These resolutions were enforced by the Executive Committee on April 26, 1914. As Maulaana Muhammad Ali could no longer exist in an environment which was becoming increasingly hostile to him personally and which had already departed from the teachings of Mirza Ghulam Ahmad and some basic Islamic tenets, he left Qadian to settle in Lahore on April 20, 1914. This hostility increased to the extent that the Qadiani Jamaat's paper **al-FAZL** (December 1914) under the heading "With whom should we associate?" wrote "Those who are pledged to Mian Sahib (Mahmud Ahmad) should not mix or associate with those who are not pledged. They should not socialise with them nor should they eat or drink with them."

The person who had proposed Mian Mahmud Ahmad as successor, Maulaana Muhammad Muhammad Ahsan Amrohi, denounced him and his new doctrines on December 24, 1916. This Maulaana Ahsan, considered as one of the angels of the Promised Messiah, and who was appointed by Mian Mahmud as President of the gathering that passed resolutions in his favour on April 12, 1914 wrote: "I make this declaration that Mirza Mahmud Ahmad deserves not

to be Khalifa or head of the Promised Messiah's community because of his persistence in holding on to false doctrines....I wish to inform the Ahmadiyya community that the doctrines of Mirza Mahmud Ahmad i.e. (1) that all those Muslims who recite the Kalima....are outside the pale of Islam, (2) that the Promised Messiah is a perfect and full-fledged Prophet.... All such doctrines are the source of great mischief in Islam, and it is the duty of every Ahmadi to stand up against these in order to refute them....I also wish to inform my friends that the majority of the members of the Sadr Anjuman appointed by the Promised Messiah, consider the above doctrines false and untrue. Out of the twel

-ve members living at present, seven have openly declared their abandonment of these doctrines while probably one more member from the remaining five also does not agree with the doctrines of Mirza Mahmud Ahmad." The Ahmadiyya Anjuman Isha'at-i-Islam differs from the Rabwa (formerly Qadian) Jamaat (now often called **TAHREEK JADEED** Anjuman Ahmadiyya i.e. a **NEW MOVEMENT** in the Ahmadiyya Organisation) in the following points:

- (1) We regard the Holy Prophet Muhammad as the Last Prophet.
- (2) We accept as Muslims all who recite the Holy Kalima.
- (3) We DO NOT accept Mirza Ghulam Ahmad as a prophet.
- (4) We accept the Ahmad-

diyya Anjuman as the true Khalifa (successor) to the Promised Messiah.

We denounce the following beliefs of the Rabwa Jamaat: (a) That the Holy Prophet Muhammad is not the Last Prophet and that prophets of a new type can come after him. (b) That all Muslims who do not accept Mirza Ghulam Ahmad are Kafirs and outside the pale of Islam. (c) That Mirza Ghulam Ahmad is a full-fledged prophet or a prophet in the real sense. (d) That the Ahmadiyya Anjuman is not the true Khalifa (successor) to the Promised Messiah, Mirza Ghulam Ahmad.

Maulaana M.K. Hydal
Religious Head and
Missionary

THE QURAIISH LEADER UTBA ADDRESSES MUHAMMAD IN MAKKA

"O Son of my brother! Thou art distinguished by your qualities and descent. Now thou hast sown division among our people and cast dissension in our families; thou denoucest our gods and goddesses; thou dost tax our ancestors with impiety. We have a proposition to make thee. If thou wishest to acquire riches by this affair, we will collect a fortune larger than is possessed by any of us; if thou desirest honour and dignity, we shall make thee our chief and shall not do a thing without thee. If thou desirest dominion and power, we shall make thee king and thou shalt rule over us.

If thou desirest a woman name her and we will bring her to thee; point to her and she shall be in thine arms."

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In reply Muhammad recited the following verses of the Qur'an:

"Beneficent God! (Haa mim). A revelation from the Beneficent, the Merciful. A book of which the verses are made plain, an Arabic Qur'an for a people who know - Good news and a warning. But most of them turn away, so they hear not. And they say: our hearts are under covering from that to which thou callest us,

and there is deafness in our ears, and there is a veil between us and thee, so act, we too are acting. Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His protection. And woe to the polytheist! Who give not the poor rate, and who are disbelievers in the Hereafter. Those who believe and do good, for them is surely a reward never to be cut off." (41:1-8)

At this the Quraish expelled the Prophet from the Ka'ba and went in a body to his uncle Abu Talib and said to him:

"We respect thine age and thine rank but our respect for thee has bounds; and verily, we can have no further patience with thy nephew's abuse of our gods; therefore do thou either prevent him from so doing, or thyself take part with him, so that we may settle the matter by fight, until one of the two parties is exterminated."

Abu Talib called the Prophet Muhammad and appealed to him to renounce the task he had undertaken. His uncle old and weary was unable to protect him anymore. At this moment of trial the final reply of Muhammad was: **O my uncle! if they place the sun on my right hand, and the moon on my left to force me to renounce my work, verily I will not desist an iota therefrom till God make me manifest His cause, or I perish in the attempt.**

Sirat ibn Hisham page 96



NOTES AND COMMENTS

by

S. MUHAMMAD TUFAIL

Reading the Qur'an for your Benefit.

When you read the Qur'an you must realize that it is a book for your moral and spiritual guidance. It is a book that can help make you better persons. If you find verses in the Qur'an which, for the time being you do not understand you keep on reading until you reach a verse which has some meaning to you i.e. you are able to understand it. You may stop at that place and give some thought to the words of the Qur'an. Try to understand these words in the context of your own daily life. In what way it affects you. In what way it can guide you or help you to solve your own little or big problems. You may not go further that day. Close the Qur'an and let the thought remain with you for the rest of the day.

The next day you may start reading again in the same manner till you stop at a place again which you understand. When you have read a chapter start reading it all over again. This time you will find some more places which make some sense to you. Apply the same process and continue doing so for a week or a month. And suddenly you will find that the Qur'an which had remained a sealed book to you for years is unfolding itself to you. You can hear the Qur'an talking to you and you will be wondering how it remained silent for all these years. The fault was yours not that of the Qur'an.

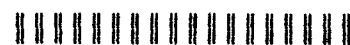
You had placed the Qur'an on a neglected shelf so you were neglected by the Qur'an. You thought that the Qur'an was more for the dead than

for the living and the result was that you remained dead while living. Place this book on your table and not on the shelf which you cannot reach. And it is only in this way that the Qur'an will become a living book. Do not let other man-made books have priority over the Qur'an.

The Qur'an is the word of God. The words of men should be subordinate to it. To a Muslim the Qur'an is this route map. This is the highway code of our life. It must be read understood and followed. It needs our respect, admiration and love no doubt but this respect should be shown by putting its teachings into practice. Go back to the Qur'an and then go forward with it.

The Qur'an is the Route map of life

Living is just like driving a motor car. We must know to drive it properly if we want to get a satisfactory service out of it. When travelling we must have some knowledge of the lanes, bypasses and highways of the territory. During the course of our journey whenever we miss a corner or a landmark we look once again at the route map. If we do not possess this map or have no knowledge of it, we shall never reach our destination even though we may be the cleverest of drivers in the world.



DECLARING MUSLIMS INFIDELS - AN ANTI-ISLAMIC PRACTICE

S. M. Tufail

Some people are in the habit of declaring their brother Muslims **kafirs** if they happen to differ with them. They should carefully study the following incidents from the life of the Prophet.

On one occasion, during a battle, a companion of the Prophet, Usamah bin Zaid by name, happened to kill a person who had recited the **Kalimah** just at the point of death. But Usamah still killed him because he thought that the man had no other intention

except to save his life by his hypocritical declaration in Islam. The incident was reported to the Prophet. He was greatly perturbed at the news and went on saying for some time: "Did you kill him after he had recited the **Kalimah** - (There is but one God, Muhammad is his Messenger).

And Usamah said: "I wished I had not become a Muslim before."

(Al-Bukhaari - Kitaab al-Maghaazi).

And when Khalid, another companion of the Prophet, made a similar mistake, the Prophet raised his hands towards heaven and uttered aloud: "O Lord, I make myself free of what Khalid has done" (Ibid). The conclusion we arrive at is simple and straightforward. **Anyone who professes his faith in the Kalimah is a Muslim**, to whichever school of thought he may belong. He cannot go out of Islam unless he himself rejects this basic formula of faith.

THE PROPHECY THAT NOBODY WOULD DESCEND FROM ABOVE

O you all the people of the World listen this the prophecy of the One Who has created this earth and the sky, that **He would spread this Jamaat of His all over the World and by way of arguments and proofs He would make it dominant.** Those days are coming, in fact they are nigh that this would be true religion that would be remembered with respect. **On this religion (of Islam) and on this movement God will bestow His supernatural blessings and every one who is anxious to destroy it will be disappointed.**

And this domination will be for ever - till the day of Judgement.

And if they scorn me this would not do any damage to me. Every prophet had been scorned. It was essential that the **Promised Messiah** would also be scorned as has been mentioned by the Most High God in the Qur'an: "**Alas for the servants! Never does a messenger come to them but they mock him.**" (36:30).

Thus it is a sign from Him that every Prophet is mocked. If such a person descends from heaven in front of all the people, and the angels also accompany him they who would mock him.

From this argument

also any intelligent person can understand that the descent of the **Promised Messiah** from the sky is a thought deprived of all truth.

Remember! Nobody will descend from the sky. All our opponents who are alive now, would die and not a single one of them would see Jesus son of Mary descending from above. Afterwards their children who would remain would also die and none of them would see Jesus, son of Mary descending from the sky. And then the children of their children would also pass away and none of them would see Jesus coming from above.

Then God will cause bewilderment and consternation in their hearts at the days of the domination of the Cross will pass away and the world will take a new turn but still Jesus will not descend from above. Then suddenly the intelligent ones will become sick of

such a belief. And the third century, from today, will not be completed that those, whether Muslims or Christians, who wait for Jesus's coming, would become completely disappointed and suspicious of this belief and will give it up. And there will be one relig-

ion in the world and one leader. I have just come to sow the seed, and that seed has been sown by my hand. It will now grow and flourish and there is none who can stop it.
(Tadhkirah al-Shahadat -ain, Page 64-65).



THE ROLE OF AHMADIYYAT IN THE WEST

Paper delivered by Dr. M.A. Aziz, the President General of the Trinidad Muslim League, Inc, and the Third Vice President of the Council of the Ahmadiyya Anjuman for the Western Hemisphere, on the occasion of the First AHMADIYYA JALSA held in Trinidad on 26th December, 1970.

"ISLAM has been condemned as a thing of the past and too obsolete to give any direction or enlightenment to the human mind in this age of science. It is too futile to think of going back to it when society has been progressing every day to new values" - such and other superficial thoughts are being expressed by people who are supposedly intelligent, progressive, liberal and enlightened, but analysis shows that these critics are blinded by the veneer and sophistication of our artificial way of life in this western society.

Are we justified in casting away certain truths and beliefs just because the idea is more than a thousand or two thousand years old? Is

time and space criterion by which man should judge the adequacy or inadequacy, the relevancy or irrelevance of a certain way of life?

Democracy which is so fanatically guarded by many metropolitan countries in the West and which has miserably failed to solve the growing problems of the so-called enlightened civilization was first introduced in the realm of thought by Greek philosophers over 2000 years ago. Should we not abandon democracy then because it is very old and has become ineffective in according man his basic rights like freedom of expression, freedom of worship, freedom of existence and his enjoyment of equality and human dignity in the modern society?

Theories have come and theories have gone, civilizations have risen and civilizations have perished, cultures have blossomed and cultures have withered, but Islam alone has withstood the passing of time. It has endured the adversity of changing years and has overcome all obstacles in its path of spreading hope and joy to nations all over the world.

It has survived because it is in conformity with nature, it satisfied the basic needs and requirements of mankind and it has the potential of solving the problems of the world today. In short it is the only perfect and complete way of life, and the panacea of the ills of mankind and is as modern as every new day.

Muslims are themselves to blame for the picture they have painted of the teachings of Islam. The majority still cling on to mediaeval thoughts and practice without imbibing the true dynamic

spirit of movement and change in Islam. They have failed to understand and grasp the deep significance of the sayings of our Holy Prophet that "Allah has promised that at the turn of every century he will send some one among believers to revive their religion for them." (Abu Dawud).

Ahmadiyya Movement fulfils this prophecy of the Holy Prophet.

The persons prophesied about are the saints who reflect in their entire lives the personality of their peer - our Holy Prophet (upon whom be peace). They are the bearers of mubashsharat or glad tidings and are termed Mujaddids. Their task is to purge Islam of all the extraneous and alien conception and innovations that have stealthily entered the house of Islam during the passage of time and to restore the teachings to their original thought and revive in Muslims the spirit, zeal and fervour to propagate the true message of Islam.

The institution of Mujaddid has been authenticated by the hadith reported by Abu Dawud and also corroborated by another hadith which states "he who dies in a condition that he has not recognised the Imam of his age dies a death of ignorance." (Musnad). Another corroboration comes from the Holy Qur'an which declares that despite the termination of prophethood, God will continue to speak with

the chosen and honoured people of the Ummah of Muhammad and would guide them onto the right path. A third point in favour comes from the claims of the Mujaddids themselves from the first century after Hegira right through the thirteen centuries and to the 14th century.

At the head of the 14th century, Hegira the claim of Mujaddid was made by Mirza Ghulam Ahmad of Qadian and thus began the great proselytizing force in Islam - the Ahmadiyya Movement.

Impact of Ahmadiyyat in India at the turn of the present century.

The publication of Barahin Ahmadiyya made a great impact on the downtrodden minds of the Muslims of the sub-continent. They revered the author for his righteousness and piety, for his services to the cause of Islam, for his erudite pen and for his defence against the attackers of Islam. The comment of a leading Ulama at the time in praise of the book is quoted as "In our opinion this book in this age and in view of the present circumstances is such that the like of it has not been written up to this time in Islam, and nothing can be said about the future; Allah may bring about another affair after this. Its author too, has proved himself firm in helping the cause of Islam, with his property, with his pen and tongue and with his personal religious experience to such an extent

that an example of it is rarely met with among Muslims who have gone before." Not before long the same persons who praised him changed their tune and accused him as the enemy of Islam, and instigated the Hindus and Christians to wage false accusations against him and his followers. He survived all these trials and tribulations without any detriment and continued his battle to purify the souls of his fellow Muslims by getting them to strive hard for the cause of Islam and participate with all their might and main in the jihaad of the age i.e. the propagation of Islam. In this way he awakened the dormant spirit of the Muslim nation and directed them to the attainment of a higher goal in life.

(The above article was taken from the "Islamic Guardian" published in Guyana and dated April 4, 1989)

Editor's Note:

Dr. M.A. Aziz revoked his pledge via a publication in the "Trinidad Guardian" of Sunday 5th March, 1989.

"Those who pledge to thee do but pledge to Allah. The hand of Allah is above their hands. So whoever breaks his pledge he breaks it only to his soul's injury. And whoever fulfils his covenant with Allah, He will grant him a mighty reward." (The Holy Qur'an 48:10)

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.

I HAVE COME AT THE TIME OF NEED

O Muslims! if you truly and sincerely believe in God the Most High and His noble Messenger Muhammad and are waiting for the help of God then surely the time of God's help has arrived. All the work of this movement has not originated from the mind of man nor has it been designed by human hands. This is the manifestation of the same morning about which the sacred scriptures had foretold. God has remembered you in the time of great need. You might have nearly fallen in a pit of destruction but His hand of mercy and compassion lifted you up.

So offer thanks to God and jump with joy that the time of your renewal has reached. God the Most High did not wish that this garden of Islam, which was nourished by the blood of the righteous, should fall to ruin; and that Islam should also become like the religions of other nations—a store-house of ancient tales and stories, deprived of every blessing. At the time of the dominance of complete darkness He sends light from Himself. Do you not say, when it is the night of **salkh** (which is the last night of darkness before the moon rises), that tomorrow the new moon will be seen. Alas! you do not understand the outward laws of nature

but are completely unaware of the spiritual laws which resemble the laws of natural phenomenon.

(From the Izaalah Auhaam of Mirza Ghulaam Ahmad. Translated by the late Maulaana S. M. Tufail)

Recently I was asked what was the difference between the Ahmadies and other Muslims. I told the audience that there is no fundamental difference except that the **Ahmadies are the soldiers of Islam** and other Muslims the civilians of Islam. **When a person joins the Ahmadiyyah Movement he makes a pledge that "He will regard religion and the honour of Islam dearer to him than his life and property and every one dear to him. In other words he would hold religion above the World.** I wish our other brother Muslims could make the same pledge for the honour and glory of the religion of Islam which is a religion not only for one section of the World but for the whole of mankind.

S.M. Tufail

OBITUARY

Two stalwarts of the Ahmadiyya Anjuman have recently passed away. The Anjuman sadly records the death of Foundation member and, for many years, Treasurer, **Imaam Mohammed Rafeeq of Preysal.** Imaam Rafeeq often acted as Religious Head of the Anjuman in the absence of Maulaana M.K. Hydal. A farmer by profession, Imaam Rafeeq was well known locally and internationally for his erudite expounding of the message of the Holy Qur'an.

Mr. Mohammed Shafie, a prominent social worker has also died. Mr. Shafie was noted for his service to all peoples regardless of creed. He was largely responsible for the impact of Ahmadiyyat in the Chaguanas area where he had organised many large public meetings on Islam especially during the stay of the late Maulana S.M. Tufail.

Suriname Convention

Celebrating 100 years of Ahmadiyyat Ahmadis hold their Inter-national Convention on July 28, 29, 30, 1989.

Name:

Address: