



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



THE CALL

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THE CAUSES OF SUICIDE

No one dies from an overdose of happiness. Every one who commits suicide has a reason for doing so. Often the victim of suicide is considered to be mentally deranged but this consideration is a mere excuse to shift the entire burden of responsibility on the person who kills himself or herself and to exculpate another or others who may have been the main reason for someone taking one's own life.

The struggle for survival is so great that persons in the arctic cold, or alone in the desert or ocean, or lost in a forest, or trapped in the depths of a chasm have been known to survive for long periods of time on the barest or non-existent nutriments.

Indeed the Qur'an gives examples of per-

sons in dire straits who still did not take their own lives. Joseph was placed at the bottom of a pit. Job is recorded as being severely afflicted. Jesus is known to have suffered the excruciating pain of crucifixion. Even the prophet Muhammad was faced with the danger of discovery in the cave of *Thaur*. Yet none of these were driven to suicide.

According to the Bible the first action of man was suicide. Adam was told that the day he ate of the forbidden tree he would die, and he did eat. (Genesis 2:17; 3:6)

However the similar story in *the Qur'an* rejects this and rather gives us the real reason why human beings become involved in actions which are detrimental to themselves.

It is important to note though, that Allah did not try to conceal the circumstances surrounding the error of His first "son" as it were. God did not seek to "cover up" the incident of Adam's misdemeanour. Instead the mistake of Adam has been exposed for others to learn.

The Holy Qur'an has told us in chapter 2 verse 34 that Iblees did not submit to Adam, who stands for man generally. The Qur'an is here not relating a mere story but is teaching us the make up of the human mind. *Iblees represents the negative forces that are within the human personality.*

These forces by themselves cannot bring about the destruction of man. The Qur'an recognises another set of forces external to man.

We believe in the finality of Prophethood in Muhammad.

مُحَمَّدٌ رَّسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

These latter forces are called *Shaitaan* and it is when these external negative forces interplay with the internal negative forces that man destroys his peace of mind and ultimately his mental balance. Although the Qur'an states that ***Iblees (the internal negative tendencies)*** refused to submit to man, it always indicates that ***it is Shaitaan (the external negative forces) which brings about man's downfall.***

It is evident from the Qur'an (2:34-36) then, that no matter how depressed a person may be, no matter how strong are the suicidal tendencies within, no matter how rebellious ***Iblees (internal negative tendencies)*** is; the individual does not fall until ***Shaitaan (external negative forces)*** disrupts the mind's state of peace.

In practical terms ***Shaitaan*** appears as an opportunity or as an incitement from others. Thus a rapist, no matter how strong his lust, can not rape without the opportunity provided by a defenseless female. In a like manner a youth with intense hatred for the strictness of his parents will not commit suicide unless challenged to do so. So often a person demonstrates his anguish by threatening to commit suicide but

actually performs the act, only when goaded by a parent, a close relative or a friend.

Sometimes a mere statement such as "Why don't you go and kill yourself" or "We would be better off with you dead" or perhaps "Why don't you drink poison or hang yourself" is enough to incite one to take his life, to push one over the brink as it were. It is also known that individuals with suicidal tendencies will commit the act if poison or a gun or other means or opportunity is readily available.

Suicide therefore is caused by ***Shaitaan (negative forces outside the individual)*** emanating from other persons or from opportunities. The negative forces (***Shaitaan***) act on an individual when internal negative forces (***Iblees***) are at a peak and ready to rebel.

Suicide then, can be stopped if the Shaitaan (external negative forces) are curtailed, controlled or completely removed. This is why many persons have been held back from killing themselves when spoken to with love, affection and gentleness i.e. they are subjected to positive forces.

Parents especially

should be careful that they do not function as ***Shaitaan*** (negative forces) to their children. ***Indeed each of us could function as a Shaitaan to another person by our negative words, behavior and actions towards them.***

The Qur'an in chapter 4 verses 5 and 6 advises that children should be given good education then when they attain maturity of age to marry they should be tried by making over to them their property (both material as well as intellectual). Giving children their intellectual property is an indication that the mature child should be given some freedom to lead his or her own life. In local parlance ***the child should be "given some rope" but not in the sense of being beaten with a piece of rope if he does not live up to the expectations of his parents.***

This freedom to choose to do wrong is a freedom enshrined only in the Holy Qur'an (2:256) which clearly states ***"there is no compulsion in one's way of life - the right way is distinct from the wrong."*** Thus it was that Allah's first "child" Adam, was placed on earth in a state of peace and plenty but wherein was also a tree of evil. Adam

was thus allowed to choose and he chose wrongly.

God was not ashamed to disclose that his first human creation disobeyed Him (20:121). He allowed Adam to make his own choice but was ready to turn to him mercifully when Adam did in fact disobey him (2:37).

Allah's treatment of

Adam as outlined in the Holy Qur'an is indeed a lesson for all parents in dealing with their children.

Islam is the only religion which recognises intellectual property as superior to all other property. The mature child's right to his intellect, to a mind of his own, must not be by the parent,

for this is tantamount to killing the child.

The Qur'an quite clearly states: "O you who believe, devour not your property among yourselves through false arguments rather let it be of mutual benefit to you. Then you will not be killing your people." (4:29)

Abu Nadeem

THE IMPORTANCE OF THE FINALITY OF PROPHETHOOD IN MUHAMMAD

The Fraternity of Islam is based on two principles:

1. The Unity of God and
2. The Prophethood of Muhammad.

The Prophethood of Muhammad is considered a most important point in determining who is a muslim. Yet it is on this very point of the Prophethood of Muhammad that Muslims are divided.

All muslims believe in *Khatme nabuw-wat* but not all muslims believe that Muhammad is indeed the last Prophet.

Why is the finality of Prophet important? It is important because it conveys a message not only to muslims but to the entire world; to all nations and all peoples.

When we say that Muhammad is the last Prophet we automatically accept the prophethood of the Founders of all religions. One person cannot be the last. When we say Muhammad is the last we mean that we accept all prophets before him such as Abraham, Moses, David, Solomon, Krishna, Ram, Jesus etc. Thus we respect and revere the Founders of all religions. This makes Islam a truly universal religion for all humanity.

One who accepts Islam does not have to reject Ram or Krishna or Jesus or Moses. Rather he gains a new understanding of these great personalities.

Among muslims there are three views about the Finality of Prophet

hood in Muhammad.

Firstly, the general body of muslims known as the **Sunni** or **Ahlis Sunnat wal Jamaat** believes that Muhammad is the last prophet **but** that an old prophet **viz. Jesus Christ** is still to come.

Secondly, the other section of the Ahmadiyya Movement known as the **Qadiani** or **Rabwa Jamaat** believes that Muhammad is the last prophet **but** that a prophet of a new type - a non law-bearing (*ghair tashree'*) can come.

Thirdly, the Lahore section of the Ahmadiyya Movement in Islam, the only group of muslims who truly believe that **Muhammad is the last prophet and that no prophet old or new can come again.**

Some people say that *Khaata* in the phrase *Khaataun Nabiyyeen* (The Qur'aan 33:40) does not mean last but means seal i.e. that any new prophet to come must bear the seal or stamp of authenticity of the Prophet of Muhammad.

This is a wrong view for if Muhammad's Prophethood could authenticate non-law bearing prophets then this same verse of the Qur'aan would mean that Muhammad also authenticates law-bearing prophets and therefore law-bearing prophets can still come.

Yet these same people

deny that law-bearing prophets can come.

They admit that *Khaata* does not only mean seal but it also means last. We have no quarrel with them on the use of the word *Khaata* as seal or last. Our query is does the word *Nabiyyeen* in the phrase *Khaataun Nabiyyeen* mean law-bearing or non law-bearing prophets.

The Holy Qur'aan nowhere speaks of non law-bearing prophets. Every prophet brings a law - a Shari'a. Chapter 5 verse 46 clearly states: *Li kul-lin ja'alnaa min-kum shir'atan* i.e. for

every one of you We appointed a law (*Shari'a*).

Khatame nabuw-wat is so important to the world that we must repeat that *there is no prophet after Muhammad neither new nor old*. This is the teaching of the Qur'an, this is the teaching of Muhammad, this is the belief of Mirza Ghulaam Ahmad and this is the belief of the Ahmadiyya Anjuman Isha'at-i-Islam.

Maulaana M.K. Hydal
Religious Head &
Missionary.

The keynote of the Ahmadiyya Movement is *not* Prophethood, it is *not* Khilaafat, it is *not* even the death of Jesus Christ. *The keynote of the Ahmadiyya Movement is nearness to Allah.*

Over one hundred years ago before the first Ahmadi, Maulaana Noorud-deen, joined the Ahmadiyya Movement, he had a discussion with a non-muslim who asked him what evidence muslims have that God exists. Maulaana Noorud-deen had no reply at that time. Sometime later while purchasing medicines, a

ISLAM BRINGS MAN NEARER TO ALLAH

piece of paper used for wrapping the medicines contained an advertisement about Mirza Ghulaam Ahmad's claim that Allah had spoken with him.

Maulaana Noorud-deen went to Qadian, met Mirza Ghulaam Ahmad and verified that Allah had indeed spoken to the Mirza. Since then he himself as well as other Ahmadis have been spoken to by Allah.

Mirza Ghulaam Ahmad in his book "*al-Istiftaa*" appended to "*Haqeeqatul*

Mahy" on page 64 has stated : "*Allah does not mean by my prophethood anything more than abundance of conversation between Him and me and God's LA'NAT (curse) is upon anyone who expects more than that.*"

Mirza Sahib had already explained that by his prophethood is only meant Muhammad's prophethood which had overshadowed him. Mirza Sahib in this sentence is indicating three things:

1. His prophethood is in reality Muhammad's prophethood. It is not the prophethood of an

old type like that of Jesus, nor is it a prophethood of a new type.

2. The prophethood of Muhammad which has overshadowed him is only this that Allah frequently converses with him.

3. Anyone who expects more than this, Allah's curse is on him.

The clearest evidence that Mirza Ghulaam Ahmad never claimed himself to be a prophet lies in the words of the tenth condition of **bai'at** (pledge) which every Ahmadi takes. This pledge quite distinctly states that an Ahmadi enters into the bond of **BROTHERHOOD** with Mirza Ghulaam Ahmad.

Both the Lahore and Qadian (Rabwa) sections of the Ahmadiyya Movement understand the relationship between a prophet and his followers to be that of a spiritual **FATHER** having spiritual **CHILDREN**. The mere fact that Mirza Sahib requires us to enter into a bond of **BROTHERHOOD** with him is an indication that **he is not a prophet** and hence a spiritual **FATHER** but he is our spiritual big **BROTHER** with the Holy Prophet Muhammad as our spiritual **FATHER**.

But Mirza Sahib's position in relation to us occupies a special place because he has in

herited the name, honour and spiritual qualities of our spiritual **FATHER**, the Holy Prophet Muhammad. Anyone who expects more than this of Mirza Ghulaam Ahmad will incur the wrath or **LA'NAT** of Allah.

And what is the **LA'NAT** of Allah? Mirza Sahib himself explains that it means that Allah is distant from a person and that person is distant from Allah i.e. he is not near to God.

Ahmadis need to be careful therefore, in that if we believe in some spiritual charisma of Mirza Ghulaam Ahmad or believe in the greatness of the Ahmadiyya Movement without understanding its purpose we would be making claims about Mirza Sahib above and beyond what he has explained and thus **we too can have the curse of Allah upon us**. This is what the Rabwa jamaat has done. They have made the Ahmadiyya Jamaat such an exclusive sect, considering all others outside the pale of Islam, that they became far and distant from Allah.

The purpose of the Ahmadiyya Movement therefore, is not to bring God's **LA'NAT** on man and make man distant from Allah, rather it is the opposite i.e. to present Islam such that man can

not only be near to Allah but also to have frequent conversation with Him.

How do we become near to Allah? Most people will answer - through prayer. But the question arises "**Does prayer take us near to Allah or does Allah lead us to prayer?**" If we say prayer will bring us to Allah then when we pray we are not yet close to God! Then to whom are we praying?

Islam teaches us that the Holy Prophet Muhammad reached near to Allah in Mi'raaj and then Allah enjoined prayer upon him. Abraham too, spoke directly to Allah and then said "My Lord make me keep up prayer."

What then brings us near to Allah? The Qur'an answers this in chapter 9 verse 99 when it says that **spending and the prayers of the Holy Prophet bring us nearer to Allah**; just as in chapter 2 verses 128 and 129 tells us that Abraham prayed "Show us our ways of devotion." This prayer was fulfilled in that it brought Muhammad near to Allah. So too it is the prayer of the Holy Prophet Muhammad which brings us nearer to Allah.

The sunnis have taken Muhammad, placed him be

-fore them, then stand in "ta'zeem" before him believing that he is HAAZIR and NAAZIR i.e. present and visible. Ahmadis however have taken Muhammad and placed him **inside** of them through the concept of ZILL and BURROOZ i.e. shadow and reflection, in order that the blessings of Muhammad may radiate through them.

Who is better then ?
The muslim who sees Muhammad outside of himself and stands in honour and worship of that false image of Muhammad he perceives in front of him; or that muslim who sees Muhammad inside of himself and sacrifices his life and wealth for the integrity of that Muhammad whom he perceives in

-side of him and who brings him near to Allah ?

The emphasis of the Ahmadiyya Movement in the century ahead of us must be to establish Muhammad in our lives so that we too, like him, can have Allah speak with us.

This is the meaning of the "**prophethood**" of Mirza Ghulaam Ahmad i.e. that Muhammad's prophethood overshadows (ZILL) a muslim such that he becomes near to Allah Who speaks with him.

Mirza Ghulaam Ahmad has shown us the way to this aspect of Muhammad's prophethood and this aspect of Muhammad's prophethood has shown us the way to Allah.

Mirza Sahib has truly confessed:

Woh peshwaa hamaara jis say hai noor saara Naam uska hai Muhammad dilbar mera yihee hai.
 (He is our leader from whom all {spiritual} light {emanates}. His name is Muhammad - this is my beloved.)

Us yaar par fidaa hoon uska hee main huwaa hoon Woh hai main cheez kyaa hoon bas faisla yihee hai.
 (For this friend I give my very life, whatever he is I have become. He is all I am nothing. This is the ultimate decree.)



THE FIRST YEARS OF AHMADIYYAT

Formation of the Ahmadiyya Movement.

It was on the 1st December, 1888 that Allah gave the command to take bai'at and form a jama'at. The command came in the form of a revelation containing three verses of the Holy Qur'an.

Fa idhaa 'azamta fa tawak-kal 'alal-laah

"When you have determined, then trust in Allah." (3:158)

Wasna'il fulka bi a'yuninaa wa wahyinaa
 "Make an Ark under Our eyes and revelation." (11:37)

In-nal-ladheena yubaa yi 'oonaka in-namaa yubaa yi 'oonal-laah.
 "Surely those who pledge to you, indeed they

pledge to Allah." (48:10)

Previously bai'at was taken at the hands of pirs (spiritual mentors) to become their mureeds (disciples). Mirza Sahib's bai'at was not a pledge to him but to the Holy Prophet Muhammad whose *batheel* (spiritual likeness) he was. The Qur'an says "Those who take pledge to YOU i.e.

to the Prophet Muham-
mad." This is why he
took the pledge in the
beatific (jamaali) name
of the Holy Prophet i.e
AHMAD and this is why
this Organisation has
been called the Ahmad-
iyya Movement.

The pledge-taker must
do four things:

1. Recite the Kalima
2. Repent one's past
sins
3. Deter oneself from
future sins
4. Pledge to put relig-
ion above the world

For the first time
since the time of the
Holy Prophet women as
well as men could take a
pledge to help the cause
of Islam. Men took
bai'at by the placing of
hands, women took the
pledge by reciting the
words while persons
from afar took the pled-
ge through writing.

The Ahmadiyya Movement
started at Ludhiana on
March 23, 1889 i.e. 20th
Rajab, 1306. The first
person to take the pled-
ge was Maulaana Noorud-
deen.

The reason for this
was because sometime be-
fore when Maulaana Noo-
rud-deen had a discus-
sion with an Araya Sama-
aaj who had said that
God is dead and cannot
speak, prove it to me if
you know someone to whom
Allah speaks. Maulaana

Noorud-deen did not know
how to answer.

He could not produce
any arguments in order
to demonstrate that God
speaks to man. Then one
day he went to the Phar-
macy to purchase some
medicine. The medicine
was wrapped in a piece
of paper on which was
written an announcement
by Mirza Ghulam Ahmad
that God had spoken to
him. Then Maulaana Noo-
rud-deen invited that Ar-
-ya Samaaj to Qadian but
he refused. Maulaana
Noorud-Din himself went.

He asked Mirza Ghulam
Ahmad to be his Mureed.
Mirza Sahib refused say-
ing that God had not com-
-manded him to do such a
thing. Then Maulaana
requested that when God
gave that command he
wanted to be the first.

What is important and
significant about the
formation of the Ahmad-
iyya Movement is that
**the pledge of Ahmadiyyat
is no guarantee of para-
dise or perfection,** and
this is something that
the Ahmadiyya Movement
never strives to incul-
cate in the minds of its
members. It does not
mean that when one en-
ters the Ahmadiyya Move-
ment one is automatical-
ly saved from sins or is
baptized.

One of the clearest
evidences of this is
that the second person

who took bai'at at the
hands of Mirza Ghulam
Ahmad, Mir Abbas Ali,
later on became an op-
ponent of the Ahmadiyya
Movement.

There is a story that
soon after the pledge
was taken in Ludhiana,
Mirza Ghulam Ahmad visit-
-ed a home of a Muslim
gentleman accompanied by
Mir Abass Ali and others
When they sat down for
dinner, the food was not
served in the normal way
on the floor. Little
tables were provided on
which they were asked to
eat. In those days that
was an innovation. Mir
Abass Ali insisted that
it is haraam to eat on a
table. Mirza Ghulam Ah-
-mad told him that Islam
is not such a fanatic re-
ligion. He did not want
to listen and he went
without food that night.
His heart was very narr-
ow when it came to the
fine points of religion
and that narrowness of
heart later on made him
go away from the Ahmad-
iyya Movement.

In the history of the
Ahmadiyya Movement there
have been those who have
joined this Organisation
and who have done yeo-
man's work for the cause
of Islam. Then there
are those who because
the pledge does not br-
ing about a change in
their heart and mind be-
come opponents to the
truth and to the Ahmad-
iyya Movement.

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.

In the period of one hundred years, we have seen that a lot has been achieved. The most important thing we must understand about one hundred years of Ahmadiyyat is the fact that *an illiterate peasant took up the challenge to defend Islam in the world.*

Mirza Ghulam Ahmad was not a schooled person in the normal sense. He was taught at home a little of Arabic and Persian. Yet with his pen and with the help of Allah, he challenged the most proficient and potent Christian Missionaries that went to India to bring about an onslaught against Islam. He defended Islam against the Arya Samaaj, against the Hindus and even against the false concepts of Islam as was upheld by many prominent maulvis and maulanas who would challenge him in many ways. But with his simple style and humility, with his firm conviction in Allah, he was able to succeed and conquer.

In one hundred years of Ahmadiyyat Mirza Ghulam Ahmad and the Ahmad

-iyya Movement were the first to present Islam via the use of the English language. In 1902 Mirza Ghulam Ahmad set up an organisation known as the *Anjuman Isha'ati-Islam* from which we take our name. This Organisation was the first to be set up for the propagation of Islam in the English language. A Magazine called the "Review of Religions" was started which sent translations of his lectures his writings and his books to the far corners of the world. He wrote to Queen Victoria of England and there are some who are convinced that she herself saw the beauty of Islam and may have even accepted it.

There was a very prominent person, a journalist in the America, Alexander Russel Webb who came to Qadian to meet Mirza Ghulam Ahmad. He had accepted Islam. He returned to Australia and America and wrote a lot on Islam.

Mirza Ghulam Ahmad had given instructions that Maulana Muhammad Ali should translate the

Holy Qur'an in the English language. He decided that Islam should be promoted among people of non-Indian descent particularly those in the West. His entire attention was to see that Islam would rise from the West, for this was the prophecy of the Prophet Muhammad.

The Lahore Section of the Ahmadiyya Movement has done a tremendous amount of work in bringing about education in Islam.

The Ahmadiyya Movement of the Rabwah Section, formerly the Qadian Section have done a tremendous amount of work but in a different field. They have built Mosques, Hospitals and Schools. But when it comes to presenting the views of Islam from an Ahmadiyya point of view to offset the challenge of the Christian and Hindus, the Lahore Section up to this day is unbeaten. The works of Maulana Muhammad Ali alone can surpass all that the Rabwah Jamaat has done in all its years of existence.

Name:

Address: