



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
In the Name of Allah, the Beneficent, the Merciful



# THE CALL

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Human beings are created weak says the Qur'an (4:28). Because of this man strives to acquire power to overcome his weaknesses. This power is often sought in the force of numbers, of wealth, of knowledge, of military strength, of politics and even of age. Among many religious communities there is the acceptance of the doctrine of primogeniture i.e. the belief that when the father dies, the eldest son inherits everything, not only wealth but the father's authority and power as well.

The institution of primogeniture i.e. the right of the eldest brother to possess the property and authority of the deceased father existed among the Hebrews. It was later copied by the Israelites and continued to be upheld by the Jews. Christians borrowed this custom from the Jews and introduced it to Europe; the Normans taking it to England. Later on it even existed in America where it was later abolished.

Islam abolished this custom as is clearly seen in the lives of the Prophets of Allah. The Holy Qur'an (33:40) specifically mentions "MUHAMMAD IS NOT THE FATHER OF ANY OF YOUR ADULT MALES"- meaning, it matters not

## WHEN THE ELDEST BROTHER IS BY-PASSED

whether Muhammad has any male offspring surviving him; for he is the *Rasool ul-laah* - the Messenger of Allah and by virtue of this fact **spiritual progeny** is assured. The Holy Prophet has also said "WE (PROPHETS) ARE NOT INHERITED, WHATEVER WE LEAVE IS A CHARITY" thus emphasizing that his inheritance is of a spiritual nature.

This spiritual inheritance or *Imaat* was promise to *Abraham (2:124)* but it excludes offspring who are *zaalim* (wrongdoers). It is important to note that the Holy Qur'an nowhere uses the word *Imaam* to mean one who leads prayer. *Imaam* rather is a leader in righteousness. Although the Qur'an refers to wicked *Imaams (28:41)* and indicates that "THOSE WHOSE GOOD DEEDS ARE LIGHT" are *zaalims* to Allah's messages (7:9).

The pursuit of the right of the eldest brother has been responsible for many a dispute within families and

nations. The Jews and the Christians believe that the first murder was committed because the offering of Cain, the eldest brother was by-passed.

It can be a traumatic experience for him when the eldest brother is by-passed. The Bible records *Esau* crying "WITH A GREAT AND EXCEEDING BITTER CRY" leading to *Esau* hating *Jacob* because he took away his birthright.

In Islam, however, the eldest brother would have to swallow his pride for the Prophet Muhammad has said "HEAR AND OBEY, THOUGH A NEGRO, WHOSE HEAD IS LIKE A RAISIN, IS APPOINTED TO RULE OVER YOU" (*Bukhaari 10:54*).

The Qur'an further illustrates that *Joseph*, a younger (if not youngest) brother was preferred by Allah over his elder brothers (12:91).

The false belief that the mere status of being the eldest give one an inalienable right to power over others exists even among a section of Ahmadis. The institution of *Khilaafat* (successorship) was redesigned to support the leadership of the eldest son (by his 2nd wife) of the Founder of the Ahmadiyya Movement in Islam.

But *Mirza Ghulaam Ahmad* himself excluded his offspring from his Will (*al-Wasiy-yat*) and instead appointed the *Anjuman* as his *Khaleefa* (Successor). After his death the *Anjuman* unanimously affirmed this exclusion of his eldest son by appointing instead *Hazrat Maulaana Noor ud-Deen* as Successor to the Promised Messiah. □

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WE BELIEVE: "MUHAMMAD IS THE MESSENGER OF ALLAH AND THE FINALITY OF PROPHETS."

مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

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The word Music is an English form of the Arabic word *Museeqa*. *Museeqa* (Music) is derived from *Wasaqa* meaning "**he gathered together**". Music is therefore, sounds gathered together in a harmonious relationship. Music is Nature's opposite to noise which is discordant, inharmonious sound. Music can help us to relax, for it uplifts without instructing and appeals to man's love for the beautiful. *Maulaana Dr. Fazlur Rahman Ansaari* in his book "*The Qur'anic Foundations and Structure of Muslim Society*" (Vol. 2 pages 49 ff.) has shown that Allah is Beautiful. He has created 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." (*The Qur'an 7:32*)

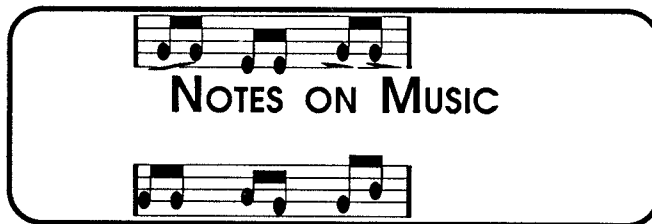
"VERILY ALLAH HAS MADE OBLIGATORY THE EMPLOYMENT OF BEAUTY IN RESPECT OF EVERYTHING." (*Sahih Muslim*)

Everything is presumed to be lawful unless it is definitely prohibited by law. This dictum is based upon the Qur'anic verse 2:29:

"HE IT IS WHO CREATED FOR YOU ALL THAT IS IN THE EARTH."

Music is, therefore, not prohibited by the Holy Qur'an. But, as with every permissible thing, it must also be *tay-yib* i.e. suitable, agreeable, appropriate etc. and not used in 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 Muhammad 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, *Museeqa* 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 (OR 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."

Arabs, at first, had no concern with music. Instead they had the custom of reciting poetry. There was the 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 (*Muqad-dimah of Ibn Khaldun*).

Allah taught man expression (*the Qur'an 55:4*) and all forms of expression 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* - A combination of 1 and 2 above, 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 49:2,3, where it is clear that Allah loves

soft sounds and dislikes harsh and excessively loud sounds or sounds incited by evil.

*Imaam Raaghib* (died 1108 C.E.) has defined *Saut* as 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.

Human sound is also of two types:  
(i) Produced by movement of the hands e.g. from string instruments.  
(ii) Produced by the mouth - e.g. from the flute etc.

Mouth sounds are again of two types:

- (a) Articulate - i.e. speech
- (b) Inarticulate - i.e. produced by the reed, flute etc.

Articulate (speech) is again of two kinds:

1. Single sounds - e.g. la, la, la, ha, ha, ha etc.
2. Compound sounds - e.g. words and sentences (*al-Mufradaat of Imaam Raaghib*)

Sound has an electrifying effect on the body and senses as one can observe in the response of a mother to a crying child, or an individual's reaction to the sound of an accident or blast.

*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 expressions used. He further describes the science of music as sounds and voices whose parts are integrated relationships. Tunes, he says, are aided by instruments or light tapping (striking) or blowing.

**MUSIC IS DESIGNED TO BE  
APPRECIATED BY THE EAR  
NOT BY THE BODY.**

*Ibn Khaldun* also 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 passions and desires that is forbidden.

*Imaam Ghazaali* (see *al-Ahmadiyya* Vol. 2 Nos. 6-7 June, 1980) lists songs that are permissible as:

Songs on the occasion of War to excite heroism and valour (cf., the 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 Holy Prophet, the Qur'an, and Islam.

Songs reminding us about the Hereafter.

Love songs when the object of love is lawful e.g. songs for increasing the love between a legally married couple

Songs on joyous occasions such as marriages, birthdays, *Id* and national festivals.

Songs on the occasion of the arrival of a guest, a prominent person or relative, and at an 'aqeeqah ceremony.

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

## Divine Service Through Song

It is evident how powerful is the medium of the song in influencing human thinking and behaviour. Political commentary, vulgar songs or even songs that have no serious lyrical content but are merely words (jingles) to be repeated, are constantly sung and picked up, especially by small children. Advertisers, too, use the powerful medium of the refrain to suggest to people to remember their product. Children are best taught language, pronunciation and moral lessons through nursery rhymes.

Songs and singing have had such and important place in the development of human civilization that they have even become an integral element of ritual worship. It is for this reason, a fear that singing will replace *Salaah* or *Namaaz* (the Islamic form of worship) that Muslims have consistently opposed and discouraged the public singing of songs.

In Islam, however, worship is viewed through three categories:

First is 'Ibaadah which is service to Allah through our every thought and action - everything that we do is *'Ibaadah*.

Second is Salaah which is ritual worship in a set form.

Third is Du'aa which is a plea and prayer to Allah through words and action.

It is clear then, that since *Salaah* is a set and fixed form of worship while *'Ibaadah* and *Du'aa* are not, songs and singing are not permitted to form part of the Islamic ritual worship viz. *Salaah*, but can certainly be a form of *'Ibaadah* or *Du'aa*.

Many people are not aware that music in its present form was invented and developed by Muslims. The very word music is Arabic and comes from the root word *wasaaq* i.e.

to bring different things into a harmonious relationship with each other or to put things into a proper measure.

It is one of the features of the Ahmadiyya Movement to propagate Islam through every lawful medium at its disposal. *Songs of Islam* and singing is one such medium and indeed it was the Holy Founder of the Ahmadiyya Movement in Islam, *Hazrat Mirza Ghulaam Ahmad* who wrote:

چھوڑ دو وہ راگ جس کو آسماں گاتا نہیں  
اب تو ہیں اے دل کے اندھروں کے گن گائیکے دن

*Chhor do woh raag jisko aasamaan gaata naheen*

*Ab to hain ai dil kay andho deen kay gun gaanay kay din.*

"GIVE UP THAT SONG WHICH IS NOT A SONG CELESTIAL. O BLIND OF HEART!

NOW ARE THE DAYS FOR SINGING THE SONGS OF THE GLORY OF ISLAM."

One of the best ways of presenting the message of Islam through song is to use as the theme the teachings of the Holy Qur'an. This is one of the unique features of the *'Songs of Islam'* prepared by the Late *Maulaana S.M. Tufail*.

On pages 28 and 29 of this book, for example there is a translation in song of chapter 2 verse 83 of the Holy Qur'an:

"YOU SHALL SERVE NONE BUT ALLAH. AND DO GOOD TO YOUR PARENTS AND TO THE NEAR OF KIN AND TO ORPHANS AND THE NEEDY, AND SPEAK GOOD WORDS TO (ALL) MEN AND KEEP UP PRAYER AND PAY THE POOR RATE."

In this verse which was originally addressed to the Children of Israel, it is to be observed first of all that Allah has addressed an entire nation as children. This is to remind us that we must always regard ourselves as children and hence ever in need of reminders

and exhortations of our duties and responsibilities.

In this verse five commandments are given. Should one compare these five commandments with the ten we are told were given to the children of *Israel* through *Moses*, one would see the greater wisdom of the Qur'anic teaching.

The first commandment is to serve none but Allah. While this is obvious one often breaks this commandment when one trusts in oneself, in others or in other things to the exclusion of Allah. For example, if when one is ill one puts all faith and trust in a doctor or in medicines alone, then one is by-passing Allah.

The second commandment is to do good to parents, relatives, orphans and the needy. Doing good is often urged, but little explained, by many people. The Qur'an uses one word here which sums up what is goodness. The word used is *Ihsaan* which means to do more than what is required to

be done. So often good is considered as doing favour for favour - only doing to others what you would want them to do for you. In most religions this is the Golden Rule and is the highest form of goodness. In Islam this

portant for us to realize and understand that these two pillars of Islam depend largely on women. It is for them as *Imaams* of their homes to encourage their family in prayer; if not five times a day, at least once per day. As they look after the physical nourishment of their family i.e. their husbands and children, so too they should also look after their family's spiritual nourishment and welfare.

**SINGING AS AN ART FORM IS A MODE OF HUMAN EXPRESSION. THE HOLY QUR'AN TEACHES: THE BENEFICENT, TAUGHT THE QUR'AN. HE CREATED MAN, TAUGHT HIM EXPRESSION (55:1-3)**

is the least form of goodness for Islam urges one to do not merely good but extra good even until it becomes part of our nature, personality and character.

The third commandment is to speak good words to people. This is a very important commandment for as human beings we are always required to speak good to each other. A companion of the Holy Prophet Muhammad once said that it is better to be silent then to speak ill of people.

The fourth and fifth commandments are well known as two of the pillars of Islam namely, keeping up prayer and paying zakaat. It is im-

It is said that men work for money to spend it on their women. Since women are one of the most important reasons why men spend money, it is for them to remind the men that their needs and wants are just as important as the needs and wants of their religion.

Let us face the facts, *Islam is the poorest religion in terms of money and richest in terms of knowledge and guidance. This is because its knowledge comes from Allah who is Generous while its money comes from man who is miserly.*



## TA'ZEEM AND QIYAAM

The Holy Prophet Muhammad (the peace and blessings of Allah be upon him) gave mankind a final code of life from God. He came to establish the true conception of *Tauheed* i.e. God is the Supreme Reality, He is Ever-Living and Ever-Present and it is He who controls the destinies of man. The Prophet Muhammad was His servant and Messenger. In fact all Messengers were God's servants. But as time went on their followers ascribed to them supernatural powers and gave them status far beyond what they claimed for themselves. The Holy Prophet Muhammad has not escaped this fate at the hands of his followers. Things which he forbade in his life time are done in his name today.

The Prophet came to teach that people should call on God for help.

Muslims have started calling on Muhammad for help. The Prophet told his followers not to introduce any new practice in Islam. Muslims have started a number of innovations which find no support in the Qur'an.

The introduction of *Ta'zeem* (lit. respect) and *Qiyaam* (lit. standing up) fall under the same category. During the course of celebrating the Prophet's Birthday or any other occasion connected with the *Maulood* people at one point stand up to show respect to the Prophet's spirit which is supposed to visit such occasions. This *Qiyaam* is considered a must (*Fard*?) and anyone who does not stand up is accused of not showing respect (*Ta'zeem*) to the Holy Prophet.

This practice has no authority in the Qur'an, or Hadith, or the sayings of the companions of the Prophet, or even the sayings of the companions of the companions. None of the *Sunni Imaams* of *Fiqh* (Jurisprudence) have recommended it. This practice was started by *Sultaan Malik Shah Saljuqi* in *Baghdad* about six hundred years after the demise of the Prophet. When he was alive the Prophet forbade his followers to stand up to show respect to him. (In our worship (*Namaaz*) we send blessings (*Darood*) on him in a sitting posture).

It is time that Muslims stopped indulging in this *bid'at* (innovation). It is only in this way that they would come nearer to the teachings of the Qur'an and the *Sunnah* (practice) of the Holy Prophet.



# The Democratic System of **APARTHEID**

The word **Apartheid** is not just another name for Racism. We are accustomed to hear the term Racism or Racial Prejudice i.e. one race does not like another race. This is not what **Apartheid** is. The word **Apartheid** itself comes from two Dutch words which mean Apert-ness or Separate-ness.

**Apartheid** is a philosophy of separating communities and societies based not upon religion, but based upon the colour of their skin. It is a vicious system of denying human beings their basic human rights. The peculiarity about **Apartheid** is that it is a Democratic system. It is a Parliamentary system for denying people their rights. Democracy is used and the effect of the law is used to deny the basic rights to human beings.

Many people feel that **Apartheid** applies to the relationship between the white rule in South Africa and the African population. This is not entirely so. **Apartheid** applies to every segment of the racial structure of South Africa. It includes the Africans as well as the Asians. In fact **Apartheid** started in South Africa with the attitude of particularly the Dutch rulers **against the Indian community**, and it was only later on and now that the Negroes have been especially singled out for racial persecution.

In the system of **Apartheid** there are certain laws which have been passed to deny people their rights - in employment, in education, in the basic human needs such as housing, in their trade, in almost every aspect of life. This system of laws is designed to deny the non-Whites their basic rights and to deprive them of freedom of movement and expression.

**Apartheid** is such a very important topic that the entire community

must sit down to understand what **Apartheid** is really about and what to do about it. It is not another form of racism. It is the abuse of the democratic system to deny people Africans, Asians and Coloureds their basic human rights and to maintain what is called white supremacy in South Africa.

The answer to **Apartheid** is Islam. Islam is anti-**Apartheid**. It teaches that there is no compulsion in religion. It does not teach render unto Caesar what is Caesar and unto God what is God. Islam points out to us freedom of religion. It tells us:

"O PEOPLE OF THE BOOK (YOU CAN KEEP YOUR RELIGION BUT) LET US COME TO ONE UNDERSTANDING THAT THERE IS ONE GOD WHOM WE SHALL ALL WORSHIP (EVEN THOUGH IN OUR SEPARATE WAYS)." (3:63)

The Ahmadiyya Movement in Islam has always promoted this idea that the Oneness of God, more than the fatherhood of God can bring about unity among humanity because if people have One God in their heart, they will understand and respect each other as brothers and sisters. The Qur'an quite clearly states that those who are Jews and Christians will be rewarded for their actions (2:62). Islam does

not discriminate. Islam even encourages eating, drinking and marriage between people of different religions. (The Qur'an 5:5)

The Holy Qur'an points out to us that change of attitude is the method to change people (13:11). One can easily invade South Africa, overthrow the Government and think that one has conquered **Apartheid**. But unless one changes the attitude of people one cannot remove prejudice, it will just come back in another form.

The idea of violence for change is not going to guarantee a removal from **Apartheid** either from South Africa or from the entire world. It has to be done by change of attitude. The Holy Prophet Muhammad removed **Apartheid** from the people of Arabia during a period of twenty-three years. The challenge of the Muslim world today, is to bring about a similar change. The Prophet Muhammad did it and therefore it can be done within that space of time as long as the principles of Islam are implemented but it requires a Missionary Movement to institute the concept and ideas of the principles of Islam in removing **Apartheid** from the world. The Ahmadiyya Movement in Islam is such a Muslim missionary Movement dedicated to **changing the world through non-violent means.** □

"YOU WILL CERTAINLY FIND THE CLOSEST IN LOVE TO  
THOSE WHO BELIEVE TO BE THOSE WHO SAY:

'WE ARE CHRISTIANS.'

THAT IS BECAUSE THERE ARE PRIESTS AND MONKS AMONG  
THEM AND BECAUSE THEY ARE NOT ARROGANT."

THE HOLY QUR'AN 5:82

# NEW! TRANSLATION OF THE HOLY QUR'ÂN

EXPLAINED BY  
AL-HĀFĪZ, AL-HĀJJ, AL-HĀKĪM

ALLĀMAH NOORUDDĪN

UNIQUE COMBINATION OF LITERAL & EXPLANATORY TRANSLATION !

'LITERAL' translation can be read  
SEPARATELY or TOGETHER  
with the 'EXPLANATORY' translation

- \* NO HIND RANCE IN THE READING FLOW
- \* NO DISTRACTION TO THE FOOTNOTES

## GLOSSARY

IMPORTANT QUR'ĀNIC  
WORDS AS EXPLAINED  
BY CLASSICAL ARABIC  
LEXICONS (IN ENGLISH)

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*LEATHER FLEX BINDING,  
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VERY FAITHFUL TO  
THE ARABIC TEXT  
YET  
SIMPLE & EASY  
TO UNDERSTAND

**READ it TO BELIEVE it !**

An invitation to all Muslims.

# Join the *Ahmadiyya Anjuman* for the *Regeneration of Islam.*

Growth and decay of individuals and nations is an inexorable law of God to which the Muslim nation is no exception. But out of His infinite mercy, **Allah reposed in Islam the regenerative forces to raise the nation from the lowest bottom of degeneration.**

The glorious line of *Mujad-did* (Divine Reformers) serves as the vehicle of the regenerative power of Islam after the Holy Prophet Muhammad. These Divinely inspired personages are the living proofs of the claim that Islam is the only religion which is Divine and at the same time perfect.

*Hazrat Mirza Ghulaam Ahmad* the Promised deputy of the Holy Prophet Muhammad, is not only the invincible proof of the truth that **Islam is the living religion for humanity** but through him comes an immeasurable volume of regenerative power which is capable of healing the ills of the entire Muslim nation and establishing peace and order in every nook and corner of the earth.

The impact of this tiny body of Muslims who have accepted *Mirza Ghulaam Ahmad* (popularly known as *Ahmadis*) over the vast populace of world Muslims is simply astonishing. This tiny body of the reformed Muslim is a positive force against all Imperialism, Communism, pessimism, atheism and fanaticism - to be brief, this is the body which stands for a new world order based on religious values of life.

It was the sacred duty of the Jewish and Christian '*Ulamaa* (learned persons) to guide their masses to the Holy Prophet Muhammad, the Promised One of all the previous Prophets and the Mercy for all the nations. But in spite of their knowledge about the Holy Prophet Muhammad, they acted corruptly and misguided their people. As a result their

masses could not accept the Last Prophet of God and they wander up to this day.

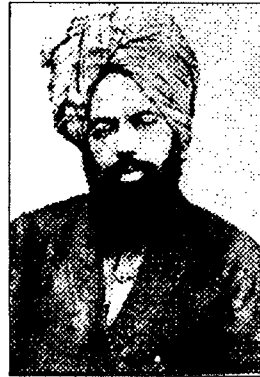
The role that the Jewish and Christian '*Ulamaa* (learned persons) played in relation to dealings with the Holy Prophet is a historical event of far reaching consequences, and the same ought to have been a warning for the Muslim masses and the '*Ulamaa* (learned persons) in relation to their duty towards the *Mujad-dids*, the promised Deputies of the Holy Prophet. But it is a matter of great regret that the Muslim '*Ulamaa* (learned persons) plays the same role of the Jewish '*Ulamaa* (learned persons) in Muslim history and organized themselves against the promised Deputies (*Mujad-dids*) of the Holy Prophet and persecuted them in every age.

The Muslim '*Ulamaa* (learned persons) should stop their hostile attitude towards *Mirza Ghulaam Ahmad* and guide the masses to rally around his Divinely-ordained Mission of **Ahmadiyya Anjuman**. To reject the *Mujad-did* of the age is to reject the Truth, and according to the Holy Prophet Muhammad "THOSE WHO DO NOT RECOGNISE THE *IMAAM* (*MUJAD-DID*) OF THE AGE SHALL DIE THE DEATH OF A *JAHILIY-YA* (IGNORANT)."

The *Mujad-did* has come already in fulfilment of the Holy Prophet Muhammad's outstanding prophecy at the head of this Islamic century. He was none other than *Hazrat Mirza Ghulaam Ahmad*. He came and has given regenerative power to Islam at a

time when the Muslim world lay bleeding under the awful wounds of superstition, ignorance and ir-religion, when there was no pride left in Muslims and when Islam was regarded by all the world as an immoral and God-less cult.

*Hazrat Mirza* rose as a lone champion of Islam by ably proving the Divine Truth of the religion, by giving true interpretation to the Holy Qur'an, re-capturing its pristine purity which had been lost and which now has been found to offer the only true and beautiful conception of God and which offers the only guidance to humanity to the life of God.



Mirza Ghulaam Ahmad Mujad-did of the 14th century of the Muslim Era, the Promised Messiah and Mahdi

*Mirza Ghulaam Ahmad* presented to the world a mighty image of the Holy Prophet Muhammad and stoutly defended him from the vile charges of sinner profligate and war-monger, levelled by the enemies of Islam. *Hazrat Mirza* gave hope to the Muslims and replaced lost vitality within them when he announced the triumphant approach of the victory of Islam over all the religions of the world and the eminence to which Muslims shall attain in taking Islam to the four corners of the world.

From the files of  
Maulaana S.M. Tufail

*The Survival of Islam requires a redemption. What is it? That we die in its path!*

*Walk proudly! The time has almost reached when Muhammad's friends are firmly established upon a lofty minaret.*

*I am he who has been sent in time for the reformation of man*

*Mirza Ghulaam Ahmad*



We accept **Hadrat Mirza Ghulaam Ahmad** of Qadian, the Founder of the Ahmadiyya Movement in Islam as the **Mujad-did** of the 14th century A.H. and we affirm that **HE NEVER CLAIMED TO BE A PROPHET**

## RELIGIOUS HEAD TO REVISIT TORONTO

Maulaana M.K. Hydal, Religious Head and Missionary of the Ahmadiyya Anjuman Isha'at-i-Islam Inc., Trinidad & Tobago will be revisiting Toronto during the month of October. Maulaana Hydal has been invited by the Ahmadiyya Anjuman Isha'at-i-Islam, Ontario to conduct a series of courses in Islamic Studies, Comparative Religion and other topics.

During the month of July, the Religious head visited New York where he performed a Muslim Marriage Ceremony. He also visited San Francisco where he met with members of the Ahmadiyya Anjuman there. In San Francisco he was presented with the new translation of the Holy Qur'an by *Maulaana Noor ud-Deen* rendered into english by *Mrs Amatul Rahmaan Omar*. This is the first complete translation of the Qur'an by a woman. Copies of this translation will be available for sale in Trinidad, shortly.

He was also invited to Canada to deliver a lecture on "The Role of Islam in Today's Society." The impact this lecture created has motivated the Ontario Ahmadiyya Anjuman to invite the Religious Head & Missionary to return to impart knowledge to a newly restructured Anjuman

## Ahmadiyya House News



*Grand Family Day*  
*Annual Family Day*  
on Thursday 24th September, 1992  
(Republic Day Holiday)  
from 9.00 am to 5.00 pm  
at AHMADIYYA HOUSE  
*Ladies Windball Cricket*  
*Games Indoor Games*  
*Special Feature: Cultural Programme*  
Bring along Your Own Picnic  
Lunches  
Cold Drinks and Snacks for  
Children will be provided courtesy  
Ahmadiyya Women's Movement

Second Annual  
*Grand Bazaar & Bar-B-Q*  
Sunday 29th November,  
1992  
at Ahmadiyya House

## Special Lecture:

Friday 25th September, 1992  
7.45 PM AT AHMADIYYA  
HOUSE

THE GAYATRI MANTRA  
- ITS TRUE INTERPRE-  
TATION

COME AND HEAR  
HINDUISM'S MOST  
IMPORTANT MANTRA  
EXPLAINED !

## MONTHLY Lectures

*Every Second Friday-*  
7.45 pm

*Lectures on MEDICAL PROBLEMS and other Social Affairs.*

*Organised by Dr. Hamza Rafeeq,  
Vice President of the Ahmadiyya Anjuman*

*Every Fourth Friday*  
7.45 pm

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For Information and Literature, write to:

25700 Hayward Blvd. # 108  
Hayward CA 94542  
U.S.A

73 Widdicombe Hill Blvd Apt 1212  
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