Ahmadiyya Anjuman Ishā'at Islam Inc.
Trinidad & Tobago

10th Anniversary Brochure

June 9th

1975-1985

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INTRODUCTION

"Read in the name of thy Lord Who creates
Creates man from a clot
Read and thy Lord is most Generous
Who taught to write with the pen
Taught man what he knew not" (Qur’an, 96 : 1-3).

Every muslim is familiar with these verses of the Holy Qur’an. These were the first verses to be revealed to the Holy Prophet Muhammad (U.W.B.P.). Many however see these verses as directed only to the Holy Prophet and as a result the quest for learning and scholarship among muslims receded into the glorification of Muhammad and praise of the excellences of the early Muslims. Such a state of affairs has ultimately led to the intellectual impotence on the part of Muslims. Islam has become a religion of dogmas and traditions, long flowing garments, bushy beards with extensive quotations from Qur’an and Hadith. The criterion for a learned Muslim seems to be how well we can recite the language of the Qur’an rather than how well he understands the contents of the Qur’an.

A reformation in the perception of Muslim thought came about at the turn of the nineteenth century with the advent of the Promised Messiah and Mahdi, Hazrat Ghulam Ahmad. His students excelled in the scientific method of inquiry and research into religious concepts. They influenced Muslim thought in every corner of the world. Trinidad and Tobago has been no exception. The seeds were sown by Maulana F.K. Durani in 1920 and then by Moulvi Ameer ‘Ali, who was inspired by him. It was however with the coming of that great servant of Islam, Maulana S.M. Tufail, that the plants were nurtured. They grew to maturity during his life time when the Ahmadiyya Anjuman Isha’at-i-Islam was formed on June 9, 1975, eleven years after he had first set foot on Trinidad soil. The fruits of his labour were succulent and of the richest quality. Ten years later the Anjuman reaped from his orchard on the occasion of its tenth Anniversary to present a battery of over twenty speakers during its week of celebrations.
The quality of research and scholarship of our young speakers was astonishing. It is unfortunate that all the speeches could not be included in this brochure. The few that have been selected, samples the talent within the Anjuman. The Tenth Anniversary celebrations were climaxed with interfaith discourses on “The Contribution of My Religion to Human Reformation”. These speeches have been included to highlight Maulana Tufail’s adherence to interfaith dialogue and understanding.

IQBAL HYDAL,
June 9, 1986
Cross-section of the audience at the opening night of the 10th Anniversary Celebrations at the Fireburn Mosque Hall on Saturday 2nd August 1985. Sitting next to Moulvi Rasheed of Guyana is Imam Muhammad Anwar of London, representative of the Central Anjuman at the Celebrations.

Left is Mr. Yusuf Wazir of Suriname rendering an Islamic Song at the Opening Session; at right is Sharif Nancoo bringing greetings from Holland Jamaats.
Mrs. Nasira Tufail (wife of the late Maulana S.M. Tufail) cutting the ribbon to officially open the Anjuman’s Library on 5/8/85. She is assisted by Maulana M.K. Hydal

Inside of the Anjuman’s Library from right, Maulana M.K. Hydal, Mrs. Nasira Tufail, Mrs. Nuroon Ameer Ali, Ms. Ruhee Tufail and Mr. Erfaan Ali.
Our special guest from Pakistan – Nasir Ahmad speaking at the closing session at Rienzi Complex on Saturday 10th August, 1985

The Gasparillo Choir (led by Zakeya Hosein, fourth from right) rendering an Islamic Song at the Closing Session of the Celebrations at the Rienzi Complex on 10th August, 1985
Part of the large audience at the Closing Session at Rienzi Complex on Saturday 10th August, 1985

Rev. Harold Sitahal of the Presbyterian Church speaking at the Closing Session of the celebrations at the Rienzi Complex on 10th August, 1985.
WHY I AM AN AHMADI
by
Kameel Mohammed

Text of speech delivered at the Mosque, Uquire Road, Fireburn, Trinidad on 5th August, 1985.

Significance of name Ahmadiyya

My topic tonight is “Why I am an Ahmadi”. Let me first explain the word Ahmadi, what does it mean and why it was adopted?

Many people think that the word Ahmadi or Ahamdiyyat has been derived from Ahmad which is part of the name of the Founder of the Ahmadiyya Movement. But this is not so. The name Ahmadi was adopted because “Ahmad” was one of the names of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

According to the Founder, the name Muhammad denoted jalal or glory, while Ahmad signified jamal or beauty; the reference being to the beauty of the teachings of Islam and to the “peace” the Holy Prophet of Islam was destined to establish in the world.

True Nature of Ahmadiyya Movement

Today there are many misconceptions prevailing among the people about the Ahmadiyya Movement and its members. One of these is that Ahmadis have organised themselves into a religion quite apart from Islam. This false idea is based mainly on the misunderstanding that Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement is a prophet. According to our faith and belief, Ahmadiyya Movement is not a separate religion at all. It is a movement for the defence and propagation of Islam. Its Kalimah is the Kalimah of Islam, i.e. “There is no God but Allah and Muhammad is His Messenger”. The Founder of the Ahmadiyya Movement
has categorically denied any claim to real prophethood but stated that he is the *Mujaddid* (Reformer) of the Fourteenth century and that in accordance with the Hadith of the Holy Prophet, peace and blessings of Allah be upon him, which runs as follows: Most surely Allah will raise for this community at the head of every century one who shall revive for it its faith (*Abu Dawud*, Vol. 2, p. 241)

Ahmadis believe in One God, Who has no equal, Who created the universe and sustains us all, Whose powers are infinite, Who is gracious in His gifts and liberal in His rewards, and Who possesses all the beautiful names mentioned in the Holy Qur’an.

If Ahmadis had a religion other than Islam, then obviously they would have directed their attention toward the advancement of that faith. But the fact remains that they are entirely engaged in the defence and service of Islam and do not owe allegiance to any other religion except the one brought by the last and perfect Prophet, Prophet Muhammad, peace and blessings of Allah be upon him.

**Finality of Prophethood**

Those who know little about the Ahmadiyya Movement say that Ahmadis do not believe in the finality of the prophethood. Which, in other words, means that Ahmadis do not believe that Prophet Muhammad, peace and blessings of Allah be upon him, is the last and perfect prophet of God. It is absolutely wrong. In fact Ahmadis believe that the prophethood of Prophet Muhammad is so perfect and final that neither old or new prophet shall appear after him and that blessings of the prophethood of Prophet Muhammad will prevail till the day of Resurrection. That is why Ahmadis believe that Jesus Christ cannot come for the second time as that would be in contravention of the finality of prophethood in the Prophet Muhammad, peace and blessings of Allah be upon him.

Ahmadis are Muslims, for their *Kalimah* is the same *Kalimah* of Islam. Therefore, this is a clear indication that they profess faith in the finality of the Prophet Muhammad and firmly believe in the doctrine of *Khatam al-Nabiyeen*, i.e. the Holy Prophet is the last and final prophet of Allah. The Holy Qur’an elucidates this signifi-
cance of the Holy Prophet Muhammad in the following verse: “Muhammad is not the father of any man among you, but he is the Messenger of God and the Seal of the Prophets” (33:40). Therefore we Ahmadians firmly believe in the finality of prophethood. And in the words of the Founder of the Ahmadiyya Movement: “No prophet new or old will come after the Holy Prophet Muhammad, peace and blessings of Allah be upon him”. “The man who denies the finality of prophethood must be considered as having no faith in, and outside the pale of, Islam.”

No Abrogation in the Qur’an

There is yet another common misconception that Ahmadiens do not believe in the Qur’an as a whole, that is they accept part of it and deny other parts. But the fact is that it is just the other way round. It is the Muslims who believe that there are certain verses in the Qur’an which have been abrogated by other verses. That is why according to majority of the Muslim commentators of the Qur’an, the number of verses abrogated varies from five hundred to five. It was Hazrat Shah Wali Ullah Muhaddath of Delhi who reduced the number from five hundred to five only. But the Founder of the Ahmadiyya Movement categorically rejected the very idea and emphasised that if the Qur’an is a divine revelation, which it certainly is, then there can never be any contradiction or abrogation in it. According to him the very idea of abrogation is against the belief that the Qur’an is the final and perfect guidance for mankind. The Qur’an says: “This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as the religion” (5:3). Thus Ahmadi believe that the Qur’an is the final and perfect book of Allah, no portion of which has ever been or shall ever be abrogated.

Islam is a religion with a unique revealed guidance—the Qur’an and the Prophet as a perfect Exampler. Of all the distinctive features of the religion of Islam, the Kalimah or the Muslim formula of faith is unique as it summarises the essence of a true religion—the unity of God and revelation of His guidance through His Messengers. Therefore Ahmadians firmly believe and accept the Kalimah without
any reservations or conditions. They believe that anyone who professes faith in the Kalimah is a Muslim regardless to whatever sect or school of thought in Islam he may belong. Therefore beliefs and interpretation of Islam propagated by the Ahmadiyya Movement are nothing but a sincere effort to vindicate the truth of Islam and strengthen the brotherhood of Muslims.

Two Sections of the Ahmadiyya Movement

There are two sections of the Ahmadiyya Movement—Lahore Section with their headquarters in Lahore and the Qadian Section which now has their headquarters in Rabwah (Pakistan). The Qadian section believes Hazrat Mirza Ghulam Ahmad as a prophet and that acceptance of him as a prophet is an essential part of a Muslim’s faith. Consequently they do not allow marital relations with and offering of janaza prayers for non-Ahmadis.

The Ahmadis of the Lahore Section, however, believe Hazrat Mirza Ghulam Ahmad as Mujaddid of the fourteenth century. They firmly believe that the Founder of the Ahmadiyya Movement never put forward claim to real prophethood. They strictly adhere to the principle laid down by the Founder that any one who does not accept him does not thereby go outside the pale of Islam. They firmly believe that any one who recites the Kalimah is a Muslim and no one has the authority to declare him kafir or cast him out of the Muslim brotherhood. The Lahore Section’s stand is in accordance with the respected statements of the Founder. “I lay no claim to prophethood, but claim only to be a muhaddath (to whom God speaks)”. “I am not a claimant to prophethood, on the other hand I regard such a claimant as outside the pale of Islam”. “They have devised a lie against me who say that I claim to be a prophet”.

Brothers and sisters, in addition to what I have already said there still exist many other misconceptions and alleged lies such as concerning Hadith, Jihad and Taqdir etc.

Ahmadiyya View of Hadith

It is alleged that Ahmadis do not believe in the Hadith, or that they do not pay due regard to early commentators of the Muslim
Law. Both these allegations are wrong and baseless. Ahmadiyya's stand regarding Hadith is very sound and rational. They believe that any Hadith which is against the clear injunctions of the Qur'an or practice of the Holy Prophet, peace and blessings of Allah be upon him, is not to be accepted as authentic. A hadith should always conform to the teachings and dictates of the Qur'an.

**Taqdir or Pre-destination**

Similarly they believe that *Taqdir* or divine will operated in this world and will continue to operate till the doomsday. *Taqdir* means laws of God and that cannot be changed by anyone. But it is also a fact that Allah has endowed man with wisdom and ability to discover hitherto hidden properties in the creation by Allah. For instance when a person falls ill, he can cure his illness by taking medicine, which is the result of human endeavour. This is also working of *Taqdir* where man by utilising his God-given faculties exercises his will and creates something which is useful and beneficial for man. This is called *tadbir*. This is also operation of Divine Law because it is Allah Who has endowed certain properties in things to cure man, but it needs human endeavour to discover them. Sometimes inspite of medicine a person dies. It means human *tadbir* beyond certain limits fails to be effective because of his limited knowledge. Operation of Divine law is *Taqdir* and exercise of human endeavour is *tadbir*. The Qur'an elucidates this point in this verse: "O Assembly of jinn and men, if you are able to pass through the regions of the heavens and the earth, then pass through. You cannot pass through it but with authority" (55:33).

Ahmadis differ with the view generally held by Muslims that *Taqdir* means absolute decree of good and evil by God. This is neither known to the Qur'an nor even to Arabic lexicologists. Maulana Muhammad Ali admirably deals with this subject in these words:

"*Taqdir*, in the language of the Qur'an, is the universal law of God, operating as much in the case of man as in the rest of the nature . . . . *Taqdir*, meaning the absolute decree of good and evil by God, an idea with which the word is now indissolubly connected by
the popular mind as well as by thinking writers, is neither known to the Qur’an, nor even to Arabic lexicology . . .

All this was due only to a misunderstanding of the nature of good and evil. God created man with certain powers which he could exercise under certain limitations, and it is the exercise of these powers in one way or another that produces good or evil. For instance, God has gifted man with power of speech, which he can use either to do good or evil to humanity, either to tell a truth and say a good word, or to utter falsehood and slander. But in the Qur’an, there is no mention of a taqdir to mean either the creation of good and evil deeds, or an absolute decree of good and evil by God” (The Religion of Islam, pp. 311, 313).

**Jihad in Islam**

There is still another widespread misconception about Ahmadis that they deny jihad. Common Muslims fail to understand true nature of jihad. According to Ahmadis jihad with sword is permissible only when defence of religion is needed against an enemy who is out to destroy religion by force or who seeks to convert people at the point of sword. Indiscriminate use of force against a non-Muslim just because he is not a Muslim is not allowed in Islam. Islam is the first religion that guarantees freedom of belief. Therefore jihad with sword is not allowed against a non-Muslim authority if it guarantees freedom of religion. So the Ahmadiyya view is in conformity with the Qur’an which says: “There is no compulsion in Religion”.

In the end I would like to emphasise that as an Ahmadi I believe in the Oneness of God, the Holy Prophet Muhammad as the final and perfect Messenger of Allah, the Qur’an as the final and perfect Divine guidance for mankind and all the ordinances and practices of Islam. The Ahmadiyya Movement has helped me in understanding more rational and deeper aspects of the teachings of Islam and the excellences of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. It has inspired me with a new zeal and dedication for the defence and service of Islam, which has been correctly regarded as jihad-i-kabir by the Qur’an: “So obey not the disbelievers, and strive against them a mighty striving with it” (25:52).
WHY THE WORLD NEEDS ISLAM TODAY?

by

Hashmin Shah

Need of Religion

Man is unable to understand himself the mystery of life—of birth and death and of infinity and eternity. He either gives up all attempts at understanding life as a "totality" or relies on trial and error and through experience gradually gains knowledge about various phenomenon of Nature and human life. He can also rely on religion taking support of a sure presumption that there exists a Supreme creative power which governs the universe according to some pre-conceived plan above and beyond human understanding. Tonight I shall briefly tell you how the Last Divine message contained in the pages of the Qur'an provides man guidance in understanding difficult problems of life and the purpose of his coming into existence in the world.

What is Islam?

The Qur'an says: "This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion" (3:5). From his early life, the Holy Prophet of Islam, peace and blessings of Allah be upon him, started thinking seriously on human problems and sufferings. His constant meditation and deep concern for human reformation endeared him to God and He finally selected him as His Last and Final Messenger. The Beneficent God revealed to him the way of perfect worship and moral values. The Holy Prophet through the revealed knowledge and perfect example demonstrated a complete system of developing God-consciousness in man which is essential for happy, progressive and contented life. This perfect system of life has been called Islam in the above-mentioned verse of the Qur'an.
Basic Concepts of Islam

Islam means peace with God and peace with man. Two basic concepts of Islam are Unity of God and the Unity of the human race. By entering into the fold of Islam these two concepts develop in man an attitude of righteousness and sacrifice for higher values of life. The last Divine guidance in the form of the Qur’an and the perfect example of the Prophet Muhammad, peace and blessings of Allah be upon him, serve as a beacon light.

The question may be asked as to why the world today needs Islam when it has been with us for more than fourteen hundred years? Should not this period of time give the world a chance to see what Islam has offered in the field of understanding humanity and its problems vis-a-vis God-consciousness which is a key to moral upliftment and development of a welfare society. But what sort of society we are talking about? We all may tend to think of an un-Islamic society. But unfortunately it is equally true about the Islamic society. Islamic and un-Islamic acts are performed in the two types of societies. That is why the Qur’an clearly points out, “Whoever does an atom weight of good shall see it and whoever does an atom weight of evil shall see it” (99:7, 8). Thus it shows that God does not favour any particular people but rather the doers of good.

Problems of Life

Let us see what are the problems of life today and what guidance Islam offers in this regard. The society today faces so many social problems which need serious thought and solution to save it from total destruction. Drugs like alcohol, narcotics, marijona, cocaine, and offences like rape, burglary, hijacking, murder and sex-perversion have made human life insecure and miserable inspite of modern comforts and various medias of recreation and amusement. Then there are problems like malnutrition, starvation, racial discrimination, religious intolerance and social and political upheavals. The situation is even worse in the Muslim world. Devastating conflicts between Iran and Iraq, horrible internecine feuds in Lebanon, economic and political instability and lack of unity and cohesion in the Muslim world present a serious challenge. Mere slogans of Islamisation can
take us no-where unless we are ready to broaden our outlook on life and its problems and consider Islam and its message in an universal perspective.

Solutions offered by Islam

My endeavour tonight will be to show why and in what way Islam helps us in solving and hurdling the obstacles which are in the way of making this world beautiful and haven of peace to live in. At times we are apt to ignore them hoping to eliminate them by just doing nothing. The Qur’an despises this attitude and says: “And that man can have nothing but what he strives for” (53:39).

Can we solve all these problems? Say, for instance in some of the cases can we check or eliminate them by informing the police or forming A.A. groups, family Planning programmes, Anti-apartheid organisations, or for that matter founding United Nations for maintaining peace and welfare of mankind? All these endeavours to maintain peace and happiness in the world appears to be good, but what is the net result? Though people are fully aware of these problems and their affects on the growth of the society yet they are getting no where. Why? This is because most of the people involved in these endeavours are not God-conscious. Their concept of God is based on dogmas which marr efforts of developing proper attitude and habits in people and consequently in the society as a whole. For instance Christianity believes that man is born sinful and can only be redeemed from its punishment by believing in the sacrifice of Christ on the Cross. Similarly Hinduism believes that man cannot redeem himself from the bonds of sin unless he painfully passes through transmigration towards perfection. But on the other hand Islam teaches us that man is born innocent and can save himself from sin and attain perfection through God-consciousness and spiritual development. The Qur’an says: “Surely We created man in the best structure and afterwards We reduced him to the lowest of low with the exception of those who have faith and do good works” (95:4, 5). This verse clearly indicates that man is born pure but disbelief in God and lack of good actions destroy his inherent purity. It ensures man that he can retain his inherent purity if he con-
isciously realises God’s supreme being and submits to His commands by doing good for himself and his fellow beings.

So evil is not inherent in man but is the result of misusing the faculties and capabilities endowed to him. So perfection can be attained by proper development of faculties endowed by God and by seeking unison with the One and Supreme Being to Whom we are accountable for all our actions. The Qur’an has beautifully alluded to this fact of human experience, “I have not created jinn and men but that they should worship me” (51:56). In my humble opinion this verse does not mean just observance of devotional practices such as prayer, Fasting, Zakat and Hajj but it pin-points a very important objective of our lives—subjection of our lives to the commands of our Creator. The Qur’an says: “O my son, even if it be the weight of a grain of mustard or even though it be in a rock, or in the heaven or in the earth, Allah will bring it forth. Surely Allah is Knower of all subtilities, Aware” (31:16). All our actions must be performed as acts of worship—submission to God’s universal plan.

Islam is a religion which deals not only with the ways of devotion that help man in attaining communion with God but deals with a myriad of problems relating to the world around us—domestic, social, political and international. Islam expects Muslims to play an important role in imparting knowledge and guidance to mankind. The Qur’an says: “You are the best community that has been sent forth unto mankind: you enjoin the right and forbid the wrong and you have faith in God” (30:109). The universal teachings of the Qur’an and the dynamic personality and spirituality of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, transformed a disunited people steeped in worst vices into a nation which became upholder of knowledge, culture and human welfare. Islam is a perfect light which withstood the worst storms and is still able to reflect its perfection. For example if we wish to light a bulb, all we need is a little effort to press the switch. Similarly the Qur’an, Hadith and perfect example of the Holy Prophet, peace and blessings of Allah be upon him, enable us to illumine our inner selves and that in return will illumine the world around us. Here I would like to quote what a great convert and saint of Islam once said in reply to a
question as to why did he embrace Islam:

"I do not know of any satisfactory answer. It was not any particular teaching that attracted me, but the whole wonderful, inexplicably coherent structure of moral teachings and practical life-programme I can not say, even now, which aspect of it appeals to me more than any other. Islam appears to me like a perfect work of architecture. All its parts are harmoniously designed to complement and support each other; nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure. Probably this feeling that everything in the teachings and postulates of Islam is 'in its proper place' has created the strongest impressions on me."

THE QUR’AN ON SOCIAL CRIMES

Intoxicants

"O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work; so shun it that you may succeed.

The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep back?” (5:90-91).

"They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage . . .” (2:219).

Crime

"Nay, but you honour not the orphan, nor do you urge one another to feed the poor, and you devour heritage, devouring all. And you love wealth with exceeding love” (89:17-20).

"And covet not that by which Allah has made some of you excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever knower of all things” (4:32).

"And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may
swallow up a part of the property of men wrongfully while you know” (2:185).

Retaliation

“O you, who believe, retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave and the female for the female. But if remission is made to one by his aggrieved brother, prosecution (for blood) should be according to usage and the payment in a good manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement. And there is life for you in retaliation, O men of understanding that you may guard yourselves” (2:178-179).

Usury or Interest

“Those who swallow usury cannot arise except as he arises whom the devil prostrates by (his) touch. That is because they say, Trading is only like usury. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has already passed. And his affair is in the hands of Allah. And whoever returns (to it)—these are the companions of the Fire: therein they will abide” (2:275).

Usury is forbidden because it allows the rich to grow richer by reducing the poor to still greater poverty. It also promotes habits of idleness and causes man to be obsessed by love of wealth and selfishness.

Speaking

“O you who believe let not people laugh at people, perchance they may be better than they; nor let women (laugh) at women perchance they may be better than they. Neither find fault with your own people nor call one another by nicknames, evil is a bad name after faith; and whoso turns not, these is that are the iniquitous” (49:11).

Relation of child and parent

“And thy Lord has decreed that you serve none but Him, and do
good to parents. If either or both of them reach old age with thee, say not “Fie” to them, nor chide them, and speak to them a generous word. And lower to them the wing of humility and of mercy, and say: My Lord have mercy on them, as they brought me up when I was little” (17:23-24).

Sanity

“And turn not thy face away from people in contempt, nor go about in the land exulting, surely Allah loves not the self-conceited boaster” (31:18).
HAZRAT MIRZA GHULAM AHMAD—HIS LIFE AND TIME

by
Jaleelur Rahman

Text of a paper read out at Gasparillo
Mosque Hall, Gasparillo, Trinidad

His Early Life

Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement was born in 1835 in Qadian. He was the son of Mirza Ghulam Murtaza and his family history can be traced back to Persia. “One of the sons of Persia” as foetold by the Holy Prophet, peace and blessings of Allah be upon him, was to re-establish the faith of Islam in the Later Age (Bukhari). The Founder of the Ahmadiyya Movement came in fulfilment of that prophecy. His family migrated to India during the reign of Emperor Babur in 1530. They were granted large agricultural estate in the Punjab. Here they founded the present town of Qadian whose name can be traced to the word Qazi or Head of the Estate. His father was haunted by the vision of lost power because a large part of the estate was confiscated before the British occupation of India.

Young Ghulam Ahmad was privately tutored in Arabic and Persian languages with special studies from the Holy Quran. In his youth under the instructions of his father he was occupied with the management of the family estate and in conducting law-suits to regain the lost lands. He felt uncomfortable but as a dutiful son he obeyed his father. At the age of 25 he accepted a job with the Government at Sialkot and remained there from 1864 to 1868. During this period he studied the Holy Qur’an. Gifted with a contemplative mind he sought God resorting to solitude and in studying religious books. He entered many debates, with Christian
Missionaries of this town. In his earnest quest after God he began to see visions mostly of coming events. Quoting Hazrat Mirza, “I see with my eyes and perceive with my mind, my heart burns with the love of someone, O how sweet, the One that has cast the glance at me”. As the years rolled by his great passion took a firm hold of his head and heart. He must penetrate the veil and lay hold on the reality behind it.

When his father died in 1876 a new era dawned upon him. On this eventful day a revelation came to him from the unseen: “Was Sama Wat-Tariq” came the voice. “By the heaven and the event coming at sunset”. This predicted the time of death of his father. “Is not God sufficient unto (the needs of) His servant.” This acted as a solace to his bereaved heart. Divine communication, after this, followed in increasing numbers, and were immediately disclosed by the recipient to those who happened to be present at the time and were given as wide a publicity as possible to establish the veracity of their divine origin. These communications comprise a wide range of prophetic utterances foretelling future events in unanticipated advance, of his Great Call to his Mission as Mujaddid of the century, of his claim as Messiah and Mahdi of the Age, of the ultimate triumph of Islam and its universal acceptance. He further explained that revelation was the microscope of reason. It was only the God of the Qur’an that existed. “It is the light of the Qur’an that turned out to be the most resplendent of all lights”.

His principles in the quest for God was based on the following:
(a) Reason and Religion should not run counter to each other and revelation is the microscope of reason.
(b) The Laws and Teaching of a revealed religion must not conflict with the laws of nature as one is the Word of God and the other the Work of God.
(c) God is a living God and if one is developed spiritually God can speak to him. The door of non-prophetic revelation is still open for God’s chosen ones.
(d) The Qur’an alone was the fountain-head of Spiritual Light.
(e) A seeker after the truth has to detach himself from the material things.
To understand the thought, meaning, message and mission of this great soul we must take into account the period in which Hazrat Mirza lived.

His Environment

The 19th century—a Godless time—was the beginning of a material and mechanical age. Man with his newly-acquired scientific and technical achievements considered himself to be the master of the world and was not ready to consider any idea that there was a Supreme Being who really controls the universe. Hazrat Mirza had three main forces to deal with:

(a) Condition of Islam (Practices and Beliefs). The original vision of the desert was lost. Islam was reduced to forms, formulas, rites and rituals. The idea of a living God had got completely crushed. A flowing beard, a long rosary, a longer robe, a huge turban formed the paraphernalia of a Godly person and whoever cared to wear them were sure to pass for pious. The Qur’an was put aside, only lip reverence was paid to it followed by blind customs. To get to know God you had to knock at the doors of the Mallas and the Pirs. The Mallas assumed the authority as the only explainers of the Qur’an and the Pirs assumed the custodians of the Spiritual secrets of Islam which they claimed was inherited from a long line of Pirs and sub-pirs. To get to know these secrets you had to pay. Islam was reduced to schools of thought. A layman dared not open the Qur’an with a view of studying it. Added to these the Islamic belief that Jesus, peace be upon him, was taken bodily to heaven, sitting on the right hand of God and will return after our Holy Prophet to break the cross and kill the swine. This added fuel to the fire of the Christians, Islam’s greatest opponents who used their material wealth to flood the Muslim villages with missionaries to convert them to Christianity. Because of this the missionary quoted verses of the Holy Qur’an to support their claim, “Nor did we give them bodies not eating food nor did they abide. And We raised him to an elevated state” (19:57). “I will cause thee to die and exalt thee in My presence” (3:54).

In the light of these verses the Christians were pushing in the
heads of these converts that Jesus was greater and superior to Muhammad our Holy Prophet, peace and blessings of Allah be upon him. The Mulas, Pirs and Ulama did nothing to refute these statements thereby giving some credibility to them.

The other great opponents to Islam were the Arya Samaj, and the Brahmo Samaj. The former was founded by Swami Dayananda. Pandit Lekh Ram another extremist Hindu surpassed all others by his abusive and vituperative writings against Islam and the Holy Prophet. He called Hazrat Mirza a liar and a fake because he challenged his tall claims about the superiority of the Vedic religion.

Other accusations were—Islam was spread by the sword, apostasy—the punishment for giving up one’s religion is death and Divorce and Polygamy are a discrimination against females.

**Claims of Mujaddid and Messiahship**

In such a grim situation, Muslims were going through a worst period of despondency. Attacks on Islam and the Holy Prophet Muhammad, peace and blessings of Allah be upon him, the very pivot of their thought and action—caused great consternation among them. At that critical juncture Hazrat Mirza was the solitary soul who came forward and defended Islam and vindicated the truth of Islam by his incontrovertible and enlightening arguments based on the Qur’an.

In 1876 he published series of articles in the papers refuting the beliefs of the Arya Samaj. Some of the Arya Samaj leaders had to admit that Hazrat Mirza possessed great enthusiasm and deep scholarship in Islam. In 1880 he started his first renowned book BARAHI-I-AHMADIYYAH publishing the first four volumes in 1884. In these volumes the truth of the teachings of Islam were established by forceful arguments refuting objections against Islam by the Arya Samaj and the Christians. He emphasised the necessity of Divine Revelation throwing light on the different aspects that God still speaks to the chosen ones and he referred to his own visions and inspirations and mentioned the fulfilment of some of these. In 1880 while writing this book the truth came upon him that he was the Mujaddid (renovator) of the 14th Century. “He is the mujaddid of this time and that spiritually his excellences resemble those of the Messiah, the son
of Mary, and one of them bears a very strong resemblance and a close affinity to the other”.

His writing were accepted by all the Muslims who loved the author for his righteousness and piety, and for his services to the cause of Islam, his scholarly writings and his bold stand against the opponents of Islam. Maulvi Muhammad Hussain of Batala, the leader of the Ahl-i-Hadith sect, who later became his opponent, praised Mirza Ghulam Ahmad’s outstanding book *Barahin-i-Ahmadiyya* as the like of it was never written to this time in Islam.

*Abu Dawud* reported that the Holy Prophet said, “Most surely Allah will raise for this community at the head of every century *(Hijrah)* one who shall revive for its faith”. In fulfilment of this divine promise, God raised Hazrat Mirza Ghulam Ahmad as *Mujaddid* of the time whose literary and spiritual excellences vindicated the truth of Islam.

There were people who expressed a desire to offer their *bai’at* (pledge of fealty) to him but he refused it by saying that God Almighty had not directed him to do so. At last on the first of December 1888 C.E. he announced that God had commanded him to accept *bai’at* and form a Jama‘at. This *bai’at* was not like that of the Sufis but its main purpose was to defend and extend the cause of Islam and to place the service of Islam above all considerations. The gist of the *bai’at* was: “I will hold religion above the world”.

Between 1889–1890 he announced that it has been disclosed to him that Jesus Christ was dead and the Messiah whose advent was promised to the Muslims would be a *Mujaddid* of this nation and that the prophecies relating to the advent of the Messiah were fulfilled in his own person. For this announcement he faced stiff opposition from Christians, Hindus and Muslims. He was branded as *kafir* and a madman. He explained that his messiahship was foretold in the three scriptures.

Lord Krishna in Bhagavat Gita said: “Whenever there is decay of *dharma* (true religion) and predominance of unrighteousness, I myself come forth, for the protection of the good, and the destruction of the evil-doers: and for the sake of firmly establishing righteousness and truth I am born from age to age” (4:7, 8). For the descent
or second advent of a person, mentioned in the previous scriptures, does not mean the coming of the same person but only the appearance of another person in the power and the spirit of the person prophesied about.

In the Holy Bible we learn from Matthew 17: 10-18 and Luke 1:17 when Jesus claimed to be the Messiah, the Jews raised this objection against him, but Jesus explained to them that this only referred to a person who would go before him in the spirit and power of Elias, and that such a person was John the Baptist.

In the Holy Qur'an and the Hadith it is mentioned that mujaddids or renovators would be raised amongst Muslims from time to time. "Allah has promised to those of you who believe and do good that He will most certainly make them successors in the earth as He made successors before them". (24:55) Abu Hurairah in Bukhari stated: "What will be your condition when the son of Mary will descend among you and he will be your Imam from among you."

The claims of Messiahship was made to break the cross, false doctrines of the Christians and to silence the vituperators against God, the Holy Prophet and the true religion. The claim of Mahdihood was also cleared up by Hazrat Mirza. It was believed by the Muslims that the Mahdi will wage wars (Jihad) to conquer the whole world and convert the unbelievers to Islam at the point of the sword. Hazrat Mirza stated that this belief was against the clear verdict of the Qur'an: "There is no compulsion in religion" (2:256). Maulana Muhammad Ali commenting on this verse says: "This verse was revealed after the permission to fight had been given, and it is therefore certain that the permission to fight had no connection with the preaching of religion. No sane person would interpret jihad as meaning the killing of all infidels or the carrying on of unprovoked war against all the disbelievers.

Imam Raghib says: Jihad is of three kinds: viz., the carrying on of a struggle, 1, against a visible enemy, 2. against the devil, and 3. against self. Jihad is therefore far from being synonymous with war.

Dajjal, Gog and Magog

Prophecies relating to them were also explained by Hazrat Mirza.
Gog and Magog are mentioned both in the Hadith and the Holy Qur'an (21:96). The Founder explained that Gog and Magog were no other than the Christian nations of the day that had won sway over the whole world—(European Nations). "And when Gog and Magog are let loose they will issue forth from elevated places". 

Dajjal or Antichrist is mentioned in the Hadith but is also referred to in the Qur'an (18:4). "Praise be to Allah: Who has revealed the Book to His servant to give warning of severe punishment from Him and warn those who say Allah has taken a son".

These explanations removed the ugly blots from the fair face of Islam. Propagation of Islam was the Mujaddid's sole mission. He knew he could not do it alone. In 1901 the Association was formally inaugurated—Musalman Firqah-i-Ahmadiyya—Muslims of the Ahmadiyya Section. The name Ahmadiyya was derived from Ahmad which was one of the names of the Holy Prophet reflecting Jamal or beauty inherent in the teachings of Islam.

Formation of Ahmadiyya Movement

The aims of the Movement were: 1) Hold religion above the world; 2) Clarification of relation of Islam towards other religions; 3) Removal of false doctrine of Jihad—(Defence of Islam); 4) Back to the Holy Qur'an; 5) Finality of Prophethood; 6) Spreading of Islam to the West; 7) Forming new Jamaats all over the world; 8) Propagation of Islam with the pen using his followers life as a model.

Hazrat Mirza later appointed an executive committee consisting of 14 members naming the Association "Sadr Anjuman-i-Ahmadiyya"—the Central society of the Ahmadis. This Anjuman was entrusted with full powers relating to the Movement and was declared as his successor even when he was still alive.

Value Judgement

It will be futile to continue the account of this great personality if intelligent men of this day could not use their reason to make a value judgement as to the greatness or non-greatness of this Reformer. A reformer that was branded as a kafir, madman, imposter, a secret
agent of the British Government and above all a heretic.

"Woe unto mankind. Never did an apostle come to them but they ridiculed him." (The Qur'an 36:30).

Such happens to be a way of the world. Whenever a Great Soul appears among a people be he prophet, reformer, seer or saint up they rise in revolt against him and ridicule him. Though such divine personalities appear at a time when their need is greatest. Place against such odds they are entrusted with a mission; examples: Jesus, peace be upon him, was ridiculed and placed on the cross. Prophet Muhammad, peace and blessings of Allah be upon him, was persecuted by wars against him. The entrails of a camel were placed on his back while praying. Imam Abu Hanifa was called a Kafir. Imam Shafi was accused of being worse than the devil. Imam Malik was beaten and ridiculed. Imam Hanbal was imprisoned for 28 months.

Hazrat Mirza went through this crucial test. He lived for 20 years after proclaiming being Mujaddid of the century, Messiah and Mahdi and fulfilled the Qur'anic injunction: "And who is more iniquitous than he who forges a lie against Allah or gives the lie to his messenger. Surely the iniquitous will not be successful" (6:21). Such was also the fate of Hazrat Mirza who had to face the revolt, but with a strong faith in Allah, he said, "After Allah, with the love of Muhammad I am intoxicated. If this be the Kufr by God I am the greatest of infidels."

The men around him were considered to be the scholars of the time who had a great affinity and admiration for Hazrat Mirza and his mission. As such they could not be attracted by a madman.

(a) Hadrat Maulana Noor al-Din—Medical doctor and scholar. First president of the Anjuman. "How nice it will be if every follower of mine belongs to the category of Noor al-Din" said Hazrat Mirza.


(c) Khwajah Kamal al-Din B.A. who almost turned Christian but was influenced by the writings of Hazrat Mirza. He was a brilliant lawyer and an orator and was given the title of Husn-i Bayan
(one who speaks eloquently). He founded the Woking Muslim Mission in England and was also founder and Editor of the *Islamic Review*. (d) Syed Abdul Latif Sahib of Khost (Afghanistan)—who accepted Hazrat Mirza’s claim and died a martyr on his return to his country.

There are many other persons of great learning who became the followers of the Founder but space does not permit to mention all the names.

**Some of his Prophecies**

(1) Prediction of Pandit Lekh Ram’s death was foretold in the papers long before it took place. The Pandit who abused Islam and the Holy Prophet died on the 6th March, 1897 at the hands of an unknown assassin.

(2) The Rise of Japan as a world power. This took place on 10th October, 1904.

(3) The unsuccessful division of Bengal in 1908.

(4) Revolutionary changes in Persia in 1909.

(5) The aftermath of World War 1 (1914-1918).

(6) The Fall of the Turkish Empire (1918).

**Achievements**

(a) Defence and propagation of Islam through literature and lectures.

(b) Compiled more than eighty scholarly works in Urdu, Arabic and Persian languages. These mostly dealt with the exposition of the beauties of Islam and the Holy Prophet Muhammad, peace and blessings of Allah be upon him, comparative study of Islam, Christianity, Hinduism and Sikhism. Some of his important works are: *Barahin-i-Ahmadiyya* (five volumes), *Aina-i-Kamalat-i Islam*, *Jang-i Muqaddas*, *Izalah Auham*, *Tiryaq al-Qulub*, *Islami Usool ki Filosofy*, *Sat Bachan*, *Masih Hindustan Main*, *Paigham-Suh* etc.

(c) Published thousands of pamphlets and leaflets.

(d) Organised a devoted community who pledged to sacrifice their money, time, and even their lives for the defence and propagation of Islam.
Death of the Founder

In December 1905 the Founder was informed by Almighty God that his end was nigh. He published *Al-Wastiyyat* (The Will) in which he delegated all powers to the Central Anjuman as his successor. It is to be noted here that the Movement was his successor and not an individual. His last book the *PAIGHAM-I-SULH* (Message of Peace) was written in April 1908. He breathed his last at 10.00 a.m. on 26th May, 1908 with the words “O my beloved God, O my beloved God”. Thus ended an eventful life of the *Mujaddid*—Reformer of the 14th century. The movement started by the Reformer captured a reputation for piety, godfearingness, truthfulness, honesty and sincerity. Every Ahmadi bore as it were a stamp of these qualities. In 1938 Allamah Iqbal at Aligarh University told his audience: “If one wants to see a real example of Islam he should go to Qadian”.

‘A tree is known by the fruit it bears’ can well bear out the truth of Hazrat Mirza’s mission. Mosques are built in great centres of Christianity and more and more are accepting the Religion through his forceful writings and zealous efforts of his devoted followers. Today we owe a great debt to this venerator of mankind. However, our greatest opposition lies within the Muslim Community. They are using the ammunitions of the 4B’s: Bullets, Bombs, Bans and Bad talk - to destroy us. But never shall they be able to destroy us for we also have more powerful ammunitions supported by the Almighty God and these are also 4B’s: *Bai'at*—Religion above the world, *Belief*—*La ilaha illallah Muhammadur Rasulullah*, *Books*—*Al Qur’an*, Hadith and the writings of the Founder and his companions, *Band*—A band of followers called the *Ahmadiyya Anjuman Ishaat-i Islam* also known as the soldiers of Islam.
WHAT IT MEANS TO ME THAT
MIRZA GHULAM AHMAD IS CHRIST RETURNED

by
Ashmeed Ali

Re-appearance of Jesus

We are all familiar with the statement that Christ is going to return to this world as the promised Messiah. This is something that we hear every day from our Christian and Muslim brothers. The statement is true because the Qur’an, the Bible and Hadith support it. However, a problem arises because some of us choose to interpret it literally and some of us interpret it metaphorically. Which of these is the correct interpretation?

Let us look at what Jesus Christ had to say concerning the re-appearance of the Messiah. There is a prophecy in Malachi, a book of the Old Testament, which says that Elijah who was a prophet, would re-appear before the advent of Christ. This was supposed to be a sign to the people of the coming of Christ.

Malachi 4:5 says, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” Thus when Jesus claimed prophethood, there was an objection by the people that Elijah must re-appear before his advent. They thus did not believe in him being a prophet.

Matthew 17: 10-13 shows Jesus’s reply to the question: “And his disciples asked him saying, why then say the scribes that Elijah must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things”. “But I say unto you that Elias has come already, and they knew him not; but have done unto him whatsoever they listed.” Then the disciples understood that he spoke to them of John the Baptist.

To back up this statement it is described in Mark 8: 11-13 in al-
most familiar words. “And he shall go before him in the spirit and power of Elias.” This thus shows that there was a prophecy of the second coming of Elias before the appearance of Jesus. Jesus explained that this appearance was spiritual and that someone else would appear in the spirit and power of Elias and this person was John the Baptist.

Bearing in mind what Jesus meant of the re-appearance of a prophet, how should we interpret it? In the same way, that someone else would appear in the power and spirit of the Messiah.

Jesus’ interpretation of re-appearance

If we were to interpret this literally, it would make no sense at all. The majority of Muslims and Christians who think that he was taken up physically and is on the right hand side of God are constantly looking up at the sky and they say that Christ will come down one day. They have even built a Mosque in Damascus with a ladder going up into the sky and they say that Christ is going to descend from this ladder. In the first place if he were to fall from heaven he would have to defy the laws of gravity which no man has been able to do in this scientific age. Therefore if he were to fall from heaven, he will be dead on landing. How would he do it? May be he would grow wings and fly down from the heavens, or he could probably go to the travel agency in heaven and hire a plane to fly down. This does not make any sense to me at all, and there is only one way in which we can interpret this and that is the way in which Christ the prophet wanted us to interpret it.

Hazrat Mirza Ghulam Ahmad as the Promised Messiah

I believe that Mirza Ghulam Ahmad has come in fulfilment of this prophecy. The Qur’an states, “And I was a witness of them as long as I was among them, but when thou didst cause me to die thou was the watcher over them. And Thou art witness of all things” (5:117). This was Jesus’s reply to a question by God: “Didst thou say to men, take me and my mother for two Gods besides Allah?” What I would like to point out to you is the word die. I will repeat the words again. “But when thou didst cause me to die.” This shows
clearly that Jesus is dead. For those of you who are still not convinced, I will go on further.

The Qur'an says, "And Muhammad is but a messenger, messengers have already passed away before him" (3:143). All the messengers who have come before him are dead. Prophet Muhammad, the last of the Prophets, is dead so that there should be no exception to Christ who was also a messenger, and a man like the rest. He is therefore dead, and according to the Qur'an he cannot return to this world as the same physical person.

Again the Qur'an says: "He has enjoined on me prayer and poor-rate as long as I live" (19:31). Therefore we see that offering of prayers and giving of alms have been made obligatory on him as long as he lived (Jesus Christ). Let us suppose that he is alive in heaven, he must then have facilities for prayers and must be paying the poor-rate which is obligatory. Also if he is alive in heaven in his physical make up, then he must eat food to sustain his body, he must sleep, urinate, excrete. Where would he do all this? Furthermore, some people say that he is on the right hand side of God, but God is here and there, and everywhere, then we should be able to see and feel Jesus if he is alive in his physical make up. But where is he? We do not see him or feel him.

According to the Qur'an any thing created would die: "And those whom they call on besides Allah, created naught, while they are themselves created. Dead (are they), not live. And they know not when they will be raised" (16:20, 21). This shows that man is created and he must die, and Jesus was a man.

I shall now move on to the Appearance of the Messiah. This appearance will be spiritual as our Holy Prophet (peace and blessings of Allah be upon him) has said: "Surely Allah will raise for this people at the commencement of every hundred years one who shall revive this religion!" which simply means appearance of the mujaddid every hundred years.

He is also reported to have said in Bukhari: "I swear by Him Who holds my life in His hand that the son of Mary will descend among you as Abiter and Judge and shall break the cross and kill the swine and postpone the war. Wealth will be multiplied to the extent that
nobody will be there to accept it, that a prostration at that time will be better than this world and whatever is in it." This explains what the world would be like, at the time of the Messiah and we have seen this come to pass in our time.

**Signs and Prophecies**

Many Muslims tend to interpret the breaking of the cross and the killing of the swine literally. Tell me, would God keep Jesus alive for all these years to come down and perform such acts.

Let us suppose for a moment that we take this literally. To begin with Christians would reject him if he was to come and break their crosses. Besides it is impossible for one man to seek out and break all the crosses in the world. If he is successful in breaking all the crosses then he would have to find all the swines and kill them. This is not humanly possible and therefore we must find some logical meaning to this statement.

What this actually means is that the Messiah shall appear when the religion of the cross shall be dominating and it shall be his work to show that the principles on which it is based are wrong. If we look at Mr. Jaleelur Rahman’s lecture “The Life and Times of Mirza Ghulam Ahmad,” we will see that this did come to pass.

Our Holy Prophet once said whilst addressing his companions: “How can my Ummah be annihilated and undone when I am in its beginning and Jesus, son of Mary, at its close and twelve caliphs in between us.”

These caliphs spoken of here have been the *Mujaddids* who appeared during the twelve centuries after the Holy Prophet. There is thus, a distance of twelve centuries between the Holy Prophet’s century and that of the son of Mary. Hence, the promised Messiah, according to the Holy Prophet must appear in the 14th century of the Islamic Era. And Hazrat Mirza did claim to be a *Mujaddid* at the beginning of the 14th century.

The Holy Prophet is also reported to have said, “What will be your condition when the son of Mary will descend among you and he will be your Imam from among yourselves.” The statement again speaks of the coming of the Messiah and further states that he will be your
Imam from among yourselves, showing clearly that he would be raised among the Muslims. In addition he was to be the Mujaddid of that century and it is obvious that a Mujaddid is the Imam of his time.

Let us now look at some of the evidence in the Bible as to the coming of Christ.

“And as he sat upon the mount of olives, the disciples came unto him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumours of wars; see that ye be not trouble: for all these must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in diverse places” (Matthew, 24:3-7).

All these events literally happened in this age.

Concerning the return of Christ it is written in the Bible: “For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the son of man in heaven” (Matthew, 24:24-30).

What are these verses telling us? They are telling us of signs which will accompany the return of the Messiah. The great signs such as the pestilences and earthquakes. The earth has been shaken in a manner which is extraordinary. The clearest sign of the advent of the promised Messiah, according to Islamic prophecies was the eclipse of the sun and the moon which took place in the month of Ramazan in the year 1894.

The prophecy states that an eclipse of the sun and the moon would accompany the appearance of the promised Messiah. This is something that takes place every eleven thousand years and it did occur, both an eclipse of the sun and the moon in the same month.
Among other signs are the appearance of the plague, the prevalence of the religion of the Cross, the stoppage of the pilgrimage, the appearance of a great fire in the East which broke out in Java and many others which came to pass.

Parallel between Jesus and Muslim Messiah

If Mirza Ghulam Ahmad has appeared in the spirit of Christ, then there ought to be some parallels between the lives of Jesus and that of Hazrat Mirza, for instance:

(1) The Jews expected a Messiah who should be a temporal ruler, and delivering them from foreign yoke, establish a Jewish Kingdom throughout the world. The Muslims also expected a Messiah who would wage wars against the non-Muslims and slay all of them, and establish a Muslim empire in the world.

(2) As quite against the expectations and cherished hopes of the Jews, the Messiah that appeared among them was a man of peace, in like manner the Messiah that appeared among the Muslims has come to preach his word in peace and establish superiority of Islam, not by the sword, but by arguments and heavenly signs.

(3) At the appearance of the Jewish Messiah, the Jews were divided into various contending sects; so were the Muslims at the appearance of the Muslim Messiah.

(4) As the Jews had fallen off from true purity and righteousness at the advent of their Messiah, similar is the case now with the Muslims.

(5) As the Jews sought to have their Messiah tried at law and put to death, the opponents of the Muslim Messiah also sought to have him put to death by involving him in a murder case and by passing edicts of *Kufr* alleging heresy against him.

These are just some of the parallels between them, which show that Hazrat Mirza Ghulam Ahmad did come in the spirit and power of Jesus.

When Hazrat Mirza Ghulam Ahmad claimed to be a *Mujaddid* in 1300 A.H., he wrote the following:
“And the author has been given the knowledge too, that he is the Mujaddid of this age and that spiritually his excellences resemble those of the Messiah, son of Mary, and that one of them bears a very strong resemblance and close affinity to the other.”

The subject has become controversial because Muslims generally tend to see literal fulfilment of the prophecies relating to the second advent of the Messiah whereas these are always couched in metaphorical expressions. But please bear in mind that what I have written here or what the Ahmadiyya interpretations are about the second coming of Christ and other events which were to happen in the latter age are fully supported by the Qur’an, Hadith, and the Bible. Therefore it should at least receive some consideration by a conscientious Muslim who believes in the truth of the Qur’an, authenticity of the hadith and also believes in the Bible so far it conforms to what has been stated in the Qur’an.
CONTRIBUTION OF THE AHMADIYYA MOVEMENT TO ISLAMIC THOUGHT

by
Kalamazad Mohammad

Speech delivered on the occasion of the celebration of the 10th Anniversary of the Ahmadiyya Anjuman Isha'at-i-Islam Inc., (Trinidad & Tobago) at the Cunjal Masjid, Barrackpore, South Trinidad, on Friday 9th August 1985.

"Those who follow the Messenger—Prophet, the Ummi, whom they find mentioned in the Torah and the Gospel. It enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes for them their burden and the shackles which were on them. So those who believe in him and honour him and help him, and follow the light which has been sent down with him—these are the successful" (The Qur'an, 7:157).

"Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear.

They will serve Me not associating anything with Me. And whoever is ungrateful after this, they are the transgressors” (The Qur'an, 24:55).

“You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allah” (The Qur'an, 3:109).

“. . . Become men of God by spreading the knowledge of the Divine writ and by your own deep study thereof” (The Qur'an 3:79).
There is a saying of the Prophet Muhammad, peace and blessings of Allah be upon him, which goes as follows: "He who dies in a condition that he has not recognized the Imam of his age dies a death of ignorance". Why would the Holy Prophet make a statement like this? The following is an attempt to answer this question.

In researching the contribution that the Ahmadiyya Movement has made to Islamic thought, the unbiased seeker after truth would be astounded to find that the views of this Movement have penetrated every aspect of Islamic attitude, thought and behaviour. But much more than that, it has sparked off the resurgence of Islamic glory that the Muslim world was eagerly awaiting and praying for during one thousand years of self-created and self-imposed subjugation by alien values, thought patterns, institutions, etc., etc.

To appreciate the monumental work of Hazrat Mirza Ghulam Ahmad ("Mujaddid-i-Azam"), I have, for convenience sake, and not in obedience to stringent rules of classification, divided his task under three headings—MAHDI, MESSIAH, MUJADDID—to correspond with the three purposes for which he was sent by Allah, Most High. Therefore, the listener may shift any of the sub-headings and place it wherever he may wish according to his vantage point and purpose.

MAHDI

A Reformer first has to set his own house in order and as Mahdi (The Guide), he had to uproot the false beliefs that had crept surreptitiously into the house of Islam either through ignorance or through subtle manipulation by outside forces. In this short address you can appreciate that a detailed analysis is impossible. However, I have chosen ten areas (among many) to which Hazrat Mirza addressed himself and I hope that you will forgive the cursory and impressionistic treatment of each. In fact, it is my fervent desire that this talk would spur you on to do some detailed research on your own. As one of your reference books, I strongly recommend Maulana Muhammad Ali’s AHMADIYYA MOVEMENT which was translated into English by the late Maulana S.M. Tufail, as a constant companion of every Ahmadi just as Mao Tse Tung’s Red Book
functioned for the dedicated Chinese Communists.

The first big job he had to perform was to remove the false conception of the MAHDI that had taken root in the minds of the Muslims and which was used by the enemies of Islam to discredit the religion—the idea of a warrior Mahdi who would come into the world and who, by the help of the sword, defeat all enemies, convert them into Muslims and make Islam pre-eminent once again. This idea of course ironically suited both parties—the Muslims and the enemies of Islam too! Muslims, just like the Jews in the time of the first Christ, were labouring under foreign domination and they were praying for someone to free them from bondage and to restore to them their former honour. Their Mahdi was the one who held out this hope. To the non-Muslim enemies of Islam, this belief provided ammunition for their attack on Islam as:

(1) a religion that was initially spread at the point of the sword; and

(2) a religion that was still encouraging its followers to become a nation of war-mongers.

Hazrat Mirza Ghulam Ahmad cleared up this misconception by an explanation of the relevant Hadith and further went at length to prove that Islam was never spread at the point of the sword and that it does not and will never ever need the sword to aid in its propagation.

TEN AREAS
1. **Jihad**: “So obey not the disbelievers and strive against them a mighty striving with it (i.e. the Qur’an)” (The Qur’an, 25:52).

The majority of Muslims entertained only one idea of *jihad*—a physical or military *jihad* to overthrow the enemies of Islam and make Islam the dominant power. They understood rulership (24:55) to mean political supremacy. Hazrat Mirza explained the significance of the word *jahada*—to exert one-self to the utmost against evil—and pointed out that this concept can have countless applications according to the circumstances; for example, defence of religion with the sword, self-purification and self-actualization, purification and betterment of society—but he stressed that the type of *jihad* that was called for in this age was not a *jihad* of the sword but an intellectual
**Jihad**—a *Jihad* by using the argument given to us in the Qur'an as stated in the verse quoted above—to convince the world that Islam was the only way of life that could bring peace, harmony and success to mankind. “He it is Who has sent His Messenger with the guidance and the religion of Truth that He may make it prevail over all religions. And Allah is enough for a witness” (The Qur'an, 48:28).

This is why he encouraged his followers to translate the Holy Qur'an into English and also into other languages of the world.

2. **Angels:** The concept of angels was another area of difficulty for Muslims and non-Muslims alike. Some people regarded them as gods and worshipped them, others denied their existence (non-Muslims), whilst most Muslims ascribed independent and semi-divine powers to them assuming that they can take human shape and walk among men from place to place.

Hazrat Mirza Ghulam Ahmad explained that angels are the forces of nature and they operate both in physical as well as in the spiritual world. “Just as the sun, the moon, and other planets affect our outward bodies, so all the angels according to our individual abilities, are influencing our hearts, our minds and all our spiritual powers”. (*Taudhih-i-Maram*, p. 27).

From his study of the Qur'an, he came to the conclusion that certain media are essential for the running of the universe and that further, there is some so far unknown link between the stars and the angels,—“it is the unseen forces of these angels that enable the stars to carry out their functions”. (*Ibid.*, p. 30).

That Allah makes use of intermediaries or agents to carry out His work does not detract from His power, nor is it a discourtesy to Him to believe so, for this is in fact His *modus operandi* in nature as well as among human beings (God does not come down Himself to teach us—He sends prophets and messengers to do the job of warning and giving good news).

Hazrat Mirza Ghulam Ahmad explained further in the same book, (*Taudhih-i-Maram*, p. 31): “It should now be appreciated that although apparently it seems to be a discourtesy that, for the sake of Divine communication, there should be a medium between Almighty...
God and His pious prophets, yet after a little reflection it will be easy to understand that there is nothing disrespectful in this; on the other hand this is perfectly in accordance with Almighty God's laws of nature, which can be seen and felt manifestly in everything that is in this world. Besides, we observe that the prophets (may peace be upon them), are dependent on such sources of their external and bodily powers. However bright and gifted the eyesight of a prophet may be, still, as with ordinary people, he can not see anything without the help of sunlight or something equivalent to it; without the medium of air, he cannot hear anything; therefore it must be accepted that the beings of splendour (angels) of these plants also influence the spiritual powers of the prophet. Further, they should influence the spiritual powers of the prophet greatly, because the more pure and perfect the faculties of the prophet, the more refined and definite would be the influence”.

3. Theory of Abrogation Discredited: Muslims themselves had erroneously come to hold the view that certain verses of the Qur'an were abrogated by others—the number ranging between five verses to as high as five hundred verses. Some verses were even believed to have been left out of the Qur'an under orders from the Holy Prophet. One of these, it is said, related to the stoning to death for the crime of adultery. Needless to say, this lent fuel to the fiery attacks of the biased non-Muslim scholars who themselves were spreading this wrong concept against the Qur'an. Hazrat Mirza repudiated this belief in several ways, three of which were:

(a) He quoted the following verses to show that the Qur'an itself condemned such a wrong concept. Instead, Allah issued a challenge to all to find a single discrepancy in it.

"Will they not meditate on the Qur'an? And if it were from any other than Allah, they would have found in it many a discrepancy" (4:82).

(b) “Allah has revealed the best announcement, a Book consistent, repeating (its injunctions) whereat do shudder the skins of those who fear their Lord, then their skins and their hearts soften to Allah's remembrance . . .” (39:23).

The word translated as ‘consistent’ is Mutashabih, which means
“that which is conformable in its various parts”. (Arabic-English Lexicon by William Lane).

But more than that, instead of abrogation of verses, mutashabih also means that “some parts of it verify other parts”. (See Maulana Muhammad Ali’s English translation of the Holy Qur’an, Note 2161).

(c) In the light of the above, he explained the verses that were thought to have been inconsistent.

4. Rising of the Sun in the West: There is a prophecy of the Prophet Muhammad, peace and blessings of Allah be upon him, that in later ages the sun will rise in the West and a literal interpretation of this Hadith had once again led to many far-fetched interpretations with each generation of Muslims trying to strain the laws and discoveries of science to accord with the literal fulfilment of this saying of the Holy Prophet. Hazrat Mirza interpreted this Hadith to mean that it was the sun of Islam that will rise in the West and through vision received from Allah, he was infused with a passionate desire to spread it throughout the world but especially to the Western nations. One example of this vision and the passion this engendered in him is the following:

“This humble servant has been shown in a vision that the rising of the sun from the West signifies that the Western world which has been involved of old in the darkness of disbelief and error shall be illumined with the sun of Truth, and those people shall have the light of Islam. I saw that I was standing on the pulpit in the city of London and explaining the truth of Islam in a well reasoned address in the English language, and after this, I caught a large number of birds that were sitting on small trees and in colour they were white and their size was probably the size of the partridge. So I interpreted this dream as meaning that, though I may not personally go there, yet my writings would spread among these people and many righteous English men would fall a prey to the truth”. (Izalah-i-Auham, pp. 515-516).

5. Prophet or Mujaddid: He clarified the concept of prophethood and in particular the question of finality of prophethood about which serious inconsistencies of belief existed in Islam.
Firstly, he explained the various kinds of Revelation given to man culminating in Prophetic revelation:

"And it is not vouchsafed to a mortal that Allah should speak to him, except by revelation, or from behind a veil, or by sending a Messenger and revealing by His permission what He pleases. Surely He is High, Wise". (The Qur'an, 42:51).

Secondly, he went to great pains to preach that no prophet, new or old, would return to this world after the Prophet Muhammad. He quoted several verses of the Qur'an, one of which was the following:

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things" (33:40). He also quoted extensively from the Sayings of the Holy Prophet to prove his point, a most telling and decisive Hadith being: "There will be no prophet after me".

One quotation from his writings will suffice:

"Every sensible person can understand that if God keeps His word then what has been indicated in the Qur'anic verse about (Hazrat Muhammad being) the Last and the Final Prophet, and also has been clearly mentioned in the authentic Sayings (of the Holy Prophet) that after the demise of the Holy Prophet (Muhammad), the angel Gabriel has been forbidden to bring any 'Messages or revelations of the Prophethood' for all times to come. Since all these facts are true, hence no person can come as a prophet after Hazrat Muhammad, peace and blessings of Allah be upon him" (Izalah-i-Auham, p. 577).

In this respect he clarified once and for all the meaning and function of Mujaddids or Muhaddaths who are followers of the Prophet Muhammad, peace and blessings of Allah be upon him, and who take the place of the prophets of old, especially the Israelite prophets. They are of course not 'real' prophets but only 'reflections' of the Prophet Muhammad, peace and blessings of Allah be upon him.

In his book Mawahib al-Rahman (1903), he wrote:

"So that saintly persons from amongst the followers of the Holy Prophet, do have speech with God, and are imbued with the spirit of the prophets, but in reality they are not prophets, as the Holy
Qur’an has completed the laws of the religion. So what these persons really get is a clear and intimate knowledge of the teachings of the Holy Qur’an. They do not add anything on to it or detract from it”.

6. Heaven and Hell: Strange and marvellous (not to mention false) were the stories about Heaven and Hell that were circulating among the whole body of Muslims from layman to Mullah.

Hazrat Mirza exposed these stories as mere superstition and figments of the imagination and gave a true picture of the concept of Heaven and Hell according to the teachings of the Qur’an.

“The state after death”, he said, “is not altogether a new state; it is in fact a complete representation, a full image of our spiritual state in the present life”. (Teachings of Islam, p. 120). The Qur’an itself supports this view:

“And We have made every man’s action to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open.

Read thy book. Thine own soul is sufficient as a reckoner against thee this day” (17:13, 14).

Heaven and Hell are really states or conditions rather than fixed places. Further in proof of this, we are given, according to our deeds, a taste of Heaven (and or by implication, Hell) right here on earth.

“And give good news to those who believe and do good deeds, that for them are gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it” (The Qur’an, 2:25).

However, this is only a taste, a likeness and no soul can comprehend the reality of the life after death as the Qur’an says:

“So no soul knows what refreshment of the eye is hidden for them: a reward for what they did” (32:17).

He identified the four worlds of man as:
1. A time “when man was nothing that could be mentioned”.
2. This world or the world of earning.
3. Barzak—the state after death being the intermediate stage between this life and the life Hereafter. We have an intimation here of what the next stage has in store for us—either Heaven or Hell.
4. (a) Heaven in which there is unlimited spiritual progress and no soul is ejected therefrom;

(b) Hell which is not everlasting (as was the popular belief) but a period of purification from which the inmates will be taken out and placed in Heaven to continue their spiritual advancement.

7. Peace among Members of various Religions: Muslims had adopted the attitude of considering every non-Muslim a kafir and consequently an enemy of Islam. Further, according to their concept of Jihad as explained above, he was to be forcibly converted to Islam or killed if be refused to become a convert to Islam.

Hazrat Mirza reminded Muslims of the Qur'anic verses:

"There is no compulsion in religion” (2:256).

"Allah forbids you not respecting those who fight you not for religion, nor drive forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice.

Allah forbids you only respecting those who fight you for religion, and drive you forth from your homes and help others in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers” (60:8-9).

To quell the incitement to abuse, hatred and violence that was being instigated by misguided attacks of members of the different religions against one another, Hazrat Mirza proposed several points of agreement in a plan for peaceful and harmonious co-existence.

Among these were:

1. In his Message of Peace to the Hindus he even promised among other things, to eschew the eating of beef if this would tend to ease the tension between the Hindu-Muslim population.

2. To the Jews and Christians he re-iterated the call of the Qur'an: “Say: O People of the Book come to an equitable word between us and you, that we shall serve none but God and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims” (3:63).

3. Further, he proposed that proselytizing work by any part-
should not make use of slander and vilification of one another’s religions or religious personalities, but instead should be carried out by means of invitation and clear arguments. There should be no compulsion, either subtle or manifest, in religious conversion.

4. Inter Faith Meetings: In addition to providing an understanding of the basic tenets and practices of each religion, which of course would foster and cement friendly relations between all, these meetings would also serve the purpose of highlighting the fundamental similarities in all religions and so counteract the propaganda of the enemies of religion—those opponents who indiscriminately condemned all religions on the ground that their beliefs and practices were not identical.

By these means he hoped to unify the human race if not under one banner called Islam, yet under a single banner called the Government of God as opposed to the Government of Man.

8. Peace among Muslims: Of course Hazrat Mirza did not close his eyes to the soul-destroying sectarianism among Muslims themselves. Bitter internecine conflict was the bane of Muslim society and was among the chief reasons for the backwardness of Muslims and their inability to cope with, much less, surmount the challenges and assaults launched against them. One of their favourite pastimes was the kafirization of one another, and Mirza Ghulam Ahmad made an impassioned appeal to his fellow-Muslims to desist from this pernicious self-destroying habit. There were inner differences of opinion among Muslims and there will always be—in fact, the Prophet had said: “Difference of opinion among my community is a blessing”. Nevertheless, all Muslims were in agreement on the basic principles and teachings of Islam and as such no one had the authority to call another person a kafir if that person professes to be a Muslim. He quoted the Qur’anic verse:

“O you who believe, when you go forth (to fight) in Allah’s way, make investigation, and say not to anyone who offers you salutation, Thou are not a believer, seeking the good of this world’s life. But with Allah there are abundant gains. You too were such before, then Allah conferred a benefit on you; so make investigation. Surely Allah is aware of what you do” (4:94).
And the Holy Prophet, he reminded the Muslims, had instructed his followers thus: "Do not declare the people of your Qiblah as Kafirs". (Bukhari: Kitab al-Adab).

He himself in his writings and speeches, had called attention to the effect that kafirization for minor matters was creating disunity among the Muslim community and had issued several warnings one of which is taken from Izalah-i-Auham, pp. 589, 590:

"Let this be evident that Jesus Christ came for this work and at such a time when Jews were divided into many sects like Muslims . . . So the Holy Prophet has informed this nation that in the latter ages the same would be their condition and many sects would spring up among them . . . And like Jews one group would consider the other one as kafir. And if there were ninety-nine reasons for Islam just one reason for kufr would be considered sufficient to declare others kafir. So due to mutual takfir, deep hatred, jealousy and enmity would come into play and due to difference of opinion, vindicativeness, rancour and beastly tendencies will prevail among Muslims. And Islamic character which requires a perfect unity as in a single body and is full of mutual love and sympathy would be completely taken away from them. The one would consider the other so strange as not to hesitate to declare the other as kafir".

9. Re-opening of the Door of Ijtihad: Muslims had arrived at the common conclusion that after the four great Imams, Imam Abu Hanifah, Imam Malik bin Anas, Imam Muhammad Idris al Shafi’i and Imam Ahmad bin Muhammad bin Hanbal, later Muslims were not allowed to use Ijtihad in solving problems that might arise in their personal life or in the affairs of the community. (Ijtihad according to some authorities, means ‘asserting oneself by using one’s intelligence or using one’s judgement when there is no clear cut guidance either in the Qur’an or Hadith). And by precluding the use of Ijtihad, a certain attitude had developed among Muslims that contributed to their decadence and their intellectual inertia.

Furthermore, how could Islam prove that it was a modern religion and in keeping with the laws of science, or more to the point, that it was Islam that gave the impetus to the scientific and cultural development, not only of the early Muslims, but of the whole of
mankind? And how could Islam claim to be a religion for all times, all peoples and capable of adapting itself to changing circumstances and exigencies if *Ijtihad* was for ever suspended?

Hazrat Mirza quoted from the Qur’an to condemn this attitude: “This He has enjoined you with that you may use your intelligence” (6:152).

“The vilest of animals in God’s sight are the deaf and the dumb who do not use their reason” (8:22).

And he quoted the example of the Holy Prophet’s dealing with Mu‘adh when he sent him as Governor of Yemen:

“The Prophet sent Mu‘adh bin Jabal to Yemen as their Judge and Governor. Before Mu‘adh left the Prophet, he asked the latter on what basis he would judge if he were confronted with a problem. Mu‘adh said that he would judge on the basis of the contents of the Qur’an. The Prophet asked him: ‘Assuming that you do not find it in the Qur’an, on what basis would you judge?’ Mu‘adh said he would judge on the basis of the Sunnah. The Prophet also asked him: ‘Assuming you do not find it in both the Qur’an and the Sunnah of the Prophet, on what basis would you judge?’ Mu‘adh bin Jabal replied that he would use his own individual judgement. And the Prophet Muhammad was very happy to hear this statement’.

Again, the Prophet is reported to have said: “The best of this community are the first of them and the last of them, among the first of them is the Messenger of Allah, and among the last of them is Jesus, son of Mary, and between these is a crooked way, they are not of me nor am I of them”. (*Religion of Islam*—Maulana Muhammad Ali, p. 97).

Commenting on this Maulana Muhammad Ali (one of Hazrat Mirza’s disciples) says: “The time when independence of thought was not exercised is therefore, denounced by the Prophet himself, as the time of a crooked company”. (*Ibid.*, p. 97).

10. Arabic as the mother of all languages: “The Beneficent taught the Qur’an, He created man (and) taught him the mode of expression” (*The Qur’an*, 55:1-4).

The gift of speech was commonly believed to be an invention of man, but Mirza Ghulam Ahmad argued that language was really a
gift from God, and that it underwent changes not by chance, nor because of the influence of man, but rather language underwent changes under the direction of God. He argued thus:

"Had language been the invention of man, it would not have been necessary to teach a baby to talk. It would have invented its own speech as it grew mature".

"The notion that languages undergo changes under human influence is an illusion. These changes do not result from conscious human effort, nor can we determine any rule or principle whereby the human mind brings about changes in languages at certain times. Deep reflection would reveal that linguistic changes also take place under the direction of the Causa Causens like all other heavenly and earthly changes". (Barahin Ahmadiyya, pp. 336-342).

For centuries linguistic and other scholars had been searching for and theorizing about the mother of all languages. In the Western world Sanskrit was generally accorded that position. Hazrat Mirza disagreed with that view and put forward his own argument that Arabic was the mother of all tongues—the source and fountainhead of all other languages. "Our perfect and deep research has revealed that Arabic is that language. Many people have spent their lives in such research and have made great efforts to discover which language is the mother of tongues, but as their efforts were not rightly directed, nor were they bestowed the relevant capacity by God Almighty, they could not achieve success. And additional reason was that they were prejudiced against Arabic and did not pay due attention to it. Thus they failed to discover the truth. Now we have been guided by the Holy Word of God Almighty, the Noble Qur'an, to the truth that the revealed Book, the mother of tongues to which the Parsees, the Hebrews and the Aryas have laid separate claims, is ARABIC, and that all other claimants are in error" (Zia al-Haq, p. 2).

He then gave reasons why Arabic was superior to all other languages:

"In contrast with Arabic words, the words of those languages appear lame, maimed, blind, deaf and leprous, and entirely bereft of a natural pattern. The vocabulary of those languages is not rich in roots which is a necessary characteristic of a perfect language. If
any Arya or other opponent of ours is not convinced by our research, we wish to inform him by means of this announcement that we have set out in this book in detail the reasons in support of the superiority, perfection and excellence of Arabic which fall under the following heads:

1. The perfect pattern of the roots of Arabic words,
2. Arabic possesses an extraordinarily high degree of intellectual connotations.
3. The system of elementary words in Arabic is most complete and perfect.
4. In Arabic idiom a few words convey extensive meanings.
5. Arabic has the full capacity for the exposition of all human feelings and thoughts.

Now everyone is at liberty after the publication of our book to try, if possible to prove these qualities in Sanskrit or any other language (Zia al-Haq, p. 2).

Another of his disciples, Khwaja Kamal-ud-Din has further developed this thesis by a linguistic examination of the Arabic language itself and has published his findings in his book *Umm al-Alsina*.

**MESSIAH**

His job as a Messiah was in two directions: firstly, to free Muslims from wrong beliefs concerning the Prophet Jesus, peace be upon him, and secondly, to repel the Christian assault on Islam by their missionaries and their intellectuals. Therefore (1) he had to convince Muslims that the Israelite Prophet Jesus was dead and that he would not return and; (2) he had to break the back of Christianity which depended upon the acceptance of the belief that Christ died on the cross (for the sins of man); was raised to Heaven alive, and is now sitting at the right hand of God until such a time as the Almighty would send him back to make matters right.

1. **To Muslims**: He explained the prophecy concerning the descent of the Messiah, son of Mary as referring to a person from among the Muslim community as the Hadith from *Bukhari* 60:49, Kitab al-Anbiya clearly indicates:

   "What will be your condition when the son of Mary will descend
among you and he will be your Imam from among yourselves?"

He himself claimed to be the Messiah who had come in the likeness of Prophet Jesus, both of them bearing a strong spiritual affinity, just as John the Baptist in the explanation of Jesus himself, had come in the spirit of Elias (and not in the flesh). He also proved that such metaphorical statements were very common in religious literature.

The task of the Messiah to break the cross and kill the swine meant in part, that he had to defend Islam from the twin concerted attacks of the Christian missionaries and the Western intellectuals who were waging a second Crusade against the Muslim world. It was their intention to leave no stone unturned in their drive to uproot Islam from the face of the earth.

But he had to open the eyes of his fellow Muslims first, and one example (among dozens) he used from the Qur’an that the Israelite Prophet Jesus Christ would not return to this world is the following:

"And when Allah will say: O Jesus, son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah? He will say: Glory be to Thee! it was not for me to say what I had no right to (say). If I had said it, Thou wouldst indeed have known it . . . I said naught to them save as Thou didst command me: Serve Allah, my Lord, and your Lord; and I was a witness of them so long as I was with them, but when Thou didst cause me to die Thou was the Watcher over them. And Thou art Witness of all things" (5:116-117).

Commenting on these verses Hazrat Mirza in his Will, pp. 28-29 explained to the Muslim world: "... In any case this verse conclusively proves that Jesus will not come into this world a second time. For, before the Day of Judgement, if he is to come once more into this world, he would not be in a position to say before God Almighty that he had no knowledge whether or not his followers went astray after he had passed away from this earth in the first instance, since at the time of his second advent the very soul of his mission was to be the breaking of the Cross, the supreme symbol of the divinity assigned to him by the Christians. After breaking the Cross with his own hands, in the course of his second advent, Jesus
would be in no position to say to God what this verse tells us he would say, for indeed a Prophet of God cannot be supposed to tell lies. How can a man who is a prophet and who comes again into the world of present day Christianity, then lives here for a full forty years, fighting wars against the Christians on account of their mistaken ways and views, fall so low as to tell such an evident and despicable lie that he had no idea that his followers of the first dispensation had gone gravely astray after his death?"

He went to great lengths to point out to Muslims that they were unwitting dupes of the Christian missionaries who were using them in their campaign to prove that the Qur'an itself supported the erroneous views of Christianity, especially those concerning the Virgin Birth and the second Advent of Prophet Jesus. How could Islam spread worldwide and in particular in the West, he asked, if Muslims themselves held the same false views as the Christians?

2. To the Christian World: As regards the Christian world, Hazrat Mirza wrote in Ainah Kamalat-i-Islam, p. 340:

"To give the name Promised Messiah to the mujaddid of this age seems to be based on this expediency, that his great task is to overthrow the supremacy of Christianity and counter their attacks, and to shatter with strong arguments their philosophy which is against the Holy Qur'an and to establish fully the evidence of Islam against them"

To initiate the final overthrow of Christianity, he proved from the Gospels themselves, from the early history of Christianity, from Indian history and from scientific evidence, that the Prophet Jesus had not died on the cross (God is alive and does not die even for a second) but had escaped death and had travelled to Kashmir (with his mother) to find the ten lost tribes of Israel. There he lived, preached, died and was buried and his tomb is still there as evidence. Since the publication of the scholarly work, Jesus in Heaven on Earth (1952) by the Ahmadi scholar, Khwaja Nazir Ahmad, other impartial Western scholars are beginning to examine and even support the life, mission and death of Jesus Christ as given by the Founder of the Ahmadiyya Movement.

He also pointed out that the belief that Jesus was God or part of
the Trinity of Father, Son, and Holy Ghost was a clever ploy used by St. Paul to win a following among the pagans who themselves in the history of the world, had a plethora of such son-gods in every century and in every country. Jesus was postulated by St. Paul as the greatest of all the son-gods. Later non-Muslim scholars in their independent researches on the sources of Christianity, would come to the same conclusion as this example from Sir Havelock Ellis proves:

“The religion of Jesus was the invention of a race which itself never accepted that religion, i.e. Jewry . . . Something even stronger than theology or metaphysics has served to cut us off from the spirit of Jesus, and that is the spirit of Paul, certainly the real founder of ‘Christianity’, and we know it, for Jerome, Augustine, Luther were all children of Paul, and in no respect the children of Jesus. That marvellous little Jew painted in its main outlines the picture of Christianity which in the theatre of this world, has for many centuries, shut us off from Jesus . . . Thus Paul and not Peter was the rock on which the Church was built”.

Lately, the discovery of the Shroud of Turin and the scientific examination of it by non-Muslim researchers have led to a shake-up of the traditional beliefs of Christianity, especially the alleged death of Jesus on the Cross.

Further, two recent books, the *Myth of the God Incarnate* and *Jesus the Evidence* (the latter was made into a film) have unwittingly done considerable service to advance the teachings of the Ahmadiyya Movement concerning the identity of Jesus, his life, his mission and his death. The last remaining clue for non-Muslim sleuths to follow is the Ahmadi teaching concerning his life and death in Kashmir.

Hopefully this trend will gain momentum and the Western world will finally wake up to the truth of the Quranic teachings concerning the Prophet Jesus—a necessary prerequisite if the sun of Islam is to rise in the West.

**GOG, MAGOG and the DAJJAL**

“The Messiah will kill the Dajjal”, is a saying of the Prophet Muhammad, peace and blessings of Allah be upon him.
Wondrous too were the tales concerning the identity and function of the *Dajjal*, Gog and Magog. Hazrat Mirza, in an explanation of Hadith, Qur’an and Bible, that would make the best detective story, look tame by comparison, cleared up the mystery by revealing that Gog and Magog were really the European nations and their offshoots who would become pre-eminent in the world to such an extent that no power would be able to resist them in their political, economic, military and scientific exploits. The *Dajjal*, he explained as the distinctive characteristics of these nations, and the blindness of one eye and the shining brilliance of the other eye referred to the spiritual blindness of those people as compared with their materialistic resplendence. One example of Hazrat Mirza’s lucid explanation of the Hadith concerning the Dajjal is the following:

(a) “He (the *Dajjal*) will be jumping about between heaven and earth”. (Kanz al-Ummal, Vol. 7, No. 2998).

(b) “And he will have an ass which he will ride, whose two ears will be forty yards apart”. (Abu Dawud).

This, as explained by Hazrat Mirza, referred to the swiftness of transport of the Western nations who would show great powers in conquering the forces of nature, the donkey in question, being the modern aeroplane and the jumping between heaven and earth foretelling the exploits of space travel. One would appreciate the fantastic stories that can and did emanate from a literal interpretation of the above and other Hadith concerning the *Dajjal*.

The killing of the *Dajjal* referred not to physical slaughter, but to the rejection of his materialistic and agnostic philosophy of life by means of arguments which were vouchsafed to Hazrat Mirza Ghulam Ahmad, for him to pass on to the Muslims who had to complete the task of the repudiation of the *Dajjal*. (*Qatala* means not only “to kill” but also “to reject”).

**Denial of Revelation**

Part of the intellectual challenge to Islam came in the form of the rejection of the phenomenon of Divine Revelation and consequently the rejection of the life after death. The prevalent belief was that God was dead—He used to speak in the past but He is silent now.
(Even Muslims had come to accept this belief because of their mistaken idea of what Revelation really was). They further argued that man had been given intellect by God and as such he had the power to chart his own destiny all by himself—for God no longer interferes with man and so he alone must determine what is right and wrong for mankind.

Another contention was that Revelation was simply a subjective experience and it did not descend on man’s heart from outside. These objections were of course tantamount to the rejection of religion itself for a belief in God’s communication with man and His ever-present guiding hand in the affairs of the Universe form the soul of religion.

The Mirza proved that Revelation was a universal phenomenon open to human beings of all races, religions, all nationalities in the same way as the gifts of Instinct, Senses and Reason were bestowed on all peoples without discrimination. In fact, it was God’s method of communication, not only to man, but to every atom of the universe—even the bees and the earth receive Revelation from on High—and neither His speaking nor any of His other attributes has been suspended. In fact, Revelation was the highest form of guidance to man and without it Reason cannot operate successfully. To this effect he explained that there were four types of guidance given to man with Revelation being the highest, purest, surest form of guidance. The four types of guidance were: (1) Instinct which is corrected by (2) The Senses which in turn stand in need of (3) Reason which can blossom only with the guidance of (4) Revelation which comes from God and so does not stand in need of correction, checks or balances.

He also proved both by inductive and deductive reasoning that there was a definite need for Revelation.

More arguments concern Divine Revelation and the inadequacy of unaided human reason to guide man on the right path will be furnished a little later.

In addition, he gave abundant explanations and proofs of the truth of divine prophecies from the Holy Quran and from his own communication with God. His predictions concerning his enemies alone
furnish living proof of the truth of Divine Communication to man. But more than that, all his writings can be construed as proof of his having received messages from God and he has even written a large volume on the subject—Haqiqatal-Wahy or The Truth of Revelation.

Mujaddid

It was in his work as the Mujaddid of the fourteenth century that Hazrat Mirza Ghulam Ahmad really excelled. Not only was he content to contribute to Islamic thought, he now created thought in the dead minds of his Muslims brothers. “God gives life to whom He pleases” and “He brings forth the living from the dead and brings forth the dead from the living . . .” (30:19) says the Holy Quran. In the words of a Muslim writer*: “Renovation means, above all, the dynamic restoration of the spirit, of the conscience, of the soul. The soul is to be purified of its dross, and restored to its rightful status and power, to the light of the creative mission to which Islam has accustomed us, and to which we are urged by the Qur'an. Renovation, in fact, consists in preserving “. . . the glorious Trust which God offered to the heavens and the earth. They refused to accept it, and were afraid of it, but Man accepted it . . .” (33:72).

Hazrat Mirza injected life and pride into Muslims and inspired them to wage an intellectual and spiritual jihad comparable to the religious fervour and enthusiasm that the early Muslim martyrs had displayed when they literally gave up their lives on a different battleground for the sake of Allah. For example:

“In the battle of Badr the Prophet was once urging the Muslims on to greater effort. When he was saying, ‘March forward to Paradise, the extensiveness of which is as the extensiveness of the heavens and the earth’, ‘Umair bin Haman cried out, ‘O Prophet of God, is it really that much extensive?’ The Prophet relied, ‘Yes. Do you doubt it?’ ‘I doubt not’, said ‘Umair, ‘I only wished that I attained it’. ‘You will’, the Prophet replied. ‘Umair had taken out some dates and begun to eat them. But the opening of the prospect of Paradise before his mind would not let him eat. Was it not foolish to waste one’s time on such ‘trifles’, when heaven was beckoning him? He flung away the dates and jumped into the thick of the battle.
His heart’s desire was soon fulfilled.\footnote{5}

In like manner, Hazrat Maulana Nur al-Din, Khwaja Kamaluddin, Maulana Muhammad Ali, Maulana Sadr al-Din, Maulana S.M. Tufail and countless others gave up their life in the defence and propagation of Islam with a cheerful living zeal.

Once again Muslims were proud to be Muslims. Even Hazrat Mirza’s most inveterate foes were secretly happy that he was around to do battle with the enemies of Islam—something they could not do.

How did he achieve this?

Ist Stage:

*From Dependency*

Individuals, as well as communities, generally pass through three stages in their development. From (1) Dependency to (2) Independence and then to (3) Maturity; and in the short time that was available to him, Hazrat Mirza Ghulam Ahmad brought his people, as the Prophet Muhammad had done fourteen hundred years ago, from Dependence to the proselytizing zeal of maturity.

“Those who follow the Messenger-Prophet, the Ummi, whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful for them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were on them . . .” (The Qur’an, 7:157).

Muslims were indeed in bondage, chained and shackled as much by their own disregard of Qur’an, Sunnah, and their glorious past as by the foreign domination by Western imperialistic powers from whom they began to search for values, systems, institutions. These were some of the words and expressions used by both Muslim and non-Muslim writers to describe Muslims prior to Hazrat Mirza’s time: hopelessly dependent, decadent, aping, imitating, servile, obsequious, pathetic, illiterate, superstitious, obscurantist, retrogressive, fanatical, blood-thirsty, intellectually sterile, mindless mechanical worshippers, given to fratricidal internecine conflicts, suffering from mental sclerosis and thus incapable of understanding scientific concepts. Islam itself was regarded as the cause of this
backwardness and Western intellectuals advertised it as a spent force, barbarous, primitive and suited for a desert or peasant society of the Middle Ages. It was totally impossible, they asserted, for Islam to cope with, much less surmount the problems and challenges of this modern technological age.

The Muslim world itself was divided into two main camps in its attitude to Western society. Firstly there were the ‘progressives’ who believed that everything Western was necessarily good, up-to-date, better than anything Islam could offer and should be incorporated into Muslim society without discrimination. The majority of them were educated in Western universities and had imbibed consciously and unconsciously a Western outlook on life. The wheel had spun full circle for in the golden age of Islam it was the Christians who flocked to Muslim universities and carried back to their respective societies Muslim manners, dress, teachings, principles. Among the Christian students was a Pope of Christendom, Pope Sylvester II who was responsible for the introduction of Arabic numerals, the use of the zero as well as the decimal system, into Europe.

The second group were truly adamant in their belief that everything Western was necessarily bad and regarded as kafirs any one who saw anything good in Western society.

Intellectually and spiritually, the most taxing debates concerned the determination of the correct length of a woman’s dress that will make her prayer acceptable by God—and more so, what was the exact limit of deviation in length allowed to her.

Western methods of argumentation and philosophies seemed impregnable to attack from anyone. Gog and Magog were truly surging forth in pre-eminence. But like the Prophet Moses thousands of years before him, Hazrat Mirza Ghulam Ahmad, with the aid of Divine Revelation, put into disarray the magicians in the Western imperialistic courts. Nay, he went even further—he sent his disciples to set up camps in the Capitols of Christendom and to preach from there.
2nd Stage  
*Independence: (Self Confidence from Faith in God)*

"Allah has promised to those of you who believed and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear..." (The Qur'an, 24:55).

To answer the aspersion that Muslims (and by implication because of Islam) were intellectually sterile and unequipped to deal with Western rationalistic currents of thought, Hazrat Mirza put forward the following verse of the Qur'an:

"And they cannot bring thee a question but We have brought thee the truth and the best explanation" (25:33).

He inspired Muslims to work on several fronts for the resurgence of Islam as the fountainhead of the development of mankind in all aspects of life. It was he and he alone who stood between the Western world and the world of Islam and prevented what would have been a complete debacle. Even his most persistent detractors and most morbid enemies could not help but be secretly glad that he was there to do what they could not have dreamt of doing.

The first thing he preached was: BACK TO THE QUR’AN AND SUNNAH. Islam had derived its glory from this basic principle and Muslims had become Khalifas only because they drew inspiration and guidance from the Divine Word which directed them in all walks of life, social, political, economic, scientific. If they were to regain their former position as leaders of the world, the old habits of looking only at the commentaries and books on Fiqh instead of at the Qur’an must be eradicated.

Secondly, to infuse pride into Muslims as descendents of a rich historical past, he initiated researches into the debt that European civilization and in fact the whole of mankind owed and still owe to Islam. He further pointed out that this debt is not a thing of the past but that it is still continuing in every field of human endeavour. His rational and philosophic interpretations of the teachings of Islam in the light of modern knowledge vis a vis Hinduism, Judaism and Christianity created a new awakening among the Muslim intelli-
gentsia and they started to see sign of the fulfilment of the thrice-repeated prophecy of the Qur'an that Islam shall ultimately prevail over all other religions (9:33, 48:28 and 61:9).

Even a non-Muslim writer like Robert Briffault would concur in his *Making of Humanity*, p. 140: “It is highly probable that but for the Arabs, modern European civilization would never have assumed that character which has enabled it to transcend all previous phases of evolution. For although there is not a single aspect of human growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the paramount distinctive force of the modern world and the supreme source of its victory—natural sciences and the scientific spirit... What we call science arose in Europe as a result of a new spirit of inquiry: of new methods of investigation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs”.

Thirdly, after the breakaway of the Western nations from Church domination and especially since the Industrial Revolution (which lent justification and provided the foundation for this departure), the Western world has been experimenting with diverse forms of ideologies and philosophies—various ‘isms’ e.g. Determinism, Logical Positivism, Realism, Idealism, Existentialism, Humanism, Pragmatism, Socialism, Fascism, Capitalism, Communism etc.

Hazrat Mirza examined those ‘isms’ and showed that there were basically five components of those thoughts:

1. The Self-Sufficiency of Man intellectually and otherwise.
2. Non-acknowledgement of transcendental truths.
3. Lack of religious or spiritual values, and hence the espousal of Expediency and Self-interest as their guiding policies; and,
4. Worship of material comfort and luxury.
5. An exaggerated patriotism or nationalism—“My country right or wrong”.

The last leads of course to rampant divisiveness among human beings, e.g. racialism.

He further pointed out that such philosophical viewpoints were
really the recipe for failure and fragmentation of the human race, for:

1. They were one-sided—they aimed only at earthly or materialistic development—thus neglecting the many-faceted nature of man and leading to the stunting of the creative impulses in man.

2. Further they espoused utilitarian principles and mundane pleasures and comfort as the highest goals of existence.

3. They discovered no new truths for they were based on sceptism, doubt and unbelief.

4. They provided no blueprint for action for the masses, no inspiration. In fact these philosophies were couched in such difficult and sometimes ambiguous language that even the intellectuals were at loggerheads in interpreting them.

5. Having left out God altogether, these were indeed philosophies of alienation and despair that ultimately lead to nihilism. Muslims had to be wary of this partial presentation of the truth as the Qur’an has warned long ago:

“And thus it is that against every prophet We have set up as enemies the evil forces from among humans as from among invisible beings that whisper unto one another glittering half truths meant to delude the mind. But they could not do this unless Allah had so willed: stand therefore aloof from them and from all their false imagery” (The Qur’an, 6:112).

Fourthly, as pointed out above, Western intellectuals had ‘pooh poohed’ the idea of Revelation and had reposed complete reliance on the human intellect as the guide to mankind in all spheres of existence. The Qur’an had, of course, mentioned this attitude in the very first revelation granted to the Prophet: “Man is inordinate whenever he feels himself self-sufficient” (intellectual or otherwise) (96:6-7).

While not condemning the faculty of Reason, Hazrat Mirza has proven that by itself, the intellect of man cannot guide to the truth either in moral or spiritual matters. In fact even in the realm of science, it still stands in need of an elevated companion—in this case, Divine Revelation.

More than two hundred years before Mirza Ghulam Ahmad,
the English poet, John Dryden (1631-1700) had expressed in exquisitely precise language, the same metaphysical thought concerning the superiority of Divine Revelation or Religion, as he called it, over Human Reason.

Reason and Religion
Dim, as the borrowed beams of moon and stars
To lonely, weary, wandering travellers
Is Reason to the soul: and as on high
Those rolling fires discover but the sky,
Not light us here, so Reason’s glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day.
And as those nightly tapers disappear
When day’s bright lord ascends our hemispheres;
So pale grows Reason at Religion’s sight;
So dies, and so dissolves in supernatural light.

(Religio Laici, 11. 1-11)

He put forward the following arguments against the belief that unguided Reason can solve our problems:—

(a) Reason cannot guide us infallibly to truth for at every stage of its operation, it is in need of a companion. For example, he wrote in Barahin-i-Ahmadiyya, pp. 77-80, footnote 4: “Those companions of reason which are its helpers, which come into operation on different occasions, are not more than three. If the operation of reason relates to that which can be felt or observed—for instance, which can be seen or heard or smelt or touched—its companion which can lead it to certainty is true observation which is called experience. If the operation of reason relates to those occurrences which take place at different times and places, the companion of reason in such a case is history or newspapers, or letters, or communications. These also, like experience, so clear up the smoky light of reason that to doubt it thereafter is folly or insanity. If the operation of reason relates to matters which are meta-physical, which cannot be seen by the eye, or heard by the ear, or touched by the hand, nor can they be enquired about through history, then the com-
panion that helps reason is revelation”.

(b) As it cannot operate outside the limits of the five senses, Reason cannot lead to certainty for which there is a deep yearning in the heart of man. At best it proves the need of the existence of something, but it does not prove that it in fact exists. In other words, reason only establishes the need of a thing; it cannot establish its existence, and these are two distinct and separate matters.

(c) Reason has an inbuilt deficiency when it comes to persuading people that a particular path of guidance is the most certain way, for it is aimed at influencing only the intellect or head of a person, whereas Divine Revelation aims at both the heart and the head.

(d) All the important scientific discoveries of mankind came as a result of the influence, both direct and indirect, of Divine Revelation.

An example of direct revelation is the discovery of the Benzoyl formula, (examples of this kind of discovery abound in the history of science), whereas indirect influence is of two kinds: firstly, that which Western man calls fortuitous (like the discovery of X-ray), and secondly, those that were inspired by verses of a Revealed Book, especially the Holy Qur’an, whose verses pointed out the correct path of research for several generations of Muslim scientists and are still a treasury of untapped scientific truths.

(e) As such science is the handmaiden of religion rather than her rival.

(f) And finally, man’s view of any problem, much less of the whole universe, past, present and future, is never a total view but a partial perspective—whereas Allah comprehends everything in His knowledge and His mercy. He is fully Cognizant of the nature of man, his needs, his ambitions, his goals, his environment, and has consequently provided adequately for them, whereas man cannot provide fully for himself, not to mention for even a small community. And the history of mankind bears this out with striking truth.

3rd Stage
Maturity: Fired by the Spirit of God towards Conscious Active Propagation of Islam.
"As from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful" (The Qur'an, 3:103).

"And the believers should not go forth altogether. Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people, when they come back, that they may be cautious" (The Qur'an, 9:122).

"You are the best nation raised up for men: you enjoin good and forbid evil and believe in Allah. And if the People of the Book had believed it would have been better for them . . ." (The Qur'an, 3:109).

The aim of Hazrat Mirza Ghulam Ahmad was to inspire his immediate followers and of course the whole Muslim community to reclaim their office as examplex of mankind—"the best nation raised for the guidance of man". By bringing them out of moral, intellectual and spiritual torpor, "Is he who was dead, then We raised him to life and made for him a light by which he walks among the people. . ." (The Qur'an, 6:123), to a position of faith in God and supreme confidence in their mission, he now pointed out to them the road to and the responsibilities of maturity—the manner in which they were to fulfil the purpose for which God had created them—to present Islam as a complete civilization catering for every facet of human development, the mainsprings for which were the uncompromising belief in the Unity of God and the adequacy of the Qur'an for any eventuality. Later on, Muhammad Asad, a Muslim convert (formerly Leopold Weiss), translator and commentator of the Holy Qur'an, no doubt fired by this rejuvenating zeal of a dynamic Islam was to write concerning Ch. 3:109 of the Holy Qur'an:

"This is the Inoral justification of the aggressive activism of Islam, the justification of the early Islamic conquests and its so-called ‘Imperialism’. For Islam is ‘Imperialist’, if we must use this term; but this kind of Imperialism is not prompted by love of domination; it has nothing to do with economic or national selfishness, nothing with the greed to increase our own comforts at other people’s cost, nor has it ever meant the coercion of non-believers into the belief
of Islam. It has only meant, as it means today, the construction of a worldly frame for the best possible spiritual development of man. Moral knowledge, according to the teachings of Islam, automatically forces a moral responsibility upon man. A mere Platonic discernment between Right and Wrong, without the urge to promote the Right and to destroy the Wrong, is a gross immorality in itself. In Islam, morality lives and dies with the human endeavour to establish its victory upon earth."

And how was this mission to be fulfilled? The Qur’an gives us the simplest of recipes in addition to the verses quoted above: "... Become men (and women) of God by spreading the knowledge of the Divine Writ, and by your own deep study thereof" (3:79).

My dear Brothers and Sisters in Islam, our religion is not one that must be practised in secrecy, hidden up in a corner. It is the religion of the Universe and needs no one to apologize for it and a Muslim is a servant, slave and soldier of God whatever the vicissitudes of his life. For did not our Prophet, peace and blessings of Allah be upon him, instruct us: "Say: I exhort you only to one thing, that you rise up for Allah’s sake by twoes and singly, then ponder ..." (The Qur’an, 34:46).

And so fellow Ahmadis, friends, well-wishers, sympathisers open and secret, I pray that Allah may help us to bring into fruition the purpose for which He has created us—the supremacy of Islam regardless of the abuse that we may receive from "the idolators and those who were given the Book before us" (The Qur’an, 3:185); regardless of seeming setbacks to our cause—sanctions, prohibitions, kafirization, bombings and even coldblooded murder—for was it not Allah Himself Who promised us protection and success only after trials and tribulations in the following verses of the Qur’an?

"And remember when you were few, deemed weak in the land, fearing lest people should carry you off by force, He sheltered you and strengthened you with His help, and gave you of the good things that you might give thanks" (8:26).

"And speak not of those who are slain in Allah’s way as dead. Nay, (they are) alive, but you perceive not" (2:154).

"Or do you think that you will enter the Garden, while there has
not yet befallen you the like of what befell those who passed away before you? Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!” (2:214).

“We shall soon show them Our signs in the farthest regions and among their own people, until it is clear to them that it is the Truth. Is it not enough that thy Lord is a Witness over all things?” (41:53).

After the enlightenment that has come to us from the Imam of the age, it must be our own fault if we were to die the death of ignorance.

FOOTNOTES


5. Islam and the World, Nadwi, P. 60.

MESSAGES AND IMPRESSIONS

HAZRAT AMEER DR. SAEED AHMAD KHAN (PAKISTAN)

Extracts from the Message of Hazrat Ameer read by Imam Muhammad Anwar of London Mission on the opening day of the 10th Anniversary:

"In response to the wishes of the President of Ahmadiyya Anjuman Ishaat-i-Islam Trinidad and Tobago, I take this opportunity to extend all the members of the Jamaats and their families my best wishes and also wish a great success to the programme to celebrate the great occasion of the tenth Anniversary of the establishment of the Trinidad Ahmadiyya Anjuman.

"I pray to Allah that the Ahmadiyya Jamaats all over the world may also be enabled to celebrate such occasions and demonstrate true spirit of dedication for the cause of Islam inspired by the Founder.

I would like to bring on record the following:

"I have a deep interest in your Anjuman as I have personal involvement in its growth from its very birth. The visit of a thirty-members delegation of Ahmadis from the Carribeans and Holland in December 1972 under the leadership of Dr. M.A. Aziz and the August 1975 London Convention are two events of great historical importance in the progress of the Ahmadiyya Movement in the West. I must pay tribute to the late Maulana S.M. Tufail not only for his initiative in organising these two visits but also for his services in Trinidad. May Allah reward him for his good deeds. Whatever differences may have existed between us must now be forgiven and forgotten and we must all work in full cooperation for the advancement and success of the Movement.

"It was in September 1975 that I first visited the beautiful town of Port of Spain during my tour of the Carribeans in response to an
invitation extended to me by the late Mr. Aziz Ahmad and the late Mr. M.B. Yasin. One of the objectives before me, besides meeting various Jamaats, was to emphasise the importance of adopting the name of Ahmadiyya Anjuman Ishaat-i-Islam. This became essential because of the serious anti-Ahmadiyya disturbances of 1974 and the consequent declaration of Ahmadis as a non-Muslim minority in Pakistan.

"I conclude this message with a prayer that Almighty Allah may provide shelter to all the branches of the ever-green tree of propagation of Islam planted by Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement and may it flourish and provide shade to the entire world being scorched by the fire of Godlessness and materialism.

"I assure you and all other branches that the roots and stem of the tree are in Lahore as envisaged by the Founder and by the grace of Allah it will nourish all its branches inspite of the storms which are raging in and around us.

May Allah bless you all and be always with you."

MR. ABDOOOL KHALIEL RAHMAN (GUYANA)

"I am indeed very happy to have been included in the Guyana delegation of seven led by our missionary Brother Moulvi Mohammad Rasheed. I am the second son of Haji Abdoool Rahman of Guyana, who is one of the oldest Ahmadis in Guyana. For many years he served on the Executive Committee of the Central Anjuman in Guyana and is still on it.

I took pledge at the hand of Hazrat Dr. Saeed Ahmad Khan, the present head of the Lahore Ahmadiyya Movement when he visited my father’s house at Le Destin, E.B. Essequibo, Guyana.

"I have attended all the sessions of the Tenth Anniversary celebrations along with other members of the delegation and thoroughly enjoyed the speeches, songs and social get-togethers. This time more emphasis was laid on the personality of the Founder of the Ahmadiyya Movement, his claims and work and service for the cause of Islam. Events of special interest were opening session at the Mosque, Uquire Road, Freeport chaired by Brother Enayat Mohammad,
President of the Trinidad Ahmadiyya Anjuman and the opening of the Islamic Research Library. Time does not permit me to make detailed comment on all the speeches and items of the Anniversary, but I would like to mention the following speakers who have impressed me: Maulana Kamal Hydal, Brother Iqbal Hydal, Imam Muhammad Anwar, (UK Mission), Bro. Kalamazad Mohammad (Freeport), Bro. Nasir Ahmad (Pakistan), Mrs. Nasira Tufail and Miss Roochie Tufail (wife and daughter of the late Maulana S.M. Tufail) from England, Mr. Yusuf Wazir (Suriname), Mrs. Zakeya Hosein (Gasparillo) and especially the young speakers.

Anniversaries and Ahmadiyya Conventions held in the past in various parts of the world have provided good opportunities of meeting and listening to eminent scholars and stalwarts of the Ahmadiyya Movement. For instance in 1973 on the eve of the third Ahmadiyya Convention held in Lahore my father Mr. Abdool Rahman was fortunate enough to meet the wife of the late Hazrat Maulana Muhammad Ali, Maulana Abdul Haque Vidyarthi, Hazrat Maulana Sadr-ud-Din, Dr. Saeed Ahmad Khan, Mian Naseer Ahmad Faruqui, Mian Farooq Ahmad Sheikh, Mr. Nasir Ahmad son of the late Maulana Aftab-ud-Din Ahmad and many others. Similarly in Trinidad he met staunch Ahmadis such as the Late Mr. Aziz Ahmad, Maulana Kamal Hydal, Dr. M.A. Aziz, Mr. Enayat Mohammed, Haji Bose, well-known Imam Rafeeq’s family and others. Again he was able to develop contacts and intimate relations in Suriname with persons like Maulana Abdur Raheem Jaggoe, Ali Baksh, late Mr. Ajob Yakoob and many others whose names I have forgotten. Some of these have come so close that we are just like families.

During this Anniversary I missed our beloved Maulana S.M. Tufail who besides being a great scholar and a missionary was very humble and humorous. Please permit me to share with you this evening some of the jokes which he made during one of his visits to Guyana.

He said: “While in England, he overheard a white man saying, If you are white you are right. If you are brown you may stick around but if you are black stay back.”
For himself, someone asked him, What S.M.T. being the initials in his name stand for? He said, Don't worry with them. Just remember Sunday, Monday and Tuesday.”

**MRS. NASIRA TUFAIL (UK)**

“It has always been a pleasure for me to visit Trinidad and meet the warm and dedicated Ahmadi brothers and sisters here. But this time it is different. This is the first time that I am visiting Trinidad without my dear husband, and your beloved Maulana, the late Sheikh Muhammad Tufail.

Although absence of my late husband today makes me sad, yet the way people and Anjuman in Trinidad are working hard to carry on his mission, provides me great comfort and solace. I feel as if the spirit of my late husband is still moving among us and is inspiring us to go on with the noble work for which he dedicated every moment of his life.

Every one here knows very well that books and manuscripts have always been the most precious things for my late husband. In case of fire, my late husband’s instruction to the children, was to first take out the box containing these manuscripts. This shows the degree to which he held the books and manuscripts dear.

It gives me immense pleasure to see that this precious treasure has been safely preserved in the form of a library and we are all gathered here to witness its opening ceremony. I feel very honoured in declaring it open.

It is an occasion of emotion and spiritual upliftment for me, as well as all the members of my family and numerous friends and well-wishers of my late husband in this country, in England and elsewhere in the world. I express my heartiest thanks to the President of Trinidad Anjuman, members of the Executive Committee, and members of all the Jama’ats in Trinidad for establishing this library in the memory of my late husband. My special thanks go to the members of the Library Committee and all those who contributed time and material for completing the Library and every thing in it, in such a short time. May Allah bless every one of them.

I conclude these opening remarks with a prayer which Prophet
Abraham invoked after he had completed construction of the Holy Ka'bah in Makkah: "Our Lord, accept it from us. Surely Thou are the Hearing and the Knowing." (2:127)

MR. SHARIEF NANKOE, (HOLLAND)

First I may thank the Beneficent and Merciful Allah for His Gracious blessings for providing us the opportunity of participating in the Tenth Anniversary celebrations of Ahmadiyya Anjuman Ishaat-i-Islam Trinidad and Tobago. May I congratulate you on behalf of my father-in-law Alhajj Maulana Abdur Raheem Jaggoe who could not attend the celebration due to his pre-occupation in Holland. He has recently returned from a tour of Indonesia and Australia.

The Anniversary has provided us an opportunity to meet and share others experiences in the field of propagation and social integration. Trinidad Anjuman's tenth anniversary will enable us to know about the progress made during the last decade in the field of propagation and training of youths in imparting knowledge about Islam and the message of the Ahmadiyya Movement. Islam is our religion—the religion of humanity and brotherhood. It exhorts its adherents to maintain dignity of man by guaranteeing rights and privileges envisaged by the Qur'an. It is time we should make progress in the field of science and other branches of knowledge, in projecting the message and personality of the Holy Prophet Muhammad and show light and guidance to people groping in the abyss of evil and corruption.

It is a pity that Muslim Ummah is divided in sectarianism and narrow mindedness when unity and cohesion are needed more than ever. Therefore we Ahmadis have a greater responsibility to project the true message of Islam. This needs lot of hardwork, patience and sacrifice. This also requires that we should pay special attention towards the education and training of youths and children. This is the only way which can ensure a better future for Islam and the Muslims. The Founder of the Ahmadiyya Movement put great emphasis on understanding the teachings of the Qur'an and imbibing traits of the unique personality of the Holy Prophet Muhammad. Correct understanding of Islam and faithful moulding of our lives
on the pattern of our Holy Prophet will bring about a wholesome change in our lives which is the need of the time. I joined the Movement a couple of years ago. From what I have studied and understood about the Movement, I believe that this is the only Movement which is capable of presenting Islam in its true perspective. We should be thankful to Allah for enabling us to associate ourselves with a Movement founded by the Imam of the Age, Hazrat Mirza Ghulam Ahmad who has infused a new understanding and spirit in his followers for the defence and propagation of Islam. May Allah bless the proceedings of the Tenth Anniversary of the Anjuman and make it a great success and enable us to fulfil our pledge of keeping religion above everything else. May Allah bless each one here and other members in different parts of the world. Amen.

MISS ROHIE TUFAIL (UK)

This is my second visit to Trinidad. The first was a long time ago. It was just for a fortnight, during the month of Ramazan and we mostly stayed at home. Since then I have heard about the Trinidian quest for knowledge, and the enthusiasm they have for Islam. When my father first came here he was a little worried that he was being followed by certain people everywhere he went. One day he just had to ask uncle Arthur Dean as to why he was following him. Uncle Arthur told him, I have read most of your literature and that of Hazrat Maulana Muhammad Ali. You have travelled four thousand miles to be here and I am prepared to travel the ten miles or so to attend your lectures especially since you are here for only a short time.

I had heard a great deal about the organizational ability of the Trinidian Ahmadis, especially that of the women and youths. As you probably know, I stayed with Mr. and Mrs. Enayat for a few days. Where I had the opportunity of observing Yamin, a member of the Executive Committee. He was organising and preparing charts for the Mosque at Freeport. I was impressed by the way he involved various youths in completing the task.

Moreso, I am impressed by the organised and tasty cooking done, I take it, by the ladies during this week of our tenth anniversary celebrations.
Until last Sunday I had only met some of you, and yet I feel, that I have known you all my life, and that you are my brothers and sisters. I feel a closeness to you but I know that it is a reciprocation of the warmth you have for my late father. I am not a visitor here. I have come home.

Whenever my late father returned from Trinidad he looked so happy and bright. It seems that there is something in the air that effects people that way. Look at my mother, you would not have believed that she was the same person 10 days ago. However, before coming to Trinidad I could not make out how my father got this joy just by giving lectures and organizing Urdu and Qur’anic recitation classes but after attending several meetings and listening to enlightened talks and inspiring songs in such melodious voices, I have realised that at that time he could foresee the results of his sustained and untiring work for training the young, for shouldering the responsibilities of the future. That unnoticed work which he carried on silently has shown results today, and, though he passed away last year, he seems to have a special place in everyone’s heart when they are talking and especially when they are singing from his book *Songs of Islam*. Works and traditions which may have been forgotten in the land of my birth have become part of the thought and actions of Trinidadian Ahmadis through the efforts of my late father.

My brother Ilni and I often talked and reminisced about Trinidad in his presence. His eyes always lit up. He seemed to forget his pain during those worst years and he joined in with enthusiasm to relate stories and incidents that happened here in Trinidad which had us all, in fits of laughter. You are probably aware, that he was fond of stories and especially those with a moral lesson. I don’t know if he ever told you this one.

Once upon a time there was a religious and pious man, you know, he gave zakat, prayed five times a day but most of all he had total faith in God. One day during a flood the water level rose steadily, it reached his knees. A car passed by. His friend offered to take him to higher ground. He refused and said, no thank you, God will save me. The water continued to rise and he went up stairs. A boat sailed
close and someone called to him, 'Can I offer you a chance to safety, Brother? Again he refused and said, 'God will save me'. The water level rose even higher until it covered the roof he was standing on. A helicopter hovered above him and again he was offered a chance to safety, but he didn't take it. Eventually he drowned and when he met God he asked reproachfully, 'Oh God I depended on you but you did not save me. God replied: 'I tried my best, I sent you a car, then a boat and finally, a helicopter but you refused my help'.

The Holy Prophet Muhammad is reported to have said that what remains after death is one's good deeds. I believe that this is true about my father.

There is a Chinese proverb. If you want to plan for a year grow wheat. If you want to plan for a little longer, grow cotton, but if you want to plan for the future, then grow men. My late father always thought and worked for the future. He loved people, he loved children. The youths in Trinidad are truly the future of Islam not only here, but everywhere. I have found the spirit of my father enlightening and enlivening the youths and the elders with the love of God, love of the Qur'an and the Holy Prophet.

I am sure that by the grace of Allah, the young boys and girls enlivened by the light of the Qur'an, and the Sunnah of the Prophet will add perennial light and lustre to the beauty of the land of the humming birds."

**NASIR AHMAD (PAKISTAN)**

First of all let me thank the most gracious Allah for providing me the opportunity to visit Trinidad for which I often dreamt. Over the years through correspondence I know so many people in Trinidad and have developed such intimate relationship that in spite of the fact that I have not met them personally they are not strangers to me.

My main job at the Central Anjuman in Lahore is to edit the Light and to print books.

I am extremely delighted to meet so many brothers and sisters here and to see various beautiful mosques about which I have been reading a lot in Pakistan.

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The main object of my present visit to England and Trinidad is to sort out manuscripts of the late Sheikh Muhammad Tufail, your beloved Maulana and my very dear friend and elder brother whom I would miss very much. Presently I am working on the English translation of *Al-Nubuwwat fil Islam*. The whole book entitled “The Prophethood in Islam” is ready in type-set except the last chapter, called the Supplement and the Index. My primary work here will be to find the manuscript of the last chapter and to sort out complete and incomplete manuscripts of the late Maulana Tufail. I will also discuss with the Maulana Tufail Publications Committee a plan for the revision and type-setting of the Quranic Dictionary for which the Maulana was very much concerned during his last days. In fact I am here in Trinidad to fulfil the last wishes of the late Maulana. Please pray for me and other members of the Committee to enable us to discharge the responsibility entrusted to us by the late Maulana Tufail. In this connection I will need full cooperation and guidance of Maulana Kamal Hydal, Mr. Enayat Mohammad and Mrs. Zarina Mohammad, and moral and financial support of each one of you, brothers and sisters. I am confident that you will do everything possible in the accomplishment of this task which is very important for the cause of Ahmadiyyat not only in this part of the world but elsewhere in the Muslim world. Here I would like to relate a little incident which is very much related to the English translation of *Al-Nubuwwat fil Islam*. In the year 1973 there was the Islamic Summit meeting of Muslim Heads of States in Lahore and the Rector of Al-Azhar University was also attending it. Maulana Tufail was at that time in Lahore. So the Central Anjuman asked Maulana Tufail to see the Rector. Maulana Tufail, myself and an interpreter went to a Hotel where the Rector was staying. We could not see the Rector as he was busy but we were able to meet his Secretary who was also a professor at the Al-Azhar University and presented to him some of the English works of Maulana Muhammad Ali. During our conversation he said that they appreciated our work and valuable contributions to Islam but the question of prophethood was somewhat confusing. He asked us if we had any book on this subject presenting our view on the subject *vis a vis* the claims of the Founder of the
Ahmadiyya Movement. We told him that there was a book called *Al-Nubuwwat fil Islam*. He asked us, was it in English? We said, No it was in Urdu. He said, Why is it that you have not translated it into English so that it can be translated into other languages. At that time Maulana was working on it but since then he paid special attention to the work. He finished revision work of the ninth chapter on 6th April at Marsden Hospital and breathed his last on 26th April, 1984.

It is a happy coincidence that my visit in connection with the publications of the late Maulana Tufail has enabled me to attend the 10th anniversary celebrations of the Trinidad Ahmadiyya Anjuman.

I am pleased to see Ahmadiyya Movement progressing and gaining strength in this part of the world. In recent years completion of beautiful mosques and Headquarter buildings in Suriname and Fiji shows tangible results of sincere and devoted efforts being made by our Jamaats. Guyana Anjuman is working very hard to complete the mosque and their new headquarter building. Similarly Indonesia Jamaat has just published revised edition of the Indonesian translation of the Qur’an and other important publications are in hand. Trinidad Ahmadiyya Anjuman during the last ten years has made steady progress and to quote the words of the late Maulana Tufail “has written a golden chapter of Ahmadiyya Movement with their blood.” May Allah bless every brother and sister in the Jamaat and grant them protection and keep them under His continued blessings. Amen!

Things are going from bad to worse in Pakistan. Ahmadis are experiencing a lot of problems in services and other day to day affairs. Just to give you an idea of the situation, let me tell you about a news item which appeared in all the dailies of Pakistan. A certain Ahmadi arranged an *Iftar* party and invited some non-Ahmadis as well. Afterwards one of the non-Ahmadi invitees went to the Police station and asked the police officer to register a case against such and such Ahmadi because by arranging an *iftar* party he has posed himself as a Muslim whereas according to the law of the country he is not a Muslim. The police officer did not accede to the request. Then the non-Ahmadi went to the High Court and moved an application asking it to direct the said Police Officer to
register a case against the said Ahmadi. Eventually the High Court directed the Police Officer to register the case. Similarly the Shari’at Court has denied permission to an Ahmadi advocate to appear before it on behalf of a Muslim plaintiff. But these difficulties should not make us worried. Please remember that truth shall prevail as the Qur’an gives us the assurance: “And say: The truth has come and falsehood is ever bound to vanish” (17:81). Our reliance and support is the living Allah who sent the Founder of the Ahmadiyya Movement for the revival of the faith. At this moment I recall what a British leader during the critical period of the World War II, said, “Telephone wires may be cut, wireless stations be destroyed, but no bombardment can stop messages from God coming through if we are willing to receive, to listen to God and obey Him.”

Ahmadiyya Movement has been initiated under Divine command and Allah alone will protect it and make it progressive. We should continue the work of the defence and propagation of Islam without caring for what the world says or does with us. Allah shall certainly care for us here and also in the hereafter. He shall bless you and your children. And this is what the Qur’an calls Khayri Kathir “abundant good”.

Time and conditions have undergone tremendous change and there is a need for reorientation in our way of thinking and method of presenting our ideas. Massive Anti-Ahmadiyya propaganda has provided us an opportunity to spread our literature. In this connection Maulana Tufail’s two English translations of Hazrat Maulana Muhammad Ali’s works viz. The Ahmadiyya Movement and The Prophethood in Islam can be very useful.

We should also make a critical study of our efforts done in the past in carrying across the message of the Ahmadiyya Movement to the Muslims. Because inspite of our producing literature regarding the true nature of the message of the Ahmadiyya Movement and repeatedly clarifying that Hazrat Mirza Ghulam Ahmad came to revive and reactivate dormant forces of the Universal Message of Islam and that the doctrines and beliefs of the Movement are not in any way against the teachings of the Qur’an and Sunnah of the Holy Prophet Muhammad, peace and blessings of Allah be upon him,
still there exists a wrong impression among the Muslims that whatever the Ahmadis put forward as the significant contribution made to the Islamic thought by the Founder of the Ahmadiyya Movement is in fact a beguile effort to install his own person as the champion of Islam putting, God forbid, the personality of the Holy Prophet of Islam in the background. We should seriously think over and find out how to remove such wrong impressions. To me it seems that when we say that it was the Holy Founder who for the first time proved from the Qur’an, Hadith and other historical and archaeological findings that Jesus Christ did not die on the cross but he escaped death on the cross and migrated to Kashmir in search of the lost tribes of Israel, people get the impression that none of the previous Imams or Muslim savants and commentators of the Qur’an or Hadith have ever held such views which are now being presented by the Founder of the Ahmadiyya Movement. But the fact is that these views and beliefs were expressed by many previous Imams and Muslim scholars but because of the ignorance of the Muslim clergy of the present times and due to the subtle propaganda done by Christians and other Anti-Muslim agencies, these genuine and progressive ideas went into oblivion. The Founder of the Ahmadiyya Movement dug out these hidden treasures and showed to the world that what is being preached as Islam is in fact anti-Islam and an hindrance in the way of propagating the message of universal truth. So it has become essential that we should not only produce literature which could rectify the wrong beliefs which have crept into common beliefs of the Muslims but we should also produce literature to show to the Muslims that what the Ahmadiyya Movement is presenting as true Islam has not only clear support of the Qur’an and the Hadith but was also propounded by the Imams and Muslim scholars in the past. Thus the Ahmadiyya Movement has undertaken the gigantic work of discovering the glorious past of Islam and to work hard for ushering in the renaissance of Islam which the Holy Prophet of Islam, may peace and blessings of Allah be upon him, foresaw and was destined to happen in the latter ages. The Holy Prophet, peace and blessings of Allah be upon him, even said to his companions that whoever finds the time of the Promised Messiah should
convey his greetings to him.

We have made a vow to the Great Mujaddid of the Age. Every one of us, brothers and sisters, should try to live upto the great ideals set by the Founder of the Ahmadiyya Movement, of service and dedication to Islam. We should always remember that coming together is a beginning, keeping together is progress and working together is success.

In the end it is my fervent prayer that Allah may grant us perseverance to bear hardship and trials that are now being perpetrated against us and we prove ourselves to be the true messengers of Islam. Amen.

**FAROOQ AHMAD SHEIKH (PAKISTAN)**

How pleased I feel to know that you will be holding Inshaalah tenth anniversary of Ahmadiyya Anjuman Ishaat-i-Islam Trinidad and Tobago. I have always felt myself a part of the same, since 1971 as I have had the privilege, honour and opportunity to attend almost all your Conventions. Being aware of the fact that this Anniversary of yours is not only a great source of pleasure to meet and renew special relationship with old friends, brothers and sisters, it is also a source of rich spiritual benefit.

Unfortunately, this time I will not be amongst you, but be sure that all my prayers and good wishes are with you. Let Almighty Allah bless you, the torch bearers of Islam, in all respects and give you spiritual and physical strength to hold and carry forward the banner of Islam under the great and most progressive Movement of our age, I mean the Ahmadiyya Movement in Islam.

I send you my heartiest congratulations and wish you success in your noble cause and efforts. May Allah be with you. Amen!

Let us remember our pledge: ‘We shall stand by Islam till our death and we shall remain loyal to our ‘DEEN’ (the Religion of Islam) keeping it supreme and foremost in case of a conflict with mundane demands.

**MRS. NASIRA TUFAIL (UK)**

Thank you for inviting me to say a few words by way of farewell.
Tomorrow I will be leaving for England with sweet memories of hospitality, warmth and affection. I am thankful to the Most Gracious Allah for granting me the opportunity of performing the opening ceremony of the Research Library, dedicated to the memory of my late husband. I hope and pray that each one of you will contribute generously towards this very important institution, of the Trinidad Ahmadiyya Anjuman in making it a source of knowledge and enlightenment. On my part I assure you, that I will be constantly in touch with you and will make it a mission of my life to supplement your efforts for the cause of Islam.

Parting is always sad and tearful. At this moment my heart is full of emotions and thankfulness to Allah and to each one of you, brothers and sisters, for what you have done for me. I will cherish these moments for the rest of my life.

May I extend my heartiest thanks to Mr. & Mrs. Enayat Mohammad, Imam and Missionary, Mrs. Kamal Hydal, Mr. & Mrs. Faisal Hosein and Mr. & Mrs. Subrati and to each one of you, brothers and sisters, for making my stay comfortable and enjoyable. I would also like to thank Mr. & Mrs. Hassan Khan for presenting me a set of beautiful photographs taken on the opening of the Library. May Allah bless you and grant you health, happiness and prosperity. May Allah also bless the members of the Anjuman and all those people in various Jama’ats in Trinidad who are actively engaged in the organisation and propagation of Islam and strengthening the Ahmadiyya Movement.

Once again thank you very much, and Assalamo alaikum wa Rahmatullah.
ACHIEVEMENTS OF AHMADIYYA MOVEMENT

Composed by A. Saboer Ali and Sung by Yusuf Wazier
(Suriname)

Light of Mustafa has been spread by the people carrying the Qur’an
Ahmadiyya Community has lighted the Lamp of Islam.
Religion of Islam is enlivened by the men of Faith
Ahmadiyya community has lighted the Lamp of Islam.
Do you remember or not the people who have passed away before
How much hardship they had to bear
They preached among the unbelievers
They sacrificed their lives for the pleasure of their Creator.
Ahmadiyya Community has lighted the Lamp of Islam.
What a wonderful work Maulana Muhammad Ali has done.
He translated the Qur’an into English.
He wrote books in several languages.
Ahmadiyya Community has made its enemies their friends.
Ahmadiyya Community has lighted the Lamp of Islam.
When Khwaja Kamal-ud-Din went to London
People of Europe were surprised to see him.
Who has come here with a turban on his head!
What is this message delivered in sweet tone!
Lord Headley accepted Islam at the hand of the Khwaja.
Ahmadiyya Community has lighted the Lamp of Islam.
Mirza Ghulam Ahmad spread the Message of the Prophet
Showed to the righteous works of the Mujaddid.
Who sounded Azan in China and Japan?
Who spread the message of Islam in Germany?
Who made the Qur’an easy in Dutch?
Who spread the Light of Islam in India?
Ahmadiyya Community has lighted the Lamp of Islam.

Translated by Nasir Ahmad
O THOU LORD OF THE HEAVENS

Sung by Mr. Shirazuddin Mohammad, Trinidad

How long will you remain hidden, O Lord of the Heavens
Will not you grant audience, O Thou the Caller!
For a long time we are wandering in Your search
Will you not tell about You, O Thou the Infinite!

You created the earth, and You created the sky,
You are dwelling in every thing of this universe.
How long are we to tarry to have a glimpse of Thou!
O Thou the Unseen!

kab-tak chu-pe ra-ho gey ay aas-maan waa-le
aa-waaz tum na do ge, aa-waaz dey-ney waa-le
kab se bha-tak ra-hey hain te-ree ta-laash men ham
ap-naa pa-taa na do ge, ay laa ma-kaan waa-le

too ne zameen ba-naa-ee, too ne fa-lak ba-naa-yaa
dee-daar tum na do gey dun-yaa ba-naa-ne waa-le

al-laah tum ba-se ho, dunya kee har ik shai men
kab-tak na-heen mi-lo-ge, ay bay ni-shaan waa-le

Translated by Nasir Ahmad
SUPREME COURT OF SOUTH AFRICA JUDGEMENT

AHMADIS ARE MUSLIMS

The Supreme Court of South Africa at Cape Town has declared as valid and correct the claim by members of the Ahmadiyya Anjuman Isha’at Islam Lahore (South Africa) that they are Muslims and belong to the religion of Islam. The Supreme Court has also issued court orders prohibiting certain Muslim bodies in South Africa from alleging that the Lahore Ahmadiyya members are non-Muslims or kafir (unbelievers), and from denying them access to mosques and cemetaries. The court delivered this judgement on Wednesday 20 November 1985.

In 1982 the Lahore Ahmadiyya members filed a legal suit against the Muslim Judicial Council (MJC) of Cape Town, and some other Muslim bodies, for defaming Lahore Ahmadiics as kafirs and denying them their due rights as Muslims. In defence, the MJC tried all along to limit the case to technical legal points only, and did their utmost to prevent any discussion on the religious question of ‘Who is a Muslim’ according to Islamic teachings. However, they failed in these attempts, and the court set a trial date of 5 November 1985 when the religious argument from the Holy Qur’an, Hadith, and other sources of Islam, was to be heard. When the hearing began on that date, the MJC and the other defendants announced that they were withdrawing their defence and taking no further part in the proceedings.

Despite this withdrawal, the Lahore Ahmadis went on to put their full case before the court. They showed that, like other Muslim groups, they too fulfil the religious criteria required by Islam for a Muslim. They also elected to reply to all the charges which the defendants were to have raised against them. In particular, the Ahmadis proved to the court that their Founder, Hazrat Mirza Ghulam Ahmad, had never claimed to be a prophet; on the contrary, he
firmly believed that the Holy Prophet Muhammad was the last and final Prophet of God.

The MJC had given notice of presenting 12 expert theological witnesses against the Ahmadis, including prominent Pakistani public figures such as Justice Afzal Cheema, Prof. Khurshid Ahmad, Maulana Zafar Ahmad Ansari, Maulana Taqi Usmani, etc. Yet when the court was to hear the religious argument, the MJC and these top Ulama of Pakistan failed to come forward to face just the one, single Ahmadiya religious scholar testifying against them! This shows that their allegation, that members of the Ahmadiyya Anjuman Isha’at Islam Lahore are non-Muslims, is just an unsubstantiated and groundless slander.

Press Extracts

Court declares Ismail Peck to be a Muslim

*Supreme Court Reporter*

Mr. Ismail Peck, a follower of the Ahmadi movement, was yesterday declared to be a Muslim by order of the Supreme Court.

Mr. Justice D.M. Williamson gave judgement on Mr. Peck’s dispute with the Muslim Judicial Council (MJC) and Muslim trustee bodies of a mosque and cemetery on whether Ahmadis were Muslims.

The judge ruled that as a Muslim, Mr. Peck was entitled to “the same rights and privileges as pertain to all Muslims.”

Mr. Peck was entitled to enter the mosque at the corner of Long and Dorp streets and also to burial in the Malay portion of the Vygekraal cemetery.

The MJC which with the other two defendants withdrew from proceedings earlier, was interdicted against propagating defamatory allegations that Ahmadis were non-Muslims, disbelievers (*kafir*) and apostates (*murtad*).

The MJC was also interdicted against propagating that Ahmadis rejected the finality of the Prophet Muhammad, that they were to be denied entry to mosques and that marriage with Ahmadis was prohibited.
Order to pay costs

The MJC and trustees of the mosque and cemetery were ordered to pay the costs of the entire trial, proceedings for which began in 1982.

Mr. Justice Williamson said there had been evidence that there were 200 Ahmadis in South Africa. Ahmadis were adherents of a 19th Century theologian and reformer, Mirza Ghulam Ahmad of India.

On the evidence before him, the judge said, it was clear that Mirza’s beliefs fully accorded with the Koran and the religious tenets of Islam.

He accepted the evidence in support of Mr. Peck given over six days in Urdu by Hafiz Sher Mohammed of Pakistan, “a man of great learning and dignity”.

Mr. C.B. Prest, instructed by M.R. Khan and Associates, was in court to receive the judgement yesterday.

(Cape Times, Nov. 21, 1985)

Ahmadi member declared a Muslim

Supreme Court Reporter

A Legal wrangle lasting three years between members of the Ahmadi sect and the Muslim Judicial Council has ended, with Ahmadi member Mr. Ismail Peck being declared a Muslim by order of the Supreme Court, Cape Town.

Mr. Justice Williamson ruled that Mr. Peck, 58, was entitled to all rights and privileges accorded to Muslims, including the right to worship in a Long Street mosque and the right to be buried in the Muslim portion of the Vygekraal cemetery.

He also granted an injunction prohibiting the MJC from disseminating or publishing defamatory material concerning the Ahmadi movement and its members, including that they were unbelievers, apostates or “kafirs”, that they rejected the finality of the prophethood and that to marry an Ahmadi was against the law.

The defendants were ordered to pay attorney/client costs for the litigation and for four expert witnesses and a translator.

Mr. Justice Williamson said Mr. Peck was a man of “sincerity and
integrity” who had sought the help of the court after he had been hounded for his beliefs and his life had been threatened.

He accepted without hesitation the expert historical and theological evidence of Hafiz Sher Muhammad of Pakistan, who testified for six days and left “no doubt” that the Ahmadis were Muslims.

The MJC and two other respondents, the trustees of the Muslim Sect (aghanaf) and the trustees of the Malay portion of the Vygekraal Cemetery in Athlone, withdrew at the start of this month’s proceedings.

Mr. S Desai, for the defendants, had said there were reservations over whether a secular court was in a position to decide if someone was Muslim.

However, when civil rights were in dispute the court had never refused to intervene, said the judge. He cited a number of cases in which the Supreme Court had heard matters relating to Muslims.

Mr. E.L. King SC, assisted by Mr. C.B. Prest and instructed by Mr. Kahn and Associates, appeared for Mr. Peck.

(The Argus, November 21, 1985).
REINCARNATION AS A MOTIVATING FACTOR
IN HUMAN REFORMATION

by

Pundit Ramesh Tiwari

Presentation of Bhajan certainly took me by surprise. I am moved beyond words. It is the first time in my life that I have heard Bhajan sung by non-Hindus. It is indeed a stepping stone for the better understanding of men and their religions. I am very happy indeed. The topic for tonight as the Chairman indicated is the "Contribution of my religion to the human reformation in the 20th Century".

Religion is a very complex subject indeed. In order to be fully understood I will have to construct a mental picture in your mind on some specific points I will make during my address. The dictionary defines reformation as a radical change for the better. The contribution of my religion to human reformation is clearly illustrated in the exploits of Bhagwan Shri Ram as documented in the Holy Scriptures of Sanatan Dharma.

Reincarnation

Let me tell you that for a better and easier understanding that the religion of Hindus is called Sanatan Dharma. Hindus believe in reincarnation or the transmigration of the soul and also in the existence of four rotational ages i.e. Krita, treta, dvatara and Kali. I am sure you must have heard particularly the last age that I refer to, the age that we live in. The Hindus refer to it as Kaliyug. This is sinful age, full of activities of corruption and everything that is ungodly, so said the Holy Ramayan, the scripture of the Hindus. In addition, Sanatan Dharma confirms that the Supreme Being manifests Himself from time to time in these ages particularly when religion is on the decline to re-establish divine virtues and
destroy those with demonic qualities. Reincarnation, therefore, is
definitely a motivating factor in a man’s life which will no doubt
effect some radical change in varying degrees depending on the life
style of that individual. The result of which is reformation which
will ultimately determine whether that person crosses over the ocean
of mundane existence or goes through the process of re-birth and
death. According to the Holy Ramayan there are 4 rewards of human
existence. (1) Dharma or religious merits (2) Arth or material riches
(3) Karm or sensuous enjoyment and (4) moksh release from the
bondage of worldly existence or eternal salvation. It is in this light
that the intelligence of man will no doubt guide him in that direction
and therefore he will use the scriptures to reform himself towards
attaining Moksh.

The ethic in the Holy Ramayan demonstrates a life style that man
should emulate in order to elevate his soul and it is man’s respon-
sibility to reform himself using the teachings of the scriptures as a
guiding factor rather than religion reforming the man. This is the
direction of the Holy Scriptures. Lord Rama in his mortal role por-
trayed an obedient son, a loving brother, an ideal husband, a humble
servant and a benevolent ruler. In every aspect he highlited teachings
and examples acceptable to the reformation of man.

Seven Holy Men and Reformation

From its inception, not only the 20th Century or the 21st Century
but from the inception of man, the scriptures have given guidance.
Let me draw some references of reformation as outlined in the Holy
Scriptures of the Ramayan. The Ramayan tells us that Valmiki, the
author, was inspired by God to document his exploits in verses.
He was the original author of the Hindu scriptures referred to as the
Holy Ramayan. Valmiki, according to our scriptures, was a bandit
and a highway robber. Fortunately seven holy men were passing
along that road where he had his hide outs, so he accosted them and
some discussion ensued. The holy Ramayan tells us that when
Valmiki approached the seven holy men and asked them for
their riches they said to him, “My dear, think very carefully, we are
holy men, we do not survive by material wealth, we survive only by
spiritual wealth. If you want to rob us of the good we are carrying, we would gladly give it to you, if this would bring some comfort to you. But before we give you this wealth, we would like you to discuss the manner in which you and your family can survive. We will stay here and advise you to go to your family and ask them if they would help you pay for your sins committed by distressing others”. He thought that such a discussion by victims of robbery was very strange. The usual experience was that either the victims would surrender their belongings or they were destroyed. But the seven holy men decided to reform this individual and in so doing, they had asked him to discuss this matter with his family. “We would stay here and wait for you. When you come back, we would like to know of your decision. You may rob us if that is your desire”. Valmiki went home and asked his wife, “My dear, you know that I have been providing for this family and I have been keeping a course of action so that I can maintain my family. I bring food, I bring wealth and I provide for my family. But today I have been asked a question to find out your views on the manner I earn my living.”

The wife’s reply to Valmiki was, “My dear husband, you are providing for your family. Mine is not to question how you provide. We have been well taken care of by God’s will. If the manner by which you provide for your family distresses mankind that becomes sinful and we are not going to share in the benefits of those rewards.” Valmiki thought, “I am providing for my wife but she is not going to share the rewards of my sinful deeds.” So he thought to himself and went back to the seven holy men. Then the seven holy men said, “what is the decision of your wife?” And he said to them, “My holy men, my wife has told me that she would share in the food and the wealth that I bring, but she would not share in the sin that I commit”. This was a stepping stone for the reformation of Valmiki. The seven Holy men said to him, “Now change the course of your life. It is not too late, my dear friend.” And Valmiki was given some instructions by the seven Holy Men. He continued the recitation of the name of the Lord. He changed his entire form of operation and maintained divine virtues. Henceforth, he was given that gift from Shri Ram to record his exploits.
The Great Poet and Philosopher—Tulsi Das

The Ramayan was translated into simple Hindi some 400 years ago by the great poet and philosopher Tulsi Das. Tulsi Das, once had a dispute with his wife. She left for her parents’ home and Tulsi Das kept chasing after her. He was sleeping outside because he would not go back to his own home leaving his wife at his in-laws. So his wife came to him and said, “My dear husband, I would like you to consider very carefully what I have to say. If the love that you have for me will punish yourself to such an extent that you sleep outside my house because I will not go to your house. Why don’t you use that love and channel that love towards the Almighty God. It will be better for you in the end. When you have recognised that divine glory in the Supreme being, then you come back to me and we will all live in a very happy life indeed.” The Ramayan tells us that Tulsi Das was reformed by those words. Eventually he started a religious course and he was inspired to translate the Ramayan in simple Hindi.

Lastly the main character in the Ramayan, as you must have heard from time to time was, that great King Rawana, who was a great soul having got a gift from God. He misused and misunderstood that gift and decided to bring about distress on the devotees in Sri Lanka. Rawana said, “I am God, I have a gift from God that none will destroy me. Therefore there is no need to worship anyone else.” Misusing that gift given to him by Bhagwan Shri Ram he went about distressing the disciples of God. What happened. He ruled as a tyrant. In the end the Ramayan confirms that he was destroyed by that Supreme God Himself. So he fell at the feet of the Almighty and said, “My Lord, I have now realised the error which I had committed during my lifetime. It is only now that I have recognised the sins that I have committed and I beg your pardon. Forgive me my Lord, I have only one gift to ask that I shall continue to serve Thee in all the various forms and that I shall never distress anyone again. Make me your desired servant”. And Rawana was reformed from a tyrant to a disciple of God. The teachings contained in the Holy Scriptures is the prescription for the reformation of man, in this Century and in the centuries to come. This I would leave with you as my contribution on the subject, “The contribution of my religion towards the human reformation in the 20th Century.” I thank you very much.
GOD'S REVELATION AND HUMAN REFORMATION

by

Rev. Harold Sitahal

I want to thank you all very much for the invitation. I am sure it is not only the invitation of the leaders but the community as well. Each home is a sanctuary of God and each heart is a temple of God. If we should develop that concept it will go a long way in bringing about the reformation of the family and the society.

It was indeed a pleasure to listen to the Choir singing "all things bright and beautiful". I have never heard it sound so sweet and beautiful. We love it very much. Doesn't it say so much in these beautiful lines: "all things bright and all creatures great and small, all things wise and wonderful, the Lord God made them all".

Reformation in Europe

The reformation of Europe marked the rebellion of Northern European states against the Southern Latin states notably Italy. The Southern states were allied with the Ancient Roman Church. It was felt that Rome was too powerful and dominating and even exploiting more and more resources of the Northern European states to rebuild the great Basilica of St. Peter. Taxes were expected to flow from the Northern states. Cardinals and other Roman Catholic leaders were expected to exact these taxes in the form of a special tax for the forgiveness of sins called the 'sale of indulgencies'. In this way one could buy a certificate for a certain amount and sins were forgiven and even brothers and sisters and relatives down in hell were able to get a chance to heaven. It sounds a joke now and but it was being practised.

It was really putting a blindfold over peoples' eyes about how God works. God doesn't work through money. We do not pay God a
certain amount of money and suddenly He closes his eyes to sins. People had to be released from that fallacy that you could pay a certain amount of money and suddenly your sins are forgiven. Nor somebody else's goodness is going to release you from evil consequences of wrong doings.

In the Hindu tradition, we have karm. Unless you have good karma to balance the result of wrong doing you do not have release from Sansar. Now, you cannot purchase somebody else's karm. You have to find your own karma in order to escape the eternal wheel of sansar and to be released from Moksha. You have to do particular acts or deeds. In particular situation right action is necessary for release. Action which does not even seek reward, as the Bhagwat Geeta would say. Good action just for the sake of God.

So you cannot say to somebody else, to any holy man who has done good deeds, to send you some. It doesn't happen that way. It is your personal action of doing right. That could only be considered right, when your heart was in union, in fellowship and in communion with God. Therefore there has to be direct relationship between the believer and his God. We are talking about the Christian tradition where the belief is that it is only through forgiveness of Jesus Christ that sins can be forgiven. According to the Christian tradition, by faith in Lord Jesus Christ means communion and fellowship with God. In other words human reformation can only come through direct contact between the believer and his God.

In the history of religion and particularly in the history of the Christian Church reformation has been considered in terms of the reformation of Church. I must congratulate the organisers on selecting the topic of reformation of human life and not reformation of religion. Because generally religious tradition primarily directs itself towards the institution, the hierarchy. For instance, what shall be the kind of leadership or organisation in the Islamic or in the Hindu tradition. These are really non-essential things. Religious tradition should be really concerned about the reforming power released through it. This is really what we should talk about. Not so much the reforming of religion or the reforming power released through religious ideas and concept and beliefs rather the reforming power
which changes and transforms human life.

The reformation of the 16th Century mainly concerned who should be the leaders. How should the church be administered. Should there be one man called Pope or should there be many responsible for interpreting the scriptures and leading the congregation. If however we turn to the scriptures of any tradition and in my case the Christian tradition, we are told more about the reformation, of human life and of human society than of religious traditions, hierarchy, leadership and so on. For instance if we study the Exodus we see this happening. In Exodus, we hear about Moses, who is called by God to go into a situation which he did not like for a particular reason. But if you look at the story and the challenge it contains for Moses perhaps two very important elements come out. One, Moses was feeding the flock, the sheep of his father-in-law Jethro in a place called Midyan near Horan. One day, his attention was directed to a burning bush, (the burning bush is the symbol of the Presbyterian church). Moses was startled. There he saw a strange thing, while the fire crackled and flamed around the bush but it was not consumed by the fire. It didn’t get black. There was just this bright crackling flame burning around the bush. He heard a voice saying, “Moses stand back, take off the shoes from your feet for this is the holy ground”. Was it the bush talking to him or the fire in the bush? Moses was being challenged by the Holy presence of God. Moses was being privileged by the appearance of God to him.

Salvation

First of all it is important to recognise that human reformation can only be achieved through self-purification and communion with God. Any religious tradition which misses this point and begins to seek reformation of human life and society by other means is making a mistake.

To think that more buildings, developments and modern comforts will bring peace and happiness to the society is a great fallacy. Because all these activities fail to bring about reformation of man who is mainly responsible for its proper use. In Trinidad people have realised now that progress without moral elevation is mere waste.
Material progress has made us too busy. We work on holidays, Fridays, Saturdays and even on Sundays because we want to get as much money as we can. But we are missing the point that we also have to seek some sort of communication with God and that will ultimately bring about self-purification in man.

Let us now see what happened to Moses. God revealed Himself to Moses and with that started the whole process of enlightenment in the form of miracles and transformation. If we wish to build a new society then we will have to inculcate the sanctity of God in our hearts. One way of recognising God’s sanctity in our daily lives is by realising the beauty around us. As beautifully put in the hymn sung by the choir from Gasparillo: “All things bright and beautiful”. We fail to realise God’s beauty in the world by of our wrong understanding of what development and progress should be and eventually destroy ourselves. Many of the modern ways of development eventually result in the greater suffering of people. What we are really aiming at is reformation of human life which is part of the beautiful world around us? God has made human life beautiful too. All God’s people are beautiful. It means we have to recapture and develop the beauty lying dormant in us. But we have distorted it. We are trying to change ourselves in so many ways. We talk about beautifying our physical personality and forget about the inner personality which shines out only when we earn nearness of God.

God’s revelation and reformation

God has given us ability to be kind, to be friendly, to be loving and to be humane. It is more important than anything else. When true love for our fellowmen comes out from within, a peculiar shine comes over our whole being. Anyway, the point we made is that God reveals to us as to what we really are and how we must be humane. This is what Moses was called upon to do. That was not the end. Every revelation of God brings with it a challenge. “I have heard the cries of my people in Egypt. They are being beaten and enslaved. They cannot even worship their God freely. They have to make bricks out of straw and are being beaten by whips”. This is no nancy story because even today, if God reveals himself to us, he will come
with a challenge to go back into that seething cauldron of our society to bring about freedom, liberation and deliverance. And if God reveals Himself as he does, he is going to tell us this is our task as he said to Moses, “God to the Pharoah, Moses”. God said, ‘Moses, this self-revelation is not so that you might enjoy yourself and say to every body, God came to me and said to become a free nation.” You have to go there. God first of all shows Himself to us and then gives us the challenge to go back. We will not all stay here to night for ever. We will have to go back into that world outside and our religious traditions call us to go back with the challenge from the Almighty to work for the change and the transformation. If there is to be human reformation it has to be from within us, after we have been inspired by God and thrown into the flame. It is not fair that we sit down and say, this Society is bad, let me go and live in Toronto or New York. Believe me it would not be as rosy there as it seems to be. We have to stay here and by God’s power and grace in our lives daily work for the transformation of our Society. It is not a question of an individual making a nice home and surrounding it by high walls. That is not going to solve problems. We have to think about the unemployed young people on the streets against whom we are turning our backs. How they are going to be good! If we claim to have any kind of morality, then we have a big job to do. You have heard the examples of the Hindu traditions. You are going to hear the examples of the Islamic traditions. Once more there too, you will find that God reveals Himself, but the man who receives the revelation, he is not going to have an easy life. He will have to get up and join the struggle to create a new society.
TRUE CONCEPT OF GOD AND HUMAN REFORMATION

by

Maulana M. Kamal Hydal

Mr. Chairman, Pundit Tiwari, Rev. Sitahal and Brothers and Sisters.

Assalam-o-alaikum

May the peace and blessings of God Almighty be upon each and everyone of us here tonight as we are gathered to listen to the various dissertations on a very significant and important topic “The contribution of my religion to the human reformation in the 20th Century”.

Reformation in Islam

We need first of all to understand the term “reformation” and what it means. Reformation is a change of thinking and behaviour. It is important to note that it does not necessarily mean a change in belief. Because there is a concept of reformation that unless you change your faith, you cannot change your belief, and it is also essential that unless you change your belief you cannot change your attitude and behaviour. But I believe a crook is still a crook, whether he is a Muslim and becomes converted to Christianity or Hinduism or vice versa. Only a person’s religion changes but his habits do not. He is still a wrong-doer and an evil-doer. And it is unfortunate that in our community and society great emphasis is laid, particularly by people of various religions, to bring about, first of all, a change of religion before bringing about a reformation of the human self. But we are fortunate that here tonight, we have already listened to two important contributions indicating to us that it is when people change their attitude that they get closer to God because this is what the Holy Quran tells us, “God does not change the condition
of a people until they change their own selves” (13:11). Pundit Tiwari began by indicating to us a practical example of reformation in the form or in the person of Valmiki and Tulsi Das. And because of their reformation, they later on changed their beliefs and concepts about the divine being also which resulted in a change in their habits. Rev. Sitahal also went on to develop that in a more general way that reformation depends upon man’s own action.

The Holy Quran begins to indicate to us where our two speakers have left off and gives us some greater knowledge about reformation in itself, telling us that in reality, as Rev. Sitahal has indicated, reformation depends upon a person’s own action. And how is action motivated? The Holy Quran indicates to us that action is motivated by the knowledge of God and His ways. Islam points out to us that to bring about the reformation of man in any age and any time, man needs God. We must realise that when we speak of reformation it consists of two words form and shape; to form oneself again or to change one’s shape. We would recall here the teachings of the Bible. A similar concept we find in the Holy Quran and the Sunnah of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, that man is created in the image of God. In other words, man is created as a being of perfection. The Quran says: “Certainly We created man in the best make” (95:4). The Bible in the book of Genesis says that when God created man, “After that God saw everything he had made and look! It was very good” (1:31). And Islam teaches us that goodness in man is by the act of creation of God. Man is created with the capabilities and the capacity to develop divine qualities. Islam presents to us the concept of the divine being not as an anthropomorphic being, not as a being somewhere out there in space but a being that can be realised through our experience and development of our spiritual self and our moral qualities. Islam tells us as an example, that God is truth and if man becomes an embodiment of truth, he is borrowing an attribute of God. God is Generous, Merciful and Compassionate. When we develop these qualities within us, we are implanting in our lives or imbuing in our lives the image and the divine qualities of God. We do not become God physically but morally and physically we rise to
a higher and higher plane of existence and this is why the Holy Prophet Muhammad has advised us "imbue yourselves with divine qualities or divine attributes." The Holy Quran itself said, "Take Allah's colour, and who is better than Allah at colouring and we are His worshipper" (2:138). I think it probably tells us a little more than what Rev. Sitahal was saying that whereas people lay great emphasis on their outward beauty, complexion of face and outer garments, the Holy Quran tells us: that "the inner spiritual garments" are equally important: "And clothing that guards against evil, that is the best" (7:26). It points out that we should paint ourselves not necessarily with the outward cosmetics but that our spiritual selves should be painted with the colours of the divine being, with the attributes of the divine being and this is the essence of reformation. For both the Bible and the Quran, and I am sure the Hindu Scriptures too, point to us that since man is by nature created good, what makes him evil and changes that image that God has implanted in him, is the evil of his environment.

The Bible puts it in an allegory indicating that man was deceived by Satan. The Quran has used two words for the devil, one is "Iblis" and the other is "Shaitan". Wherever the word Iblis is used in the Holy Quran, it speaks of the negative tendencies of human being and wherever the word Shaitan occurs, it denotes the negative tendencies in our environment. Islam hints that in everything that God has created there is positive and negative. Everything that God has created is good but the use and misuse of it determines whether it is really good or evil.

**Negative and Positive tendencies in human nature**

We have for example fire which can destroy our homes and crops and hence it is bad when it gets out of control. But when harnessed it can cook for us, can run our motor cars, can send rockets into space. So it is with electricity. Under proper control and harness it can serve us in so many ways, but when an electric wire gets out of control, it can destroy. So there is positive and negative in everything but as long as they are under control according to the laws of God they can be useful. So is human build up.
Man has qualities that appear to be positive and negative or apparently contradictory. For example love and hate. Neither of these is good nor bad. It depends on the use or misuse. A mother for example loves her child. But if she loves the child to the extent that she sees no fault in it and fails to rear him, then that love is a misplaced love, an evil and wrong love. Similarly hate can be good. We should not hate a person but if we do not hate wrong and evil, then we cannot survive. It is necessary for us to have power of anger in us so that we can defend our home, our family, our honour and our country. It is not a virtue to entertain vengeance or enmity against others. But there is a natural instinct or tendency in an individual, to motivate and stand up for his right. So it is with anger. But it is neither good nor bad. An angry person who destroys another person without a reason is an evil person but an angry person who defends righteousness is a righteous person. I think this was the message that was given to Arjoon in the Geeta, for he was looking at his friends and relatives there and he said, O God, how can I fight against my own people, and God replied to him saying, “when you are fighting for Dharam, for righteousness, it is lawful, even if you have to kill your brethren. That is not a crime. That is something that I have placed in you. It is natural to stand up for your rights”. It is the same principle that was taught by Moses, Jesus and Muhammad and all the prophets of God. But we see however that a community or a society misshapes us, as Rev. Sitahal has beautifully pointed out, and gives us false concepts not based upon God’s law but based upon man’s understanding of the world.

Power of God and human Reformation

Let us take for example the type of double standards we have in this modern 20th Century. Man needs to reform himself because he has gone away from the shape and image in the way God has created him. I totally agree with Rev. Sitahal and Pundit Tiwari, particularly when Rev. Sitahal pointed out to us that no change can come into us unless God comes within us. This is what the Holy Quran points out to us. In fact the Quran indicates to us that it is the power of God that brings people back to the path of righteousness. The
Holy Quran indicates to us, “O you who believe, keep your duty to God, as it ought to be kept, and die not unless you have totally submitted to His Will and Command” (3:101). In other words you must make the efforts “but hold fast by the convenant of God (the laws of God) altogether and be not disunited. And remember God’s favour to you when you were enemies, then He united your hearts so by His favour you became brethren” (3:102). So the Holy Quran counsels us that in any community, in any society, man can be at enmity with his fellowmen but with the power of God within him, he can bring about a change so that he can fraternise his former enemies. We have seen practical demonstration of this virtue in the lives of all the great and noble religious personalities. So when we look at the modern society of the 20th Century we live in, which has set forth laws and principles of its own, not realising the need for religion, as a great philosopher, says in his book, The History of Philosophy, “Science can tell us how to cure and how to kill but it is only wisdom derived from religion that can tell us when to cure and when to kill.” Thus there is a need of religion in this modern age which we call the scientific age.

Let us take some of the problems of the modern world. For example we see double standards because man has instituted his own laws. Take the issue of Apartheid. Every nation in the world condemns it with the exception of one. Even the United Nations, the conglomeration of all the nations of the world, appears to condemn it, but what is surprising that the United Nations is the biggest symbol of Apartheid in the world. How? The principle of Apartheid in Africa is basically this, that the ruling white community say that the blacks have rights but only what we give them. We know what rights they need therefore we will give them those rights as we deem fit. They have no rights of their own given by God and international law. We are the one to determine when and how they shall be free. In the United Nations there are six so-called super powers that point out to the rest of the nations of the world that you cannot take any decision unless we agree to it, otherwise we will veto it. The fate of the world lies in the hands of a few nations who consider themselves to be superior. Thus United Nations have failed to bring about re-
cognition of human rights and peace for smaller nations in the world. Take the issue of terrorism. When one man or a few men hold hostages in a plane and threaten them with death unless their demands are met, that is terrorism. No doubt its a cruel act. And no sane person will approve it. But the putting of nuclear arms in space is not regarded as terrorism that can destroy the whole of mankind. If you do not follow our political ideologies we can destroy you. The Communists say the same thing. That is also a kind of terrorism used by super powers. It shows the type of principles we are living in today. For example, if the Nicaraguans do not support the imperialist forces we will put an embargo on them even if it is against international law. But we cannot put an embargo on South Africa because people there will starve. But in Nicaragua it is alright to starve. We see poverty in Ethiopia and the excuse is because it is the Marxist government. We cannot get supplies over there because the Government is not co-operating, the roads are bad and there are no proper means of transportation. We are giving food but it cannot reach although troops could reach Grenada. So we are living in an age and time in which we cannot read between the lines. The mass media and minds are being controlled.

God-realisation and human reformation

Therefore it is necessary for all people to turn to religion and change their mind by breaking away from the ideologies of the world and turning to the ideology of God. The Bible, the Geeta and the Holy Quran guides us in every age and particularly in this 20th Century. Islam is a religion of self help. God gives us the opportunity to help ourselves. Rev. Sitahal quite rightly pointed out that Reformation in Christianity brought this new concept in religion that man should realise that he should not have a mediator between him and God but that he must be able to reach God directly, and some of those evil practices and indulgences of going through saints and so on had been removed. But there is a very important principle here in the Christian reformation which Islam also teaches us. We no doubt condemn the type of nuclear armament of the super powers but there is one beautiful thing about the nuclear armament that we
should take. There is some good in it in the sense that the two super powers sit down at the round table and determine areas of their activity. It is time that religious leaders should also sit down and limit their race for conversions. Because too often we come into clash with each other on the subject of conversion. This is why, Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam differs with the Muslim world and says that the doctrine of use of force in religion is wrong. You cannot force a person to accept Islam as the Quran says: “There is no compulsion in religion” (2:256). Do not try to go and convert people by force. Islam points out to us that man is reformed by reason and not by force. Religion must be simply presented to the human mind. And reformation depends upon access to God. We need to make the concept of God easy for man to understand. Not to cover the concept of God by all sorts of superstitious thoughts and ideas and this is one of the contributions that the Reformation has made to Christianity. As Martin Luther King and others pointed out that certain doctrines that are considered to be essential for salvation are not really necessary. One can give up those doctrines which have been doctrines of interpretation by men rather than the doctrines of God. Jesus himself said, “In vain they took the commandments of men and made it into the doctrines of God, and say this is from God”. The Quran also says: “Woe! then to those who write the Book with their hands then say, this is from Allah” (2:79).

**Need of reinterpretation**

It seems to be a pattern in every community, Muslim, Hindu or Christian, to move away from God’s law and to set up laws which it finds convenient. For example Christians can give up the doctrine of trans-substantiation and yet still be Christians, although that was considered to be an essential doctrine of Christianity. Today a large community of Christians do not believe in that doctrine but are still doing yeoman’s work in the propagation of Christian concept and ideas. We find that in Hinduism, Christianity and Islam, people have arisen who have tried to make changes in popular thoughts and ideas. Recently in England the Bishop of Durham was ordained as
an Anglican Bishop and he made the statement and said ‘look, I can be a Christian without having to believe in the doctrine of the virgin birth’. About 100 Anglican Bishops in England were interviewed on the subject who said ‘we do not think that it is necessary for a Christian to believe in this’. There are changes that are coming about in different concepts. We have seen also that some Catholic clergymen wrote a book wherein they challenged certain Church doctrines such as contraception, the infallibility and many other doctrines which could be reinterpreted without making a person convert or turn away from his religion. In fact it makes religion more relevant to the modern mind. For example in the book *Myth of the God Incarnate* the authors have come forth with the idea that we should look at the terminologies as suitable at that time. We do not deny the concept or ideas of the basic teaching but we can re-interpret them in a particular way. Dr. Robinson in his book *Honest to God* has presented Christian concepts to man in a modern language in which man, as Rev. Sitahal rightly pointed out, can understand it and feels its impact within himself. He should not think that God only appeared to Moses, Jesus, David, Solomon and Muhammad; that he is God Who appears to all and inspires them.

At the turn of 20th Century reformation was also brought about in the Hindu faith. Swami Dayanand for example brought in certain concepts that gave a new impression to the intellectual mind of the Hindus. He went too far when he rejected some of the very basic books of Hinduism as Pundit Tiwari mentioned, called it fables and un-authentic history and set up a religion which was based only on the Veda. The Founder of the Ahmadiyya Movement in Islam likewise came as a reformer to the Muslim world and pointed out that there are certain concepts within Hinduism, for example that of Pandit Deyanand, which are not conformant to God’s law. Similarly there are certain concepts within the Christian world which are not in conformity with the principles and teachings of the Gospel. Equally there are certain concepts among Muslims which are not in accordance with the teachings of the Holy Quran. And thus when I speak of the contribution of my religion to human reformation in the 20th Century I do not speak on behalf of entire Muslim world.
Also I do not speak on behalf of the teachings and practices of Muslims because some of those teachings and practices are contrary to the teachings of Islam. For instance in Arabia, and in Middle East some of the ideas and practices are totally contrary to the principles of Islam. That is why the Founder of the Ahmadiyya Movement in Islam had to indicate to us that we need to have a new appraisal of religion not only of Islam but of other religions. He said that God appointed me a reformer of this age to bring about the reformation of people. He emphasised that reformation depends upon access to God. That God is the living being, the speaking being and that the opportunity is open to each and every one to have direct communication with Him. So he gave the true concept of God, and told us that God is a being that is within us as explained by the Quran. Prophet Jesus also said, the Kingdom of God is within you. The Quran said, “God is nearer to you than your jugular vein” (50:16). So the Founder of the Ahmadiyya Movement brought to us the concept that the most powerful and potent force in the reformation of men is God Himself, the Creator. That is why Muslims say, Allahu Akbar (God is the greatest). And if you want to change man, you need the power of God.

The Quran as compendium of truths

The Quran has a chapter entitled “The Bee” and the Holy Prophet Muhammad, peace and blessings of Allah be upon him, has been described as the Bee who has sucked, through divine revelation, nectar of truth from all previous scriptures. In Hindu scriptures we find a prophecy about the advent of the Holy Prophet Muhammad wherein he has been mentioned as Madhumati (gatherer of honey). Thus we have all the good concepts and ideas of other religions in the pages of the Quran. Thus it can rightly claim to be a compendium of all the previous religious truths, “Wherein are (all) right books” (98:3).

A Hindu who comes to the Quran does not give up Krishna or Ram but learns how the Quran sees Krishna and Ram as servants of God. Similarly a Christian gets a new concept and idea of the personality, work and mission of Jesus in the pages of the Quran. Even
an atheist would find abundant knowledge in it about man and the world around him. Scientists would find in it laws of science which have direct bearing on human life. The French Scientist Murice Baucaille studied the Quran and was so inspired by reading an account of different stages of development of human child in the womb of woman that he wrote a book, *The Bible, the Quran and Science*. He was amazed to find that the Quranic description is in full accord with the findings of the medical science.

Islam preaches that man needs to have correct concept of God for reformation. Unfortunately man has wrongly considered himself as God by gaining control over the forces of nature. Just as enormous scientific knowledge is a gift of God, similarly God has revealed spiritual knowledge for human reformation in the pages of the Quran. But a man cannot reform himself unless he knows his maker. So the Quran tells us of the maker. But it also tells us that man is like a dust, and so says the Bible and other scriptures; and the slightest wind blows it in all directions. At one time he is attracted by the philosophy of Communism and at other by the beauties of Capitalism. Sometimes in desperation he becomes an atheist and at other he becomes a drug addict. So the Quran tells us that when he acquires Divine knowledge or guidance he acquires the ability to mould and shape his life in a manner God intends him to be. But in order to become firm that shape of dust or clay is thrown into the fire of hardship and trial. Rev. Sitahal has rightly pointed out that when God comes into the life of a human being, he faces challenges, opposition, ridicule, persecution and even crucifixion. This is the fire a man of God has to pass through and this is what tests his faith and makes him strong.

**True concept of God and human reformation**

What we need to know in this 20th Century, my dear brothers and sisters, is that the reformation of man depends on a correct concept of God. And when he gets it he starts developing the divine qualities in him and thus tries to project the image of God in the world. But unfortunately he is often mistaken by the environment, ideologies, culture and so many other things such as gay societies and drug
addiction, which are forcefully injected into human minds by different mass media.

The nations of the world have realised now that modern trends and ways of life are breaking up family life, encouraging corruption and rebellion against moral and ethical values established by revealed religions. Therefore Islam points out to us that man needs to return to God and this is the objective and Mission of the Ahmadiyya Movement in Islam. I have already given you an interpretation of the concept of God from the pages of the Quran and the life of the Prophet of Islam and also from the Bible and other scriptures. Such a concept is sure to promote inter-faith understanding and relationship which is very important for fighting present-day social maladies. That is why the Ahmadiyya Movement and its Founder has always encouraged inter-faith discussion and relationship which is not usually countenanced by other Muslims.

The Ahmadiyya Anjuman intends to organise reformation centres for youths on inter-religious basis. In this connection we would like to establish an inter-faith Guidance Centre with the cooperation of other religious communities. We feel that there is a need of religious specialists as we have specialists in medical centres. We hope in such Guidance centres members belonging to a Muslim, Christian or a Hindu family can come and seek guidance in social and religious problems in the light of their respective scriptures. It will also provide a platform for religious, social and political leaders to work in a positive manner. We are living in a complex society where reformation cannot be done by one community.

One cannot isolate Muslims, Christians and Hindus and say that one is better than the other or one is worse than the other. It needs joint cooperation of all. The contribution, my dear brothers and sisters, of Islam on the reformation in the 20th century, is to harness all religions together so that we can face the challenges and problems of the age on the basis of common and eternal moral values and religious truths.