



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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## “IF WE ARE NOT SERVANTS OF ISLAM, ALL OUR EFFORTS ARE NULL, VOID AND REJECTED”

**“The Holy Prophet Muhammad (peace be on him) is the Last of the Prophets and the Holy Quran the Last of the Divine-Books.**

**Use of the words Prophet and Apostle, in my own case is only Metaphorical — it should be considered deleted in favour of Muhaddathiyat and should not be employed in ordinary conversation.**

(By The Promised Messiah)

(We reproduce below a free translation of a letter written by the Founder of the Ahmadiyya Movement to the editor of a journal Al-hakm. In this the Founder has repeated thrice that the express aim of his advent is nothing else besides the service of Islam and that he believes in the finality of Prophethood with the advent of Muhammad (peace be on him), and the finality of Prophetic-revelation with the Divine-Word, the Holy Quran.

As regards the use of the words Prophet or Apostle for himself, the Founder is no less clear or ambiguous when he asserts that these

words have not been used in their real or technical sense but in their metaphorical or literal meanings. He goes so far in the truth of his ascertains as to write that these words should be considered deleted in favour of the word Muhaddathiyat and that they should not be employed in ordinary conversation as it results in creation of a great mischief. This should be an eye-opener, and suffice to rest all doubts and adverse criticism against the Founder, raised especially on a misunderstanding on this point. — The Editor.

“Dear Sir, peace be upon you. Your letter was duly received. As a matter of fact the undersigned has been recipient of Divine-revelation for over the past twenty years, and many a time, the words Apostle (mursal) or Prophet (nabi) have occurred in them. As for instance in the following: —

“He who has sent His apostle with guidance and truth,” or as “Allah’s champion in the colours of the Prophets,” or again as “a prophet was sent into the world but the world accepted him not. God will however, accept him.”

Metaphorical use of words Apostle and Prophet.

“There are many other revelations like these in which the words Apostle or Prophet occur. But the person is in error who considers that by the use of such words is meant real Prophethood or actual Apostleship, by means of which the person addressed to actually becomes a law-giving (sharee) prophet.

“On the contrary by the use of the word Apostle (mursal) is meant only a person sent by God and by the word Prophet is only meant one spoken to by God or one making prophecies through Divine-knowledge or one who reveals the hidden religious secrets.

“Still as in the use of such words, which although employed only in a metaphorical sense, there occurs a great tribulation in Islam with dire consequences, therefore such words should not be employed in the ordinary conversation and daily discourse of our Community.

“On the other hand let it be believed with a true heart that Prophethood has indeed ended with the advent of the Holy Prophet in

We believe in the finality of Prophethood in Muhammad.

مَحَمَّدٌ رَّسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

accordance with God's saying. "But he is the Apostle of Allah and the last of the Prophets."

"To deny this verse or to belittle it, in reality means to be cut off from the ranks of the faith. Let it be remembered that as the person who goes beyond the limits of denial is in a perilous state, similarly is the case of one who like the Shias, trespasses the bounds of acceptance as well.

"Let it be remembered that **God has made an end of all kinds of Prophethoods and Apostleships with the person of the Holy Prophet and of Divine-laws with the Holy Book, the Quran.**

"We have been raised and sent into the world merely as servants of the faith of Islam and not to coin a new faith instead. So always be on the guard against the devil's insinuation. Always a true love for the faith of Islam should be cherished. And never should the great glory of the Holy Prophet be forgotten. Truly remember, we are only servants of the faith of Islam, this being the express reason of our advent. The words Prophet or Apostle for us are used by way of metaphor (Majaz) only.

"In the Arabic lexicon Apostleship means sending while Prophethood means to divulge the knowledge of the occurrence of future events or the secrets through Divine-knowledge. Hence to restrict the meaning to this extent only and to believe, in heart accordingly, may not be blameworthy. But as in the technical sense of Islam, the words Prophet or Apostle imply persons who bring Shari'at or those who annul some of the ordinances given in previous Shari'at or those who do not reckon themselves to be the followers (ummah) of the previous prophet, but on the contrary they claim to have a direct divine connection without being benefited by the following of a previous Prophet; one should therefore always be on the guard lest such a meaning may not be taken here. Because no other book besides the Holy Quran is our book and we affirm our full faith that our Holy Prophet is the last of the

**Prophets. So let not the fundamentals of faith be treated as a plaything of children.**

"Let it be remembered that we have no claim whatsoever in contrast to the Holy Prophet. Any person who therefore attributes anything contrary to this against us fabricates a lie.

"Indeed the truth is, that we are recipients of Divine-blessings through the intercession of our Holy Prophet and only through the Holy Quran are disclosed to us the secrets of lore.

"Let therefore no one believe in his heart anything against our above

## ISLAM—THE ONLY WAY TO WORLD HAPPINESS

In spite of the fact that we pride ourselves in belonging to an age of inquiry and probe, in spite of the fact that we have made great progress in the art of scholarly research, the Western world has not, as yet, become conscious of the potentialities of Islam as a moral force capable of solving problems of our present-day world.

It is very sad to see how the Western intelligentsia still harbours the old prejudices against Islam, the prejudices which came into existence at the fall of Jerusalem in 637 C.E.

In the words of George Bernard Shaw: "The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both this man Muhammad and his religion."

When you think about it, our sense of proprietorship over our respective religions seems to be largely responsible for our antipathy to a comparative study of religions.

Instead of belonging to a religion, we have come to believe that our religion is the religion because it is ours.

Islam's liberalism and broad tolerance has made it possible for at least one third of the world population to put a stop to this scoring

instructions otherwise he himself is answerable before God.

"If we are not servants of Islam, then all our endeavours are null, void and rejected.

"Note: — Another version of the above revelation is: — "A warner was sent into the world etc". and this very version has been published in 'Baraheen-i-Ahmadiyah'."

"The reason to avoid publication of the first version of Nabi is therefore this very one, i.e., to remain safe from the Tribulation."

(Al-hakm Aug. 17, 1899).

game between religions in which vilification based on half-truths is not considered as foul play.

### All Religions God-Inspired

Islam rightfully deserves credit for the originality of the idea that all religions previous to Islam were God-inspired and that all the prophets before the Prophet Muhammad are equal in the eyes of God. Duncan Greenlees calls this view "a glorious heritage on which could be built a perfect world religion".

After laying the foundations of a universal religious forum, Islam has tried to breathe a spirit of human dignity by abolishing race and colour consciousness — thereby fostering an unprecedented brotherhood of man.

H.G. Wells tells us that this concept of Islam "created a society more free from widespread cruelty and social oppression than any society had ever been before".

Islam is not a religion in the traditional sense of the world. It is a complete code of conduct. It is a religion offering guidance to lead man to the highest pinnacles of spiritual bliss, while its Articles of Faith are based on down-to-earth matters of fact. Its fundamental dogma, based on pure monotheism and on the divine origin of all the

prophets, is rationalistic, realistic and workable. It is free from all theological complexities. It is so understandable even by a layman.

An Indian poetess of repute, Saronjini Naidu, calls the ideals of Islam as "dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world". And the English statesman Edmund Burke, in his Impeachment of Warren Hastings, calls the Islamic Law "a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world".

Some biased writers have tried to paint the picture of the early Muslims as warriors advancing with a sword in one hand and the Qur'an in the other. But it is gratifying to know that through the spread of knowledge many eminent historians and writers, such as Lawrence E. Brows, James A. Michener, De Lacy O'Leary, J. M. Robertson, Professor A.S. Tritton and numerous other historians have proved this absurd myth false.

### Realistic Approach to War

Human civilization, since the time of known history, has had to face wars as an evil necessity. Islam's approach to this problem, like its approach to every other human problem, is a realistic one. At a time when the world had no notion of the ethics of war, when loot and plunder and wanton bloodshed was the order of the day, the Muslim soliders were given the following injunctions by Abu Bakr, the first Caliph of Islam:

"Be just, die rather than yield;  
Be merciful, slay neither old men, children nor women;  
Destroy neither fruit trees, grain nor cattle;  
Keep your word even to your enemy."

Even today, 1400 years after the advent of Islam, if the warrriors in Vietnam had acted on these injunctions, we would have been proud to call ourselves a civilized society.

Matters relating to the status of women and the practice of polygamy have been very grossly misunderstood by the Western critics. It is not generally appreciated that the pattern in which the existence of women has fallen in some of the Asiatic countries is not always the Islamic pattern. **The Islamic conception of marriage does not approve of arranged marriages.** The seeing of each other by the bride and bridegroom was greatly encouraged by the Prophet. Mutual consent is one of the conditions of the marriage contract. Divorce, according to Islamic law, is greatly discouraged, and is allowed only in unavoidable circumstances. The whole process of divorce has been subjected to very elaborate legal conditions — something quite different from and contrary to the general impression of a child's play of repeating three times: "I divorce you."

Polygamy is not a rule in Islam. It is an exception and, like every exception, it is permissible only in exceptional circumstances. The institution of marital relationship in Islam has been raised to a much sublimer plain than is understood in the West. *In no period of human civilization, including the period of the suffragette movement in England, has a woman's right been more recognized, her identity more exalted and her status more elevated than under the mantle of Islamic Law.* Fourteen centuries ago, Islam gave those property rights to women which were only given to them in England in the beginning of this century.

### Islam — Not Antiquated

It would be the greatest mistake of our life if, as a result of such misunderstandings, we bracketed Islam with other religions and thus dismissed it as an antiquated religion — inadequate for our needs today.

George Bernard Shaw believed that Islam "is the only religion which appears to possess that assimilating capacity to change phases of existence, which can make itself appeal to every age.

Not even Muslims have ever paid such a high tribute to the man Muhammad as Shaw when he said "I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness."

Our message to the world is to study Islam. This message is meant for everyone, including the statesmen, the politicians, the economists, the scholars, and for all those whom God has favoured with the opportunities to serve mankind in one form or the other.

Let it be emphasised that Islam is not a religion in the traditional sense. It is a code of life on which could be based a brand new civilization.

If Napoleon Bonaparte, the greatest soldier-statesman of his time, could seek guidance from the Qur'an, surely the statesmen of today can do the same. His following words could easily apply to the United Nations Organization of our time. He said: "I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness."

## Accepts Islam

Miss Norma Yvonne Alexander, 33, of the Island of St. Vincent accepted Islam at the hand of Maulana S.M. Tufail on Thursday October 11, 1979. She was subsequently married to Mr. Hosein Ali of Monroe Road, Cunupia at the Mosque, Fireburn.

Maulana Tufail also performed the marriage ceremony of Miss Zamina Baksh, daughter of Mr. & Mrs. Saikool Baksh of Fireburn and Mr. Haroun Ali, Son of Mr. Umaid Ali of Wareville, Cunupia, on Sunday 14th October, 1979. The Religious Head of the Ahmadiyya Anjuman also addressed the gathering at this function.

# Islam And The Cult Of Non-violence

By A. Baset

## Total Abstinence from taking life impracticable and unrealistic

The idea of practising total abstinence from killing life sounds very pleasing to the ear of many, as the conception of killing life might be pricking their conscience. To them, for example, the world of fauna, a cow or a goat is animated by the same spirit as we, and as such any attempt to take the life of any of these for the gratification of our desire is tantamount to killing a life and is, therefore, abominable on charitable grounds.

As a matter of fact, total abstinence from taking life is impracticable and unrealistic. Religious scriptures bear testimony to the fact that man is created out of dust. But this is not to be understood in its crude sense. In our day-to-day life we know that a human child sees the light of this world through his parents: In other words, it merely amounts, to saying that his parents get nourishment and vitality from plants which suck the juice of soil, and through them it is that he comes into being. But the flora breathes the same spirit as the fauna, and no human being ever lived without "killing" plants. So the idea of total abstinence from killing life is just not possible.

The famous psychologist Freud maintains that man has the instinct or inborn tendency to destroy. Man has the natural tendency or impulse not only for creation and preservation but also for destruction. Human life is a conglomeration of these heterogeneous propensities. According to Freud, if man does not injure or kill others to some extent, the impulse for destroying others will be diverted towards himself and it will pave the way for his self-destruction.

## Islam regulates Violence

This unnatural suppression of natural instinct to the extreme

sometimes leads its votaries to feel an indomitable and formidable urge to pay the debt of nature by committing themselves to flames. In contradistinction of this rigid and extreme view. **Islam advocates the policy of violence in a regulated form** in the same way as it inculcates on man not to suppress or annihilate his natural propensities like anger, carnal desire, greed, the desire to kill, etc., as in that case it would inevitably bring about his destruction, but to curb these passions and to bring them under control so as to employ them according to the standard set by Islam. So total abstinence from injuring or killing other animals is suicidal to human interest and is, therefore, unreasonable and untenable.

Even the institution of Jihad (holy war) has been laid down not so much to practise violence against aggressive unbelievers out to destroy Islam, but with a view to upholding the banner of truth in its eternal fight against falsehood. This is in evidence in the Qur'anic teaching that Jihad or fighting with one's evil propensities is greater in moral value than fighting for extirpation of evil from society.

As soon as the worshippers of false ideals abandoned their nefarious ways of living and sincerely held aloft the banner of truth, Islam took them within its fold inasmuch as Jihad in Islam is waged to ensure a conscientious way of living befitting the crown of creation. Violence against man apart, Islam enjoins on man not to kill unlawfully even birds, nor to destroy plants or cause harm to them unless they serve some useful purpose for them. The beauty of a Muslim's faith consists in abandoning what he does not stand in need of. The killing of animals may wound the feelings of some as it apparently means the destruction of a living organism. But scientific

ally speaking, man neither creates nor destroys any matter. These attributes belong to God alone. When we kill an animal or consume it, "energy" embodied in this matter transforms into another energy. This process of transformation will go on for ever. So Islam has made the killing of some lower animals, fish, etc., lawful, and adherents of Islam find no reason to worry about it.

Man is the crown of creation, and unlike lower animals he has got an abiding soul which will be accountable to God for his deeds. Not to speak of lower animals which we kill for the satisfaction of our needs, even the sun and the moon and all other natural phenomena around us have, so we are told by the Qur'an, been made subservient to us (33: 4).

God wants that man, the best of creation (The Qur'an, 95: 4), endowed with conscience, freedom of power and will and divine scripture, to derive benefit from everything around him that may be conducive to the well-being of his body and soul and to show gratitude to God, the Creator and Sustainer of all things, to enjoy happiness in this world and peace and bliss in the everlasting life to come.

## REPORT

On the activities of  
The Guyana Ahmadiyya Anjuman  
for the period  
1978 - 1979.

### ● Properties owned by the Anjuman

The Louisa Row Mosque and Land, The No. 71. Mosque and Land, and a piece of Land at L.B.I. (donated by Haji Abdol Hamed). The Anjuman has also bought land at Vryheid Lust for Erection of a Cultural Centre.

### ● Literature

Our organisation is presently subscribing to "The Call" Journal from Trinidad every

month at the cost of approx., \$300.00 per month. per 1000 copies. For the last few months we were receiving 500 more Copies.

For the past year our organisation has printed 25 different types of literature comprising — leaflets and small booklets — numbering 23,000 — the present day cost excluding labour, would be around twelve hundred dollars.

All literature are distributed free, by means of house to house distribution, posting and giving out by various Jamaats to their members.

#### ● **Building of New Centres**

The Ahmadiyya Anjuman will shortly embark on the construction of their Headquarters at Brickdam. The Anjuman is also aiding our Jamaat at Vryheid Lust to start construction of their Cultural Centre very shortly.

#### ● **L.B.I. Land**

The Anjuman is also looking into the question of constructing Centre at L.B.I. Members have started a house to house campaign with Literatures in the area. Other activities are also planned for the future.

#### ● **Completion of No. 71 Mosque**

The Ahmadiyya Anjuman Mosque at No. 71 has been completed and the official opening took place on the 4th March, 1979.

#### ● **Revival Meetings**

Our Islamic Revival meetings are still being kept at various points in the country, with attendance at these meeting being good.

#### ● **Branch Formed**

A Branch of the Guyana

Ahmadiyya Anjuman has been formed on the East Bank Essequibo comprising members from the West Coast Demerara also.

#### ● **Membership of Anjuman**

The Anjuman has been enrolling members throughout the past year and is asking those of you who have not yet enrolled to do so eagerly.

#### ● **Collecting Zakaat**

The Anjuman collected Zakaat in 1978 approximately over \$12,000.00.

#### ● **Western Hemisphere Anjuman**

The Guyana Ahmadiyya Anjuman is participating in the Council of the Western Hemisphere Anjumans and is paying a yearly subscription of \$500.00 per year towards the secretariat. This organisation comprises six members from each country — Guyana Surinam and Trinidad. Meetings are kept in each country in rotation.

#### ● **Gestetner Machine**

The Anjuman has acquired its own Gestetner Machine at the cost of \$3,100.00. This machine is being used to print the literature for free distribution.

#### ● **Yaumun Nabi**

The Anjuman presented a special yaumun Nabi Programme over Radio Demerara, and also hosted a social function at the National Park comprising of a lecture on the life of the Holy Prophet Muhammad (O.W.B.P.). Around 500 people attended this function.

#### ● **Radio Programmes**

The Anjuman continues to produce and broadcast Radio

Programmes with two nine minutes and one half hour programmes every week. Along with two special half hour programmes on the Festival of Eid-ul-Fitr and Eid-ul-Adha.

#### ● **Youth Seminars**

Recently the Anjuman was host to a successful Western Hemisphere Youth Convention. With seminars being held in Georgetown, Wakenam, and Berbice, a meeting was also held on the Essequibo Coast. A farewell function was held at the Umana Yana with youths from all over the country attending.

#### ● **General Elections**

The Anjuman held their Annual Election on the 27th May, 1979.

#### ● **Congress**

The Anjuman today is holding their Annual Congress and have invited the missionary from the U.K. Maulana Dr. Nazirul Islam to attend, along with our brothers from Trinidad.

#### ● **Anjuman Financial Help**

The Anjuman subsidised various functions and also offered financial help to teachers of two madrasas.

#### ● **Projects**

- 1) A journal for Anjuman
- 2) National Youth Body
- 3) Payings of 5% of our salary monthly to Anjuman
- 4) Youth Seminar
- 5) Getting Jamaats and Branches to bring about Youth Organisation
- 6) Training our Youtns in Trinidad
- 7) More participation in the various districts to spread Ahmadiyyat. With house to house distribution.

# MIZRA GHULAM AHMAD

## The Mujaddid of the Fourteenth Century

By Maulvi Mohammed Rasheed,  
Guyana

In a few months from now the fourteenth century of the Islamic Era would be coming to a close, ushering in the beginning of a new century. What would evolve in the new century only God knows. Maybe, we can assume that the pattern we notice evolving among the Muslims and the Muslim nations is not very heartening. Truly there is a move to awaken the muslims of the world to accept and practice Islamic principles. From various muslim countries missionaries are being trained and sent to preach Islam so as to awaken the muslims as well as the non-muslims to God's religion. These efforts are very commendable, although coming after so many centuries have passed. Indeed there is much to be done, especially in bringing together a closer unity among the muslims of the world.

### The Qur'anic Prophecy

Such a pattern emerged at the ending of the last century where an awakening of Islamic revivalism started, spearheaded by the Ahmadiyya Movement, whose leader appeared through a mighty prophecy in the Holy Quran. "And others from among them who have not yet joined them. And He is the Mighty, the Wise" (Chap. 62: 3) This chapter is entitled *al-Jumah* — The Congregation. At the time of the revelation of this chapter, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was sitting among his disciples. According to Hadith Bukhari it is narrated that Abu Hurairah one of the disciples of the prophet Muhammad (peace be upon him) questioned him as to what these words meant and who are these persons? The Prophet gave no answer until questioned thrice. Salman the Persian was sitting near and the Holy Prophet placed his

hand on Salman and said "Even if faith were near to be destroyed a man from among these would surely find it".

Without any doubt the Prophet meant that there would appear a time when the muslims would have the letter of the law with them, but would not be true to its spirit. God would then raise a man of Persian descent possessing exceptional spiritual qualities after receiving the light from his master the Holy Prophet Muhammad (peace and blessings of Allah be upon him). He will cause the glory of Islam to assert itself in the world once again.

Let us consider the explanation of the Holy Prophet to the verse quoted. He said a man likened to Salman the Persian would appear in the age of darkness to re-establish the supremacy of Islam. According to historical evidence we note that at the time Mirza Ghulam Ahmad laid claim to be the Mujaddid of the 14th Century, the Islamic nations of the world had lost face. Some were a subjected people under the yoke of imperialism, and those that were still free were impotent to raise Islam to any dignified standard. It was as if God's hand was against them because of their transgression. In India due to sectarian differences Muslims had reduced themselves to a sorry lot. The true Islamic spirit was lost, this was due to their leaders and incompetent Imams whose sole function and purpose it seems was to condemn their other brothers and label them as unbelievers and hypocrites. Under the British rule the muslims were allowed to continue in this manner, this of course suited the plan of the rulers, for a house divided could not offer any meaningful opposition.

### A Man of Persian descent

It was amidst such an abyssmal background that the words of God became manifested, indeed there did arise a man of Persian

descent who proclaimed that the truth of Islam was never meant to be subjugated, neither was it meant to be trampled on by the non-muslims or to be utilised by the muslims only as a means to condemn one another. After Mirza Sahib's call to Mujaddidship he entirely allowed himself to be utilised as a vehicle by His Lord, and succumbed at the feet of his master Muhammad Mustafa. Mirza Sahib as a servant of the Prophet Muhammad (peace be upon him) summed up his advent in this world by the following words: "*The task for which God has appointed me is that I should, by removing the obstacles which have been set up between man and his Maker, re-establish in the hearts of men love and devotion to God, and by making manifest the truth should put an end to all religious wars and strife and thus lay the foundations of abiding Peace, and should acquaint mankind with the spiritual truths which it had forgotten, and should demonstrate to the world the true spiritual life which have been displaced by material desires, and should in my own life manifest those Divine powers with which man has been endowed, but which can be manifested only through prayer and devotion and above all that I should permanently re-establish that bright and pure unity of God purified from all Polytheistic ideas, which had entirely disappeared from the hearts of men*". (Lecture on Islam Pg. 34). In another of Mirza Sahib's writings he says:

*"God has filled me with knowledge so that I should warn those who have gone astray and should lead those who dwell in darkness into light". "God has sent me to reform this sad plight and to lead mankind back to His pure Unity, to this end I have explained everything to you. I have also been sent to the world to give a firmer faith and to demonstrate to the world the existence of God, for faith has withered*

*and belief in the life hereafter has become a fable, and the conduct of man shows that his whole trust is placed in the world and in things material, and that he has no faith in God or in the life to come. Men talk of God and of spirituality but their hearts are filled with the love of this world. Jesus had found the Jews in the same faith, in which I find the world today, and just as lack of faith had driven love of God from the hearts of the Jews and had destroyed their morals, the world today ceased to love God, and I have been sent to restore Truth and Faith and to revive the love and fear of God in the hearts of man. This alone is the object of my existence. God has informed me that Heaven shall again draw nigh to the earth after it had drawn itself away. So I have come to renew these things and have been sent for this purpose.*" (Kitaabul Bariyya)

**Mirza Sahib possessed purest thoughts for the revival of Islam**

From the writings of Mirza Sahib we can indeed comprehend a mind that possessed the purest of thoughts for the revival of Islam among the muslims. He felt it his duty above all other desires that Islam must shine forth again in its true brilliance, engaging the minds of man to develop a true sense of pride and love for God's religion. Surely what he desired cannot be attributed to an ordinary muslim, but from one who was deeply hurt by the practice of the muslims in his age. As one who had been foretold by the Prophet Muhammad (peace be upon him), Mirza Sahib rose to the occasion. Single handedly he started to refute the absurdities that were levelled against Islam by its enemies. He wrote volumes in propagation and in defence of Islam, the Holy Quran and the Prophet Muhammad (peace be upon Him) and, as if this was not a task beyond the energy of a human being, he entered debates with those who sought to degrade the religion of Islam and the Prophet. He also gave public lectures whenever the opportunity presented itself, inviting all to God's great

religion, Islam as a means of ensuring oneself a place in the kingdom of God.

Mirza Sahib loved Islam and his master, the Prophet Muhammad, with the greatest admiration and feelings that many times he would feel great distress in that life offered so little time to be in service of God, and to the religion of Islam. About the Prophet Muhammad (peace be upon him) he would say that the greatest honour Allah has conferred on him is that he was born in the Ummah of Muhammad. Surely these sentiments reflect the innermost feelings of Mirza Sahib. When in distress about the plight of the Muslims he would often pray "O God! when shall the hour of thy help come? When shall we see those blessed days and years again? Lord! Bring forth the light of guidance from the rising place of Thy Mercy and give light to the eyes of the misguided. Come soon, O God and shower upon us the rain of thy Mercy or take me away from this place of Fire, O Lord".

**Mirza Sahib granted visions from God**

To accomplish the task of the God-ordained Mujaddid of the 14th century Mirza Sahib was many times granted visions from God of events to come, and of explanations describing the true meaning of certain verses of the Holy Quran that have been misinterpreted by the Muslims and which have been the cause of many of the rifts among them. He never once made it incumbent on Muslims that they must accept him more than a mere man. Hadith though, have mentioned that those who do not accept the Imam of the age in his time would die the death of ignorance. He was concerned about muslims and the need for them to accept the Holy Quran and its teachings so that they will be acceptable to Allah on the Day of Judgment. All the qualities that Mirza Sahib reflected were indeed in conformity with what the prophet Muhammad said about the Persian descendant who would appear when the religion of Islam

would find itself at the crossroads. It is therefore fitting that the world should accept Mirza Sahib's contribution to the cause of Islam, without any prejudice, examine his works and the cause he fought for and see if there was any motive on his part to portray himself as anything more than a Mujaddid. His entire life was taken up in spreading God's message — Islam. He fought with the Pen for its advancement and for its supremacy over all other religions of the world. His only thought was that Islam would become once again that light that will conquer the world.

Such was the life and aspirations of the Mujaddid of the fourteenth century whom God appointed for the revival of the muslims. Surely God knows best when he chooses his servants, for any task that would be of benefit to mankind. May Allah honour him in the hereafter and cause him to enter into the abode of peace.

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### ORPHANAGE PROJECT

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The annual "Feed the Orphans" Project organised by the Ahmadiyya Youth Movement, youth arm of the Ahmadiyya Anjuman Isha'at-i-Islam Trinidad & Tobago Inc., took place on Sunday 19th August, 1979. Members of the AYM from the various Jamaats collected cash and clothing during the Holy Month of Ramadaan. Lunch was prepared by the youths themselves and taken to the Tacarigua Childrens Home. Members of the AYM spent the entire day with the orphans and played their annual football match with them. The AYM wishes to acknowledge with thanks donations received from the following Jamaats: —

Fireburn	\$ 832.00
Siparia Old Road	\$ 400.00
Iere Village	\$ 377.00
Princes Town	\$ 262.00
New Grant	\$ 223.00
Siparia	\$ 155.00
San Fernando	\$ 150.00
Claxton Bay	\$ 124.00
Cumuto	\$ 105.00
California	\$ 87.00
<b>Total</b>	<b>\$2715.00</b>

May Allah reward all those who contributed — *Jazaa Kumullah.*

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.

# The Islamic Concept Of Religion

## Some distinctive features of Islam as a Religion

The purpose of religion according to Islam is to edify man, and to bring out and develop his innate faculties to their full capacity. The Qur'anic expression for this idea of uncovering the latent faculties is *Falah*, which literally means to cultivate or break up the soil to cause it to bear fruit. The idea is that just as by breaking up the virgin soil, one brings out the hidden faculties of the land, and consequently reaps a good harvest, similarly the Divine Religion brings out and evolves the inherent capabilities of man and helps the growth and development of his faculties to a state of perfection.

The Holy Qur'an in its very beginning says: "This Book, there is no doubt in it, is a guide to those who guard against evil ... these it is that shall be successful (or attain to *Falah*)."  
(2: 2-5) The words "those who guard against evil" point out a universal law which governs every growth in the world. No growth and no progress is possible unless we avoid all that is harmful. The weeding out of the field is essential to a good harvest. The natural phenomenon working in the

universe around shows that the purpose of life depends on two things: (i) assimilation of the useful, and (ii) rejection of the harmful. The Holy Qur'an has come to uplift humanity and aims at a harmonious development of man in all walks of life. So it has warned people at the very outset that it will help only those who will guard against evil and avoid all that is harmful, and assimilate what is good and useful.

## How Man becomes the best of Creation

Man is the most beautiful work of the Divine Hand. He is made after the image of God and is the lord of creation. The Qur'an says: "Certainly We have created man in the best make" (95:4), and that everything in the earth and in the heaven is made subservient to him (31:20). Man is therefore supposed to work out his vast potentialities and give full play to his faculties and thus bring them to perfection. But everything in the world attains to perfection through obedience to certain laws. Religion provides man with that code of life to which he must submit in order to work out his salvation and reach the stage of perfection.

Islam has given a new significance to the concept of religion. Firstly, it is to be treated not as a dogma, but as a science based on the universal experience of humanity. And the idea of the scientific in religion has been further strengthened by presenting its doctrines as principles of actions. There is not a single doctrine of Islam which is not made the basis of action for the development of man to higher and yet higher stages of life. Secondly, the sphere of religion is not confined to the next world; but its primary concern is with life here on earth. However, religion provides man with the means which enable him to attain communion with God on one hand; and on the other hand to be able to lead a happy and prosperous life through proper understanding and solution of the world's problems. Thirdly, it lays down rules not only for individual progress but also for the advancement of society as a whole, for nations and even humanity at large. The moral and social development of man to his present state, if due to any one cause, is due to religion. It is religion alone that has made possible a state of civilization which has again and again saved human society from disruption.

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