

QUARTERLY

In the Name of Allah, the Beneficent, the Merciful.



The

Message

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THE HOLY PROPHET RESTORED THE SANCTITY OF THE KA'BAH AND THE UNITY OF GODHEAD

(Extracts from the commentary of chapter 90, *Al-Balad* (The City) by Dr. Basharat Ahmad. English translation by Kalamazad Mohammed.)

*Nay, I call to witness this
City!*

*And thou wilt be made free
from obligation in this City -
And the begetter and he
whom he begot!*

*We have certainly created
man to face difficulties.*

this city is sacred and is known as the abode of peace where every living thing is safe and protected from harm so much so that even to cut down a tree is forbidden. But as regards the Holy Prophet, it says, *You are free from obligation in this city*, that is, the inhabitants do not extend the same rules of sanctity to him.

Significance of Makkah in the eyes of Allah

It has already been mentioned several times that Allah uses oaths as a form of evidence and also to emphasise strongly a particular matter. The particle *lā* (not) negates the idea that may arise in the heart of anyone that Allah's apostle wished to achieve success in his mission without hard, uphill work. The Holy Qur'an states that that notion is a false one and cites as evidence the city of Makkah. The definite article *al* (the) in *Al Balad* (The City) points to a special characteristic and that peculiarity is the sacredness of Makkah. The Holy Qur'an states that

In this, there is a reference to two different conditions: one, regarding the experiences the Holy Prophet was undergoing at that time in Makkah, and the other, to the changed condition that the Holy Prophet was going to enjoy in the future.

Whilst Makkah was a city in which every living thing was safe and even a tree could not be cut down, yet for him there was no peace then. He was being made to suffer every kind of distress and persecution and there were plans afoot to take his life. In other words, although that city was a sanctuary and a house of peace for

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the whole world, for him there was no peace and no protection. The unbelievers had violated the sanctity of that city and were bent on persecuting him. However, the result of all that would be that one day he would enter that very city in the garb of a conqueror.

And how beautifully that prophecy was fulfilled when Makkah was conquered! Like a victorious general, the Holy Prophet marched into that very city where previously he could enjoy no peace and his life was always in danger. And at that time, if he wanted he could have wreaked full vengeance on his enemies. But his nature was so merciful that he forgave them all.

The second piece of evidence in support of the sanctity of this city is given in the verse, *And the begetter and he whom he begot*, that is, father and son. But who are meant by father and son here? They can only be those two who had a strong historical relationship with this city and they are Prophet Abraham and his son, Prophet Ishmael, who founded this city and because of whom it became a sanctuary.

The Holy Qur'an then says, *We have created man to face difficulties*, that is, as long as man is alive he cannot escape strenuous efforts and hard work, but it is important that his pain and toil be such that he advances from stage to stage in his upward climb. As a result, the Holy Prophet is told to take as evidence the example of this city, Makkah, which lay before his eyes and which holds so eminent and sacred position in the world today. The Holy Prophet should cast his attention to the example of its famous founder and his son - how, after so many sacrifices in the way of

Allah they became so worthy of His regard that He blessed them with honour in this world and the next, that today the whole world bows down to them in acknowledgement of their glory; further, in addition to their high renown, look at how the dignity of this city is universally accepted and consider also how the sacrifices of this father and son entailed so much labour and hardship.

Unique sacrifices of Prophet Abraham, Prophet Ishmael and Lady Hagar

There is no need to go into details concerning the persecution Prophet Abraham had to undergo at the hands of Nimrod and the extreme difficulties he had to endure. However, the sacrifices he had to make for the city of Makkah alone is beyond compare. In his old age his first born son, Ishmael, was the delight of his eyes. Then out of the blue came the command from Allah to leave him and his mother, Lady Hagar, all by themselves in the sandy desert of the Hejaz which was about fifteen hundred miles from their home. That was the place where the Ka'bah, the first house erected for the worship of Allah, was built. Only the foundations remained, so the first sacrifice for Prophet Abraham was to rebuild Allah's house and to populate the city of Makkah.

We must remember that he was commanded to leave his wife and son in a place where there was no town, no habitation, no food and no people and further, he was to leave them there forever. O Abraham! Peace be on you. How marvellous was his faith in Allah that he displayed not the slightest hesitation in complying with this order. When they reached this frightful and desolate place, Lady Hagar

was aghast. There she stood with the baby in her arms with no sight of house or shelter. Leaving them with a little food and water, Prophet Abraham, in keeping with Allah's decree, was about to depart when Lady Hagar inquired, "In whose care are you entrusting us?"

To which he replied, "In Allah's hands."

She then said, "You may go now. I am pleased with Allah. He will never suffer harm to come to us."

Their supply of food and water was soon exhausted. She herself bore it stoically but her child was in severe distress for want of water. She looked frantically all around but there was no water to be seen. Close to her were two hills, *Safa* and *Marwah*. She quickly climbed up one of them and scanned the distance but still no sign of people or water was visible. She descended this hill and decided to climb the other but the child was lost from her sight on the slope so that made her run. With great speed she ascended the other hill, but still there was not even a hint of water anywhere.

The idea came to her that she should climb the first hill again and take another look. Perhaps she might see something this time. She had to run down the slope again because from there the child was out of her sight. But still from the top of the first hill she could see no water. Hope and terror in her heart drove her to run and climb those hills several times to look for signs of water but she had no luck. At last, totally exhausted, she returned and sat down beside the child who was lying flat on the ground, and in the throes of burning

thirst, was rubbing his heels on the ground. She could not bear to see him in this state of suffering, so throwing herself down at the threshold of Allah's mercy, her soul flowed like water in supplication to Him.

Now, it is the way of Allah that when a servant casts himself down at His feet in total helplessness, He then grants him blessings from His unbounded reservoir of mercy. Lady Hagar's lamentations caused the spring of Allah's mercy to gush forth and in a vision it appeared to her that an angel came and struck the ground in front of her at which a spring of water started to flow. When she opened her eyes she saw that from the place where the baby was rubbing his heels, the sand had shifted and water was beginning to seep through to the surface. She quickly dug out more of the sand, whereupon water started to burst out and spout out strongly. She immediately gathered stones from all around her and made a bank around the mouth of the spring, thus preventing it from overflowing.

So now, she got water. The Almighty now had to make provision for her food. Caravans were the norm in Arabia in those days and as water was extremely scarce in that country, they used to halt wherever they found it. In this area (around Makkah) there was no water so caravans would not stay there. But this time, as Providence would have it, a caravan was passing through there and seeing water bubbling up from a spring they pitched a tent. They then spread the news throughout Arabia that a most wonderful spring had been discovered in a certain place with the result that all passing caravans would encamp there and provide for Lady Hagar

who now started to enjoy a life of great ease and comfort.

But this was not the end of her sacrifices. The city of Makkah started to expand from the foundation of that house which was built for Lady Hagar and Ishmael. But for raising the foundation of the Ka'bah another greater sacrifice was needed. The laying of the foundation of the Ka'bah called for the sacrifice of the child himself. In addition, it was the will of Allah that the father, too, should be part of this severe trial.

When Ishmael had grown into a young man, Prophet Abraham was directed by Allah to make a short visit to his wife and son in order to see for himself how beautifully He had protected them and provided sustenance for them. Prophet Abraham complied and was astonished at what he saw. When he looked at the young man who was his son, his heart overflowed with joy, and rightly indeed, for how noble and righteous he was! Little did he suspect that another trial was just around the corner.

He saw in a dream that he was slaughtering his son. Now, a prophet's dream is considered a command of the Almighty so he apprised his son of the dream and asked him his opinion. This was the reply of the young man - one that is unparalleled in the history of the world: *O my father, do as thou art commanded; if Allah please thou wilt find me patient* (37:102). Can we find in world history a greater example of filial obedience and willing acceptance of the command of Allah to perform such a singular and unprecedented act of sacrifice?

Men have been known to sacrifice for

country, nation, family and self because all these form part and parcel of their social ties and obligations and some benefit accrue to them for their sacrifice. But nowadays, who sacrifices for the sake of Allah, especially when it seems that far from receiving any worldly benefit total loss seems to be in store?

Father and son both got ready for the sacrifice: the son lay down on the ground and offered his neck to the knife, while the father, acting under the command of Allah, stood ready to cut the neck of his son. He held the knife in his hand but every true father knows that the knife that has to cut the neck of a son must first cut the heartstrings of the father himself. O Allah! O Allah! What faith he possessed! He was about to lay the knife to the most powerful of all natural bonds of love and affection, but in the nick of time the mercy of Allah withheld Prophet Abraham's hand saying: *The trial is over. Your sacrifice has been accepted.*

The deeper significance of putting the knife to the neck of the son is that in order to develop true love for Allah and unswerving obedience to Him we must first cut off relations with all that is beside Him. He who was prepared to slaughter his own son had, in fact, severed allegiance from everything else except Allah, for nothing is more beloved than a son, especially one who is the first born of a man very advanced in years. We must remember that at that time Ishmael was not yet born.

After the trial of the sacrifice, the command came to raise the foundation of the Ka'bah and it was due to the great honour paid to this father and his son that the city of Makkah

also became a highly revered place.

Prophecy of final victory foretold

However close to Allah and beloved of Him a person may be, without difficulty and hard effort, he can make no headway in life. So here, the Holy Prophet (*sas*) is told that he is the spiritual father of his community and they are his spiritual sons. It is true that they enjoy no peace in this city, yet it is necessary for them to undergo all kinds of hardship and even to make sacrifices in order to progress. As a matter of fact, until he and his community are prepared to make every kind of sacrifice as Prophets Abraham and Ishmael did, they cannot expect success in their mission. However, the day will come, Allah reassures him, when he will enter this very city as a conqueror and once again, this sanc-

tuary will be purified of idols and be freed from the clutches of the idolaters. It will then become a house for the worship of one God and will be an abode of peace till the Day of Resurrection. But before he can reap success, sacrifices like those of that father and son, Prophets Abraham and Ishmael, will have to be made.

Does he think that no one has power over him?

This verse addresses those who are persecuting the Holy Prophet in the sanctuary of the Ka'bah and asks them whether they think no one has power over them. If they are of that opinion, then they are in great error for the time will come when regretfully:

He will say: I have wasted much wealth.

That is, those people who are spending countless money on their opposition to the Holy Prophet (*sas*) and who think that no one has any authority over them will one day rue their actions. They will experience bitter regret at their failure and will lament the huge amount of money they wasted in a vain effort to destroy the Holy Prophet (*sas*). How clear a prophecy is this and how true it proved! Today, those people who are spreading enormous wealth in their fight against Islam should heed this warning of the Almighty.^u

(For complete commentary of this chapter, await the publication of *Commentary of the Holy Qur'an Volume 11 - Chapters 86 to 101.*)

The living thoughts of the Prophet Muhammad

Compiled by Prof. Gwilym Beckerlegge, Member of the Department of Religions, The Open University, Milton Keynes, UK.

(*Living Thoughts of the Prophet Muhammad*, presented by Maulana Muhammad Ali, was published by Living Thoughts Library, Cassel & Co. London, in 1948. The Open University of Milton Keynes, UK, has compiled and published a book entitled *The World Religions Reader* for the students of comparative religions. In the chapter on Islam, under the heading *Hadith/Sunnah*, sayings of the Holy Prophet Muhammad have been compiled from the same book of Maulana Muhammad Ali. We are reproducing those sayings under various sub-headings added by us. - Ed.)

(*Hadith* is a tradition that records the *Sunnah* (practice) of the Prophet Muhammad. The practice of the Prophet provides direction and moral guidance for later generations of Muslims, although a clear distinction is made between guidance derived from the Qur'an and that taken from *Hadith*. Within the Sunni tradition, six collections of *ahadith* have achieved canonical status. Shi'ite Muslims recognise sources independent of these.)

Respect for knowledge

The Prophet Muhammad said:
"The man who knows most the Book of God shall act as *Imam* of the

people. The most virtuous among you shall deliver the *adhan* (call to prayer) and those having most knowledge of the Qur'an shall act as *Imams*."

"Every child conforms to the true religion (lit. human nature); it is his parents who make him a Jew, a Christian or a Magian."

Condition of Hell

"Surely a day will come over Hell when it will be like a field of corn that has dried up after flourishing for a while - a day when there shall not be a single human being in it."

Supplications to Allah

Asked about the efficacy of prayer, Muhammad counter-questioned:

"Tell me, if there is a stream at the door of any one of you, in which he bathes five times daily, what do you say, will it leave anything of his dirt?" On receiving a reply in the negative, he continued: "This is the likeness of the five prayers with which God washes away all faults. When one of you says his prayers, he holds confidential intercourse with his Lord."

"You should worship God as if you see Him; if you do not see Him, He surely sees you."

Love and compassion

“Whoever does the needful for his brother, God does the needful for him. Whoever removes the distress of a Muslim, God removes for him a distress out of the distresses of the Day of Resurrection.”

“You will recognise the faithful in their having mercy for one another and in their love for one another and in their kindness towards one another, like the body – when one member of it ails, the entire body ails.”

“Your slaves are your brethren: God has placed them under your control. So whoever has his brother under his control, he should feed him from what he eats and give him clothes to wear from what he wears. Do not impose on him a task which would overpower him, and if you do impose on him such a task, help him in the doing of it.”

“One who manages the affairs of the widow and the needy is like one who exerts himself hard in the way of God, or like one who stands up for prayer in the night and fasts in the day.”

“I and the man who brings up an orphan, will be in paradise like this.” And he pointed with his two fingers, the forefinger and the middle finger.”

“God has no mercy on him who is not merciful to men.”

“He is not of us who does not show mercy to our little ones and respect to our great ones.”

“Be careful of your duty to God regarding these dumb animals. Ride them while they are in fit condition, and eat them while they are in fit con-

dition.”

Charity

“Charity is incumbent on every Muslim.”

“Every good deed is charity, and it is a good deed that you meet your brother with a cheerful countenance and that you pour water from your bucket into the vessel of your brother.”

Respect for labour

“There is no Muslim who plants a tree or cultivates land and then bird or man or animal eats of it, but it is a charitable deed for him. Whoever cultivates land which is not the property of anyone has a better title to it.”

Value of truth

“Surely truth leads to virtue, and virtue leads to paradise, and a man continues to speak the truth until he becomes utterly truthful. Surely falsehood leads to vice and vice leads to the fire, and a man who continues to tell lies is written down a great liar with God.”

“The most excellent *jihad* is the uttering of truth in the presence of an unjust ruler.”

“The truthful honest merchant is as the prophets and the truthful ones and the martyrs.”

Payment of debt

“Among the best of you are those who are good in payment of debt. Whoever contracts a debt intending to repay it, God will pay it for him; whoever contracts a debt intending to waste it, God will bring him to ruin.”

“Delaying the payment of a debt by a well-to-do person is injustice. Deferring payment by one who has the means to pay makes his punishment legitimate.”

“If a debtor is in constrained circumstances, then there should be postponement until he is in ease, and if you remit it as alms, it is better for you” (2:280).

Honesty

“No one eats better food than that which he eats out of the work of his own hand. God did not raise a prophet but that he pastured goats. Yes! I used to pasture them for the people of Makkah.”

“There are three persons whose adversary in dispute God will be on the Day of Resurrection: a person who makes a promise in His name, then acts unfaithfully; a person who sells a free person then devours his price; and a person who employs a servant and receives fully the labour due from him and then does not pay him his remuneration.”

“May God have mercy on the man who is generous when he buys and when he sells and when he demands his due.”

“If they (traders) both speak the truth and make manifest (the defect, if any, in the transaction), their transaction shall be blessed; if they conceal (the defect) and tell lies, the blessing of their transaction shall be obliterated.”

“The taking of oaths makes the commodities sell, but it obliterates the blessing therein.”

“Whoever buys cereals, he shall not

sell them until he obtains their possession.”

Family life

“The man who marries perfects half his religion.”

“O assembly of young people, whoever of you has the means to support a wife, he should get married. This is the best means of keeping the looks cast down and of guarding chastity. And he who has not the means let him keep fast, for this will act as restraining of desire.”

“Your body has a right over you, and your soul has a right over you, and your wife has a right over you.”

“Never did God allow anything more hateful to Him than divorce. With God, the most detestable of all things allowed is divorce.”

Rule of justice

“Every one of you is a ruler and everyone shall be questioned about his subjects. The king is a ruler; and the man is the ruler over the people of his house; and the woman is a ruler over the house of her husband and his children.”

“To hear and obey (the authorities) is binding, so long as one is not commanded to disobey God. When one is commanded to disobey God, he should neither hear nor obey.” On being appointed Governor of Yemen, Mu‘adh was asked by the Prophet as to the rule by which he would abide. “By the Qur’an,” he replied. “But if you do not find any direction therein, what then?” “Then I will act according to the *Sunnah* of the Prophet,” he responded. “But if you do not find any direction in the *Sunnah*, what then?” “Then I will exercise my judgement and act on that.” The

Prophet raised his hands and said: “Praise be to God Who guides the messenger of His Messenger as He wills.”

“Gather together the righteous from among my community and decide the matter by their counsel and do not decide it by one man’s opinion.” (This principle of the corporate mind lies behind the institution of *Ijma’* or consensus, by which the mind of the community, under the priority of the Qur’an and the *Sunnah*, is held to be indicative of the mind of God.

“Never do a people take counsel but they are guided to the right course in their affair.”

“The authority of the head (of State) should only be disputed if he has committed open acts of unbelief, in which you have a clear argument from God.” u

May my soul be a sacrifice to you, O soul of Muhammad

By Hazrat Mirza Ghulam Ahmad (Founder of the Ahmadiyya Movement in Islam)

*‘Ajab nureest dar jaan-i Muhammad.
‘Ajab la’leest dar kaan-i Muhammad.*

*Zi zulmat haa dilay aan-gah shawed saaf,
Ke garded az muhibbaan-i Muhammad.*

*Na daa nem heech nafsay dar du ‘aa lam,
Ke daared shaukat-o shaan-i Muhammad.*

*Agar khwahi ke Haq guyet sanaa yet,
Bishau az dil sa naa khwaan-i Muhammad.*

*Agar khwaa hi daleelay, aashiqash baash,
Muhammad hest burhaan-i Muhammad.*

*Saray daa ram fid aa-’ee khaak-i Ahmad,
Dilem har waqt, qurbaan-i Muhammad.*

*Tu jaan-i maa munawwar kardee az ‘ishq,
Fi daayet jaa nem ai jaan-i Muhammad.*

There is extraordinary light in the person of Muhammad!
There is such a precious ruby in the mine of Muhammad!

The heart is cleansed of all impurities
When it becomes one of the friends of Muhammad!

I do not know anyone in the two worlds who possesses
The splendour and dignity of Muhammad!

If you like that God should praise you, then,
Glorify Muhammad from the core of your heart.

If you need proof of his truthfulness, become his lover;
Because Muhammad himself is the proof of Muhammad.

My head lies at the dust of the feet of Ahmad!
My heart is every moment an offering in the way of
Muhammad!

You have illuminated my life with love!
May my soul be a sacrifice to you, O soul of Muhammad!u

MUHAMMAD - THE BEST EXEMPLAR FOR MANKIND

By Kalamazad Mohammed

(This is an excerpt from a longer article. - Ed.)

Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter Day and remembers Allah much (33:21).

He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom – although they were before certainly in manifest error – and others from among them who have not yet joined them. And He is the Mighty, the Wise (62:2-3).

That the Holy Prophet Muhammad (*sas*) was the most pre-eminent of all the prophets of Allah is a fact generally known and accepted by Muslims in every century and in every country. But a question mark still hangs over the question of whether he was truly the Last Prophet. Muslims generally still believe that the Israelite Prophet, Jesus (*as*), was taken up alive into Heaven (even before being put on the Cross) and that he will return in later times and, together with the Promised *Mahdi*, will wage a bloody war with the infidels in order to restore the glory of Muslims to its former state. Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam, has proven from the Holy Qur'an, the *Hadith*, historical records, his own researches, revelations, etc. that Prophet Jesus indeed did not die on the Cross but was saved by Allah and that he journeyed

to Kashmir where he fulfilled his mission to the *Lost Sheep of Israel* and died at the ripe old age of 120 years and that his tomb is still there in Khan Yar Street, Srinagar. (See *Masih Hindustan Men.*) I must point out here that Lahore Ahmadi literature is replete with proof of the above and Khwaja Nazir Ahmad's *Jesus in Heaven on Earth*, a foremost example of erudite scholarship, is the definitive work on this subject.

The Holy Qur'an itself testifies to the exalted status of the Holy Prophet as the following verses attest:

And surely thou hast sublime morals (68:4).

O Prophet, surely We have sent thee as a witness, and a bearer of good news and a warner and as an inviter to Allah by His permission and as a light-giving sun ((35:45-46).

Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter Day and remembers Allah much (33:21).

And We have not sent thee but as a mercy to all the nations (21:107).

Khwaja Kamal-ud-Din, the first Muslim missionary of Islam to the West, in his book, *The Ideal Prophet*, has explained the above verses by elucidating the following points: The Holy Prophet's message was the ideal one,

his call was the perfect one, he was the ideal personality, the ideal character, the ideal exemplar, the possessor of the noblest of virtues, the ideal success (and this point in particular is shared by non-Muslim critics who acknowledge the Holy Prophet as the most successful personality in the history of mankind).

To appreciate the magnitude of the Holy Prophet's task and his consequent greatness, one has to look at the state of the society to which he was sent and the result he achieved. The Holy Qur'an says: *Corruption has appeared in the land and the sea on account of what men's hands have wrought, that He may make them taste a part of that which they have done, so that they may return (30:41).*

And according to historians, civilisation was on the brink of collapse and disintegration. Man was only one step away from becoming perfect beasts albeit in human form. Darkness prevailed in every corner of the earth but Arabia was the darkest spot with every imaginable type of sin and immorality being prevalent. A quotation from a non-Muslim source will suffice to illustrate the point:

"From time beyond memory, Mecca and the whole Peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism, Christianity or philosophical enquiry upon Arab mind had been but as the ruffling here and there of the surface of a quiet lake; all remained still and motionless

below. The people were sunk in superstition, cruelty and vice.... Their religion was a gross idolatry; and their faith the dark superstitious dread of unseen things.... Thirteen years before the *Hejira*, Mecca lay lifeless in this debased state. What a change had these thirteen years now produced! Jewish truth had long sounded in the ears of men of Medina; but it was not until they heard the spirit-stirring strains of the Arabian Prophet that they too awoke from their slumber, and sprang suddenly into a new and earnest life” (Muir, *Life of Mahomet*, ch. 7).

But look at the marvellous transformation wrought by the Holy Prophet in such a short space of time. The

Founder of the Ahmadiyya Movement tells us of this:

“A strange phenomenal event took place in the deserts of Arabia, when hundreds of thousands of the dead became alive within a few days, and those who had been corrupted through generations took on Divine colour. The blind began to see, and tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had seen and no ear had heard of before. Do you realise what this was? All this was brought about by prayers during the darkness of night of one who had been wholly lost in God and which created an uproar in the world and manifested

such wonders as seemed impossible at the hands of that unlettered helpless person. O Allah! Send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim *ummah* (the people of Islam), and shower upon him the light of Thy mercy forever” (*Barakat al-Du’a*, pp. 10-11).

A non-Muslim historian concurs with the above as the following quotation attests:

“Never has a people been led more rapidly to civilisation such as it was, than were the Arabs through Islam” (H. Hirschfeld, *New Researches*, p. 5). u

FASTING MUST BRING RECONCILIATION AND FORGIVENESS AMONG MUSLIMS

(Summary of ‘*Id ul-Fitr*’ sermon delivered by Dr MA Aziz FRCS and broadcast on Radio 101 on 27 December 2000.)

We join Muslims the world over in celebrating this auspicious occasion, ‘*Id ul-Fitr*’, as a sign of thanks and appreciation of Allah’s mercy, forgiveness and beneficence during the month of *Ramadhān*.

It is also an occasion of celebration for being successful in exercising self-restraint and self-denial of the lawful things in the effort to develop our physical well-being and our moral strength. Fasting was an occasion to improve ourselves in our personal behaviour, our character, our attitude and our moral consciousness, and a time for reappraisal and reflection of our performance of duty.

It is now a time for rejoicing with family and friends. We recognise dur-

ing the month of *Ramadhān* our spouses and family members who made daily preparations for our *suhūr* and *iftār* and ask Allah to shower them with special blessings.

As we indulge in festivity, let us take a moment to think of our less fortunate brothers and sisters in the Muslim world who are deprived of the basic necessities of life, that is, food, clothes, shelter, health, education and jobs.

In Islam we are our brother’s keeper, and we are also admonished to share with our brothers that which we love for ourselves. If there is any misunderstanding among Muslims, there ought to be reconciliation and forgiveness among the parties. There is

no scope for egoism, selfishness, pride or self-interest. All these weaknesses in one’s character must vanish through the strength of faith and love of Allah which is all-embracing. *Those who believe and whose hearts find contentment in the remembrance of Allah; for without doubt hearts do find contentment and peace in the remembrance of Allah (13:28)*

People usually ask Allah for things that are in their judgement good and beneficial to them. They expect immediate response and delivery from Allah as in today’s e-mail and e-commerce. When their prayers are not answered as quickly as in cyberspace, they start to lose faith and make irrational conclusions about the efficacy of prayers. However, the faster

should never succumb to these temptations for the Holy Qur'an exhorts:

And your Lord says: Call on Me and I will answer your du'a (40:60).

Say: As for me, my Lord has guided me to the right path - a right religion, the faith of Abraham, the upright one, and he was not of the polytheists. Say: My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds - no associate has He. And this am I commanded, and I am the first of those who submit. Say: Shall I seek a Lord other than Allah, while He is the Lord of all things? And no soul earns (evil) but against itself. Nor does a bearer bear the burden of another. Then to your Lord is your return, so He will inform you of that in which you differed (6:162-165).

I have shown you the guided path; you may be grateful or ungrateful (76:3).

Gratitude to Allah must not be measured by words. It should be manifested in our conduct and life. Our prayers to Allah in faith, without doubts, and with great anticipation are answered when we least expect. He never disappoints His faithful servants.

All help proceeds from the Divine Source despite man's arrogant reliance on his own resourcefulness.

Those who show constancy, courage and discipline and above all true faith are re-

ipients of His grace. He wants you to complete the prescribed days of fasting and to glorify Him for the guidance He has given you hoping that you may become grateful and give thanks (2:186).

For verily Allah is free of all wants, worthy of all Praise and He is most kind and most merciful to man (22:64-65).

His divine attributes are inadequately translated in the meaning conveyed by the words used to describe them, but we can understand the underlying ideas. Allah's loving kindness and mercies are not like those of human beings who all depend on one another and expect some kindness or recognition in return. Allah is our Creator, Nourisher and Sustainer and above all wants and depends in no way upon His creatures.

Allah's plan is to use the human will to co-operate in understanding Him and His relation to us. He does not impose His will in forcing anyone to believe in Him. Hence, the Holy Prophet's role was not to force anyone to accept the truths which he was inspired to preach and proclaim. *Lā ikrāha fid dīn* (There is no compulsion in religion - 2:256). Allah's grace is always ready to help human weaknesses or inadequacies and to accept repentance and offer forgiveness. *Allah is Forgiving, Merciful* (6:54). The righteous man seeks no other standard of judgement but Allah's will. How can he when Allah, in His Grace, has explained in the Holy Qur'an His guidance with clear understanding for every believer? The humblest can learn lessons of right conduct in daily life, and the most learned can find the

highest wisdom in its teachings, using references to the laws of nature and the evolution of man. *Say: Shall I seek for judge other than Allah? When He it is Who has sent unto you the Book explained in detail? (6:114). Revile not ye, those whom they call upon besides Allah lest they out of spite revile Allah in their ignorance (6:108).*

As man's actual personal religion depends upon many things, his personal psyche, the background of his life, his emotional state, his hereditary dispositions, his education and his environment, his experience in daily living and his interaction with the rough and tumble, the failures and disappointments faced must have some effect on his conscience and thinking towards faith and belief in a Supreme Being.

The doctrine of personal responsibility is strongly stressed. We are fully responsible for our actions ourselves - we cannot transfer the consequences to someone else. This is the basis of the Day of Judgement - accountability. There is no vicarious atonement in Islam. Every believer, whether male or female, is responsible for his or her own salvation or for his or her own reward. If we can understand this and appreciate the consequence of our faith and practice, then we will have achieved a great success.

May Allah accept our service today, may He accept our fast, our prayers, our charity, our sacrifice and our love for Him and for our love and devotion in *Ramadhān* and may He keep us all on the straight path of Truth as firm believers.u

ALL RELIGIONS EXHORT MANKIND TO PROCLAIM THE MAJESTY OF DIVINE LAW

By the Honourable Ramesh Lawrence Maharaj
Attorney General and Minister of Legal Affairs, Trinidad and Tobago

(Excerpts from the opening speech delivered at the First 'Id-ul-Fitr Dinner of the Abdul Aziz Trust, California,
on Saturday 13 January 2001.)

It is very interesting that you are celebrating the joyous occasion of *'Id-ul-Fitr* at the start of the new year and the new millennium, since I can think of no other way more fitting and appropriate for us, as a community and as a nation, to dedicate the start of the year 2001.

I am sure you wouldn't hold it against me if I take the liberty to make a few observations. As we are all aware, the month of *Ramadhan* is one of fasting and abstinence. These personal sacrifices that we are enjoined by the Holy Qur'an to make are designed to instil in us the noble human qualities of penitence, of forgiveness, of tolerance and of obedience. If we, as individuals and as communities, if we, just as the ordinary man-in-the-street, or as leaders and exemplars, follow the religious injunctions of this great religion of Islam, and practise what the holy month of *Ramadhan* preaches, then our nation our beloved Trinidad and Tobago, will be free from intolerance and discord. We will be free from disobedience. We will be free from disunity.

Islam, and all other religions which mankind adheres throughout the entire world, while proclaiming the majesty of divine law, also urge and admonish us to comply with the provisions of secular and natural laws. To my mind, to observe and adhere to one set of injunctions, and to completely disregard and discard the other, will set a country on a path of intolerance, disunity, aimlessness and chaos. The observance of the tenets

of religious law, as well as the tenets of secular and national law, which, I do believe, need not be incompatible, require obedience to the practice and the spirit of the law by all who profess to be followers. Unequal application of the law, and disrespect of the law, whether divine or secular, lead only to intolerance, disunity, discord and chaos.

Moral and spiritual values enjoin all persons, regardless of position or perceived power, to obey the law and the constitution. Just as divine law enshrines its religious properties, so, too, does the law and the Constitution of Trinidad and Tobago, which enshrines the functions and responsibilities of all our citizens, from the ordinary man-in-the-street to the holder of our highest office.

To depart, willingly, and mistakenly, from what is expected of us, creates a formula which, in the final analysis, violates the very moral and spiritual values which we profess to hold so dear and cherish so much.

We have to look at deeper values and deeper commitments: Selflessness, Integrity, Objectivity, Accountability, Openness, Honesty, Leadership.

Just permit me, once again, to thank the officers and members of the Abdul Aziz Trust for inviting Mrs. Maharaj and me to this very special function. Thank you all very much and best wishes and success for the new year. u

Questions and Answers

by Zarina Yusuf Mohammed

1. Q. What is the meaning of *Ka'bah*?
 - A. Literally it means a cubic building. It is the first House built for the worship of God (3:96). It is that Sacred House around which pilgrims make seven circuits during *'Umrah* and *Hajj* chanting *Allahu Akbar* (Allah is the Greatest). It has also been named *Masjid al-Haram* (48:28). *Masjid* means a place where, while praying, one puts one's forehead on the ground. In Islam it means going into prostration extolling the name of Allah. So the *Ka'bah* is the Sacred Mosque which is in the city of Makkah in Saudi Arabia.
2. Q. What is another name for *Ka'bah*?
 - A. It is also called *Bait al-Haram*, which means the Sacred House.
3. Q. How many idols were worshipped in the *Ka'bah* before Islam?
 - A. Three hundred and sixty.
4. Q. By what name is the year known when Abraha, the Christian Governor of Yemen, with his army having elephants, made an unsuccessful

Meaning of the Bai'at

You must remember that this *Jamā'at* has not been formed for the members to increase their wealth and achieve success in worldly affairs and that they should lead their lives in comfort. A person who is only after these things is utterly disliked by God. They should look at the lives of the Companions of the Holy Prophet (*sas*). They did not like to live forever. Instead, they were always prepared to lay down their lives for Allah's sake. The *Bai'at* signifies selling one's self. When one has dedicated one's life, why should one, then, think and talk too much of this life. Anyone who does that, can be said to have initiated into this *Jamā'at* as a matter of formality. Only such a person can stay as a member who is desirous of establishing his faith on a solid foundation. One should study the life of the Holy Prophet (*sas*) and his Companions every day.

(*Mal'uzat Vol. VIII page 185*)

Condolences

Condolences to Maulana Mansoor Baksh, the Baksh family and the Essequibo Ahmadiyya Jamā'at on the passing away of Mrs. Mariam Baksh on 15/3/01. May Allah rest her soul in eternal peace.

To Allah we belong and to Him we shall return. H.Q. 2:156

We surely make thee master of the qiblah, which thou likest; turn thy face towards the Sacred Mosque (2:144).

- cessful attempt to destroy the Ka'bah?
- A. The Year of the Elephant. It also happens to be the year when the Holy Prophet Muhammad is said to have been born.
5. Q. Which *surah* (chapter) of the Qur'an describes the extraordinary event which happened in the Year of the Elephant?
- A. *Surah* (105 - *Al-Fil* (The Elephant)).
6. Q. In the early days of Islam, which direction did Muslims face while praying?
- A. Jerusalem, which used to be the capital of the Kingdom of Prophet David and Prophet Solomon and is now the capital of Palestine.
7. Q. Which *surah* of the Qur'an gives the command to change the direction from Jerusalem to the Ka'bah while praying?
- A. The first *qiblah* of Muslims was *Masjid al-Aqsa* in Jerusalem. The original building was started by Prophet David and completed by Prophet Solomon. It was in 687 AC that the Muslim Caliph, Abdal Malik built the present Dome of the Rock at the sight from where the Holy Prophet of Islam (*sas*) made his *Mi'raj* or Night Journey towards the heavens (17:1). The command to change the direction is contained in the following verse: *Indeed We see the turning of thy face (O Muhammad) to heaven, so*
8. Q. Where did the Holy Prophet (*sas*) deliver his farewell speech?
- A. At Mina. During *Hajj* or the annual ritual of Pilgrimage to the *Ka'bah*, the whole body of pilgrims moves to Mina, a plain which is midway between Arafat and Makkah.
9. Q. In what year did the Holy Prophet (*sas*) deliver his farewell speech?
- A. 10th year of *Hijrah*.
10. Q. What is the name of that very famous and holy well near the *Ka'bah*?
- A. It is called Zamzam. Its literal meaning is *to stop*. In response to earnest entreaties made by Lady Hagar to God to provide water for the thirsty little child, Ishmael, water gushed forth from beneath the sand. And in consternation, Lady Hagar said, "Stop! Stop!" It exists near the mounds of Safa and Marwah but is within the precinct of the Holy *Ka'bah*.u

And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque. And surely it is the truth from thy Lord. And Allah is not heedless of what you do. H.Q. 2:149

Brother Nasir Ahmad

Arrived in Trinidad on 3 January, 2001. Imam Kalamazad Mohammed and Bro. Nasir Ahmad have been able to complete the English translation of the commentary of chapters 86-101 of *Anwarul Qur'an* by Dr. Basharat Ahmad. *Inshallah*, in due course the second part of the commentary will be ready for publication.

In spite of not feeling well, Bro. Nasir Ahmad has been able to attend the following engagements:

13 January. Attended the first *'Id-ul-Fitr* Dinner held by the Abdul Aziz Trust, California, and delivered a brief talk. The main speakers were the Honourable Ramesh Lawrence Maharaj, His Excellency, the High Commissioner of India in Trinidad and Mr. Ousman Ali, ex-High Commissioner of Trinidad to India.

14 January. Led *Janaza* prayers of the late Bro. Rahman Mohammed and also made contribution on this occasion. Others who made contributions were Imam Kalamazad Mohammed and Bros. Enayat Mohammed and Aleem Mohammed.

22 January. Attended Qur'anic reading held in honour of the late Bro. Abu Bakar Sadeek and the late sister Faiza Baksh at the home of Mrs Fatima Baksh. Brother Nasir Ahmad expressed his condolences on the sad demise of dear sister Faiza Baksh and made a brief contribution. The main speakers were, Dr Nasser Mustapha, President, Trinidad Muslim League and Maulana M. Kemal Hydal, Religious Head, Ahmadiyya Anjuman Ishaat-i Islam, Trinidad and Tobago.

24 January. Attended fortnightly Qur'anic meeting organised by the Sum Sum Hill *Jama'at* and gave a talk on *Efficacy of Prayer*.

2 February. Delivered Friday *khutbah* at the California *Masjid* at the invitation of the acting *Imam*, Manawar Khan.

14 February. Imam Kalamazad and Bro. Nasir Ahmad spoke at the fortnightly meeting of the Sum Sum Hill *Jama'at* on *Leadership in Islam* and *Significance of Hajj* respectively.

23 February. Delivered Friday *Khutbah* at the Fireburn *Masjid*.

Appreciation

Lahore (Pakistan). Mian Fazli Ahmad, Financial Secretary of the Central Anjuman in Lahore and Chairman of the Foreign Missions Committee, has sent a letter of appreciation to Bro. Enayat Mohammed, Chairman, Muslim Literary Trust, on the commendable publication of the quarterly, *The Message*, and the wonderful translation of the Urdu commentary of the late Dr. Basharat Ahmad (*Commentary of Chapters 102-114 of the Holy Qur'an*).

Hague (Holland). Brother AS Hoeseni, President, Stichting Ahmadiyya Ishaat-i Islam, Hague, in a message to the Chairman conveyed his thanks and appreciation for sending the wonderful English translation of the commentary of the Holy Qur'an by the late Dr. Basharat Ahmad. He and his colleagues in Holland and Suriname have started translating it into Dutch so that

imams and others can benefit from it. It will provide substantial material in Dutch to the young generation that is more conversant with Dutch than with Urdu.

Capetown (South Africa). Brother Ismail Peck, who has deep knowledge of the Bible and has written a concise and wonderful booklet, *The True Message of the Qur'an, the Torah and the Gospel* (price US\$2.50), has sent the following words of appreciation: "I have received the magazine, *The Message*. I find it very interesting. There is always something to learn from it and to teach others. We make photocopies of each issue and distribute them among our members."

Web site

ankaboot@khomeni web site. Links to the following articles and commentary of the late Dr Basharat Ahmad have been added to the web site, ankaboot@khomeni, from the Official Web site of the Ahmadiyya Anjuman Isha'at-i Islam Lahore [<http://aaiil.org>] organised in Rotterdam, Holland: *Ascension of the Holy Prophet* by Nasir Ahmad; *A Misconception Cleared in the Holy Qur'an* by Dr MA Aziz; *A Short Guide to Suitable Names of Muslim Children* by Sheikh Muhammad Tufail; the English translation of the Urdu commentary of the Holy Qur'an by Dr Basharat Ahmad (rendered into English by Imam Kalamazad Mohammed) of chapters 97, 103, 105, 106 and 110.

Acknowledgement

We have received issues of *The Muslim Times* published by the Guyana

Ahmadiyya Anjuman Ishaat-i Islam for the months of September-October and November-December 2000. It has a beautiful cover and contains learned articles together with reports and photographs of Ahmadiyya Conventions held in the USA, Canada and Australia. Maulvi Mohammed Rasheed, an old veteran, is mainly responsible for its editing and production.

Re-print edition of *Songs of Islam*

We have received a complementary copy of the beautifully re-printed edition of *Songs of Islam* published by the San Fernando Women's Association. There was a great demand for this most popular and wonderful collection of songs - an evergreen gift of the late Maulana Sheikh Muhammad Tufail. Its price is TT\$20.00 and it can be had at 24 Prince Albert Street, San Fernando, Trinidad.

The newsletter, *The Reminder*,

Guyana

We regularly receive the newsletter, *The Reminder*, published by the Essequibo Ahmadiyya Organisation (Lahore). Its issue dated 16 January 2001 is before us. It contains an interesting article about the prophecy concerning the Holy Prophet Muhammad's advent - a prophecy which still exists in various holy scriptures of the world. Of their many announcements, one is that their Annual *Jalsa* will be held on 13 April at the Ahmadiyya Centre in Essequibo Coast. Imam Kalamazad Mohammed from Trinidad will be the main guest speaker.

Search for links of early Indian immigrants to Trinidad in India

Bro. Shamsu Deen, son of the late Imam Zool Deen, flew out to India with his wife, sister Moonera, with the intention of further probing into the family links he was able to find in his visit in 1996. In this connection, he will be visiting Bihar, Uttar

Pradesh and Haryana where he anticipates finding more details and links he was able to make during his last fascinating meeting with the Indian relatives of the Trinidad families of Emanmally, Najeeba, Ramjaneer of Charleville, Bhotale, Jasemeah of Preysal and the Tursoo-Soograh of San Fernando.

Bro. Shamsu's studies took him to the University of the West Indies where he obtained a BA in History and Economics and then on to Canada for his M.Ed. in Special Education. His keen interest and research in genealogy has enabled him to write two books, *Solving East Indian Roots in Trinidad* and *Lineage and Linkage Solving Trinidad Roots in India*.

Bro. Shamsu's passion for research in tracing family links will undoubtedly create a niche for him among the notable genealogists of Trinidad and Tobago. u

NO CLAIM TO PROPHETHOOD

(The following excerpt is taken from *Call of Islam* by Maulana Muhammad Ali and is the fourth in a series of excerpts from this booklet to be published in *The Message*.)

The *Mujaddid* met with bitter opposition. Propaganda was started against him to work up the fanaticism of the masses. Several false charges were brought against him. The chief of these accusations given publicity far and wide, was that he claimed to be a prophet and had no faith in many Islamic doctrines. To all these fabrications he published a comprehensive reply, repudiating the charges and removing the misunderstandings. The following extracts from his handbill dated October 2, 1891 CE give the

lie directly to all the mischief-mongers:

“It has come to my knowledge that the leading ‘*ulama* of this town are giving publicity to the false charge against me that I am a claimant to prophethood and that I do not believe in heaven and hell, nor in the existence of Gabriel, nor in the miracles and Ascension of the Holy Prophet. So in the interest of

truth, I do hereby publicly declare that all this is wholesale fabrication. I am not a claimant to prophethood, nor do I disbelieve in miracles, in the existence of angels or in the Grand Night. I have faith in all those things that constitute the doctrines of Islam, according to the Sunnat al-Jama‘at school of thought. I believe in all those that are established truths according to the Holy Qur’an and the

reports. And any claimant to prophethood after the Holy Prophet Muhammad, who was the last of the prophets, I regard as an impostor and a disbeliever. It is my conviction that the Divine revelation given to prophets began with Adam and came to a close with the Holy Prophet.”

This shows beyond the least shadow of doubt that the alleged claim to prophethood was a mere libel against the *Mujaddid*. Notwithstanding his emphatic denial of any such claim, the ‘*ulama* concerned did not withdraw their anathema against him.

What afforded a handle to the ‘*ulama* to issue their *fatwa* (edict) against the *Mujaddid* was the latter’s using such words as *majazi*, *nabi*, *zilli nabi* (prophet in a metaphorical sense or the shadow of a prophet) about himself. He also held that even today God spoke to individuals from amongst the followers of the Holy Prophet, as He did in days gone by. These communications from God brought knowledge of the future. A recipient of such knowledge might, in a literal sense, though not in the terminology of the Islamic Law, be called a *nabi* or a prophet, for the word literally means “one who makes known future events”. Thus the *Mujaddid* used the word prophet in a literal or a metaphorical sense about himself; for he did claim such knowledge, having made numerous prophecies that had come through. On these grounds they were furious against him, forgetting that there was nothing wrong in such claims which were perfectly in order,

according to the best authorities in Islam. Authentic reports clearly call such prophetic foreknowledge from God as a part of prophethood. Likewise the word *zilli nabi* (shadow of a prophet) should have laid all anxiety to rest as clearly it did not imply prophethood in itself, but just its shadow. In the *Hadith*, even the words *zillil-lah* (shadow of God) has been used for a just king. Nobody would suspect for one moment that a king, a shadow of God, thus becomes one with God, the substance. Just as the shadow and the substance are two things in this case, so are they in the case of a prophet and his shadow. The ‘*ulama* paid no attention to all these clear explanations. Nor did they think that the *Mujaddid* was not the first of the Muslims saints who had used expressions of himself. Many others before him, saintly personages of universal authority and repute, had talked in just the same strain. Repeated explanations fell only on deaf ears. In *Izala Auham*, his first writing relating to his claim, he positively said that what he meant by this sort of prophethood was exactly what is commonly known as *muhaddathiyyat* in the terminology of Islam – a thing admitted on all hands, even by those very ‘*ulama* themselves. In *Haqiqatal-Wahy*, his last writing, he again cleared his position in the plainest possible words:

“I have been designated prophet in a metaphorical sense, not in the real sense of the word.”

Equally flimsy is the argument that because one section of his followers

regards him as a prophet, in an unqualified sense, he must really have laid such a claim. Why reject his own statement expressed in the clearest possible terms? There is nothing strange in the fact that certain of his followers have raised him above his real position. In fact, in this case as well, it was but natural that history should have repeated itself. People of previous ages fell victim to the same human weakness of taking things to extremes. They even went to the length of deifying their prophets. Jesus himself, who never dreamt of being Divine in any way, was raised to the pedestal of Divinity. Nobody cared for his own clear explanation of the words, son of God, which is still there in the Gospels.

“The Jews answered him, saying, for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, am I the son of God?” (John: 10:83-86).

Jesus thus himself explained that he used the words “son of God” in a metaphorical sense, as prophets before him had done, but his followers insisted on taking it in a real sense and by this process turned a prophet

into God. Similarly, Hazrat Mirza said in plain words that the word “prophet” had been used about him in a metaphorical and not in a real sense, but a section of his followers insists on taking it in a real sense and has thus turned a *mujaddid* into a prophet. So it was quite in keeping with old traditions that a certain section of the followers of the Promised Messiah should have elevated him from a prophet in a metaphorical sense to a prophet in the real sense of the word. It should not prove a stumbling-block to seekers-after-truth, considering that the first Messiah was raised even much higher, right up to Divinity. It should rather serve as an additional point of resemblance between the two Messiahs.

The work before the *Mujaddid*

For thirteen centuries, since the day of the Holy Prophet, Islam had been in possession of temporal power and glory, but about the close of the thirteenth century, that power had greatly dwindled. During that period, the *mujaddids* were called upon to do work only in the way of internal reformation. The express object about these discourses and exhortations with which they were charged was to remedy any corruption that might spring up from within. But the *Mujaddid* of the fourteenth century has before him the mighty task of combating other religions, which had adopted a threatening attitude towards Islam. Christianity was up against Islam, subjecting it to the bitterest of onslaughts. The sons of Islam, forsaking the religion of unity, were, by the thousands, taking shelter in the cult of Trinity or were giv-

ing themselves up to absolute irreligiousness. Here in India, the so-called harmless Hindu religion was also putting on gloves against all religions, reviling alike their founders and their teachings. Heaps of mud were being thrown on Islam in particular. Again, there sprung up the Brahmū Samaj with a negation of Divine revelation as its very corner-stone. Thus, to counteract these numerous currents of baneful influences a mighty *mujaddid* was the crying need of the hour. On the other hand, internal corruption also sprang up in unprecedented proportions. Western education tended to leave an atheistic impress on the minds of those thus brought up. Religion lost its hold and was held up to ridicule. Even those at the helm of national education regarded revelation as a mere voice from within the heart of man himself. It was for the *Mujaddid* of the century to provide the necessary antidote to all these poisonous influences.

Muslims had lost all faith in the propagation of Islam. They had lost the forceful faith of their great ancestors – faith in Islam being the highest destiny for mankind, faith in the ultimate triumph of Islam over all religions of the world. It was faith that made irresistible the advance of the Muslim forces of Islam as well as of its missionary forces. And unless that faith was restored to the Muslim heart, it was impossible to make Muslims walk along the road of advancement. The Hindus have a conviction that they can revive the ancient Vedic glory of India and they are making all kinds of sacrifices in the cause of that faith. It is faith in the superiority

of the German race and German culture that Hitler had revived in the bosoms of the German people, before whose sacrifices the mightiest empires trembled. It was faith in Islam which the *Mujaddid* infused into the breasts of the small band of his followers whose sacrifices have made possible the planting of the banner of Islam in the heart of Christendom. It was faith that made Islam a worldwide force in the beginning and it is faith alone that can make it a dynamic force again. There can be no conquest without sacrifice, and there can be no sacrifice without faith, and faith in the spiritual force of a religion which God had raised in accordance with His promise given to the great Messenger who was chosen to reveal that Message to humanity.

Over and above this, the *Mujaddid* had to direct the attention of the Muslims to the great work of the propagation of Islam. Muslims were in a state of utter bewilderment, not knowing what to do. Like a drowning man, they would catch at every drifting straw. Now, they would look for their salvation in blind imitation of the West; now in a stubborn opposition to it. Disappointed in one place, they would turn to yet another. The *Mujaddid* came to awaken them to the secret of their own power. The Holy Qur’an, he told them, was a stupendous force and could shake whole mountains of obstacles. This great truth, the Muslims had lost all sight of - the truth embodied in the Qur’anic verse:

If We send this Qur’an down on a mountain, you will find

it shaking and going to pieces
(59:21).

And so the main mission of the *Mujaddid*, which in fact was all-comprehensive, including external defence as well as internal reformation, came to be the *propagation of Islam*.

The Propagation of Islam was the very first cry of this *Mujaddid* of the fourteenth century raised, as soon as he was called to office. Ever since, right till his last breath on this earth, he held aloft this one banner of Islam. Now, you find him dealing with the Brahmū Samaj, now meeting the Arya Samaj. Again, he was at grips with Christianity or establishing the superiority of Islam over Buddhism. His heart was burning with the desire that the banner of Islam may some day be unfurled both in the East and the West. He had a deep conviction in the intrinsic worth of the Qur'an. He was confident the world could not help submitting to the force of its teaching. Not steel, but rational persuasion and spiritual signs could

captivate the heart of humanity.

Propagation of Islam was the *Mujaddid's* sole mission, but he had also to remove the obstacles that were there in the way. It was impossible to meet Christianity or to propagate Islam amongst the Christians unless Jesus were kept to his proper place – a prophet among the prophets of God - eating and drinking like them, subject to other human needs like them, changeable in his physical condition and also dead like all the rest of them. Nor could any such idea as the propagation of Islam by the *Mahdi* at the point of the sword produce anything but disgust in the hearts of men. So, he who came with the mission of the propagation of Islam, had, first of all, to clear these obstacles out of the way.

To world of Islam owes a debt of gratitude to the *Mujaddid* for the unique service he rendered to the cause of Islam in removing these two misconceptions. In the face of these, Islam could have not the least chance

even of a hearing. These two facts he established as clearly as broad daylight - the fact that Jesus was not a whit superhuman, that he was human in the fullest sense of the word and the fact that never in the days of the Holy Prophet was Islam propagated at the point of the sword, nor even in future would it be propagated in that way. This was a matter of sheer necessity, for Islam could not possibly make any headway in the face of these obnoxious ideas. And so the *Mujaddid* had to deal with them. But prejudice dies hard. His action was viewed with misgiving and he was accused of introducing innovations into the religion.u

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