



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



THE CALL

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Eid

عيد مبارك

Greetings

AHMADIYYA ANJUMAN
 TEN YEARS IN EXISTENCE

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Assalamu Alaikum

Monday 9th June, 1975 was a significant day for Islam and the Muslim community in Trinidad & Tobago when eleven muslims at the Mosque Hall, Fireburn resolved themselves into the Ahmadiyya Anjuman Isbaati Islam, Trinidad & Tobago. The first objects of the new movement were threefold:

1. To educate themselves and other muslims in the true teachings of Islam
2. Not to come into conflict with any other organisation

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We believe in the finality of Prophethood in Muhammad.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

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THE THEORY OF INTERCESSION

Why do men need *shafaa'at* (intercession) at all, and why is it not allowable that everyone should seek deliverance for himself by directly repenting before God and asking His protection and support for himself ? In answer to this question we may appeal to the laws of nature. No one can deny that in the case of men and even animals the law of the propagation of kind is dependent upon *shafaa'at*. As already suggested *shafaa'at* is a derivative of *shaf'* which means to couple. Multiplication by continuous generation is, doubtless, the result of *shafa'* or coupling together. External appearance, faculties and inner qualities descend from one man to another through this channel, i.e. they are the result of a union. In all the species of animals, the qualities and faculties of the progenitors are transmitted to the offspring, and this is the result of a connection. This connection taken in a different light produces *shafaa'at* (intercession).

It is the spiritual connection of an imperfect being with a perfect man by which the former gets a remedy for the weakness of his soul and a deliverance from the passions of the flesh. As the moon borrows light from the sun by being brought opposite to it and thus having a certain connection with it, so does the righteousness of the perfect man affect those who unite themselves with him and thus bring themselves opposite to his light. Since the spiritual relation thus established between affectionate hearts and the heart of the Prophet, the proto-type of the perfect man, resembles the relationship of blood existing between a father and a son, therefore, those who bring themselves under the influence of the perfect man and avail themselves of his light, are spiritually regarded as his children. Of these such as undergo a perfect regeneration acquire all the blessings and morals of the intercessor and become his perfect images. This is the true nature of *shafaa'at* or intercession. The spiritual union runs

parallel to the physical union, and as in the latter case the descendants are images of the progenitors, so they are also in the former.

In short, both the physical and the spiritual laws testify that all the blessings result either from *shafa'* or from *shafaa'at*, two relations which, with a difference of name, have the same reality underlying them. As man needs *shafa* or coupling for the preservation of procreation, so does he need *shafaa'at* or intercession for the maintenance of spiritual laws and relations. The Word of God has noticed both. Thus it says in one place that along with Adam, God created his consort also, and from that couple created other men and women

In another place, it says that God created Adam as His own representation upon earth and breathed into him His own spirit. This light of the spirit of God was then transmitted to the other Prophets, and Abraham, Isaac, Ishmael, Jacob, Moses, David, Jesus and others, were made heirs to it. This same spirit, last of all, descended upon the Holy Prophet Muhammad, (may peace and the blessings of God be upon him). All these Holy Prophets as they received the physical traits from their ancestors, similarly they became heirs to the spirit of God as substitutes of Adam, and through their intercession other people were also made heirs to that spirit from time to time.

MIRZA GHULAM AHMAD

BOOKS AVAILABLE

The Holy Qur'an – Arabic Text, Translation and Commentary by Maulana Muhammad Ali.	\$ 45.00
Muhammad and Christ	\$ 8.00
Muslim Prayer Book.	\$ 4.00
The Crescent – Religious and Scientific Information Regarding its Appearance	FREE

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TOLERATION IN ISLAM

The erroneous notions that the Quran teaches intolerance and that the Holy Prophet Muhammad preached his faith with the sword in one hand and the Quran in the other are prevalent in some parts of the world. A certain class of writers has taken it into their heads to vilify and misrepresent Islam. Prejudices die hard; so persistent efforts are needed to dissipate the cloud of bias, that prevents people from seeing things in their true perspectives. Even a cursory glance at the basic principles of Islam will convince all fair-minded and impartial people that the charge of intolerance, which is so recklessly levelled by some individuals, against Islam, is totally baseless.

Intolerance is the progeny of arrogance and swell-headedness. In other words "superiority complex" produces lack of tolerance. When a person begins to feel that not only knowledge but "truth" too is his monopoly, he ceases to be tolerant. He starts hating the ignorant and denouncing the sinner; for he regards them as the enemies of God, denizens of hell, doomed to perdition, and fit to be persecuted. Evidently, an intolerant person has no respect for any religious leader or reformer except his own, because he belongs to the favoured nation, the elect upon whom only God's blessings descend and who alone are the sole recipients of the divine message, through their own prophet. He, accordingly, rejects every religious leader save those recognized by his own creed. The rejected founders of faiths are "imposters," their characters are "reproachable," their messages "Forgeries" and their "teachings" worthy only of contempt. "Therefore, the followers of other creeds," argues the intolerant fanatic, "must be converted by fair means or foul means. And in case they do not conform to my desire they should not only be left to themselves for eternal damnation, but they must be made to taste the fire of hell in his world too." This accounts for the existence of

institutions, like the Spanish Inquisition and the burning of heretics.

As ill luck would have it, no nation is absolutely free from this narrow-minded arrogance. Bigotry, it is said goes hand in hand with orthodoxy, while on the other hand, an open mind is very often a lax mind. This, again, would lead one to think that religion and fanaticism are identical. But, in reality it is nothing short of blasphemy against religion. True religion must be tolerant and an Universal message should be a message of conciliation. Therefore, it should recognize the greatness of all religious leaders. It must make its followers appreciate Truth, Beauty and Goodness, wherever they can be found. It must make the believer humble and respectful. A Universal religion should not ignore the fact, that every nation has its own particular genius. To be sure, there is Unity in diversity; but Unity in ideals should not result in deadening and dull uniformity.

It should always be borne in mind, that no religion which teaches the love of God can be the handiwork of the Devil. The great sages who taught the worship of God, should be respected and looked up to, and from all of them, the believer must seek inspiration. Of course, as time rolls by there grow up excrescences and impurities here and there in their teachings but these morbid growths and irrational superstitions can never succeed in taking away the lustrous beauty of their message. Overgrowths will be rejected sooner or later. Pure kernel of religion will always be there for the discerning soul and the truth of what remains unalloyed in the message will shine forever.

In this connection, it is of great significance to note that Islam does not only enjoin love and respect for the founders of the great religions of the world, but much more than that — faith in them. Tolerance is not in fact the word, that can adequately indicate the breadth of the attitude of Islam towards other religions. *It teaches equal love for all, equal respect for all, and equal faith in all.*

SATAN : A MORAL NECESSITY

by Khawaja Kamalud-din

The world is full of antitheses because the process of creation and growth depends upon factors widely different. It begins to function when things of a conflicting nature come into contact with each other. Everything is potentially good, but its kernel remains concealed, as it were, until it encounters something of a contrary nature to strike it free from its environments. The baser of its two ingredients in every combination consumes the dross of the higher and thereby reveals the kernel. There is always a great struggle in the process between the baser and the superior, and vitality results from making the superior immune from all further mishaps. By way of illustration I would instance the struggle going on in man's system to keep him alive. Nature has placed in our body an army of white cells, whose activities create in us the vitality which in the long run produces what medical science terms immunity against all factors of ill-health. The white cells are naturally sluggish, and to arouse them the introduction of some foreign element is needed.

Toxins or poisons generally are introduced into our system from outside. The white cells at once begin to work against them, and the struggle increases their activity to such an extent as to create vitality. It improves our health, and if we set about attaining that object by the strict observance of hygienic laws we get the same result. The toxins then fail to affect the body. They become a sort of food for the white cells and tend to produce the said

Immunity. If some extraneous poisonous matter must come into our body to make it healthy and keep it free from disease, we also need some poison on the moral plane to make us immune from sin. I do not say this by way of analogy because analogy is not always sound logic. I speak of the consistency of the law which pervades Nature. All laws of creation and growth work in the same way. They may assume the form of the particular matter in which they have to work - mineral, vegetable, animal or human - but the laws are the same. For example, things are born out of nothing they are of very small size at their birth; they then grow gradually and reach maturity. When they have reached this stage they begin to decay and eventually become extinct. Similarly, toxins must appear on the moral plane to struggle with the principles of goodness and render them active. As the moral plane is the plane of consciousness, all its workers must possess cognition as distinct from passions. Our evil emotions cannot, therefore, in themselves, provide the moral poison for they would have to be possessed of knowledge-the knowledge of those passions which we are invited to abuse.

If the body gives rise to a spirit in our system whose health depends on the exercise of good morals, some evil spirit is surely needed to remove all sluggishness from it. The evil one has been called Satan in religion. We do need his existence. He must work on wrong lines to keep the spirit of goodness ever active. Just as in Nature things become energetic when facing their antagonists, so do we need some enemy to arouse our moral forces which otherwise would remain dormant. Thus Satan clearly ranks on the moral plane

with the toxins of the physical plane. We find in the Quran the same functions assigned to him as are allotted to toxins in the physical kingdom. Like them he introduces himself within us from outside. He acts as an enemy, and weakens our sense of morality and tries to destroy it. But if our moral nature asserts itself strongly enough and we follow the laws of God we become immune from all sin.

The Devil, then, like toxins subserves a moral end. The two poisons, I mean toxins and Satan, assail our health and spirit on identical lines. Evil works on the same lines as those adopted by Satan according to the description of the Quran. They are, indeed, one and the same. The only thing left to decide is whether it is the pervisity of our own mind that we call Satan or is it some personality existent in the external world who invites the mind to evil. In other words is Satan a mere faculty or a being who inspires us to use our faculties for evil? He cannot be a part physical nature. If good morals depend on the activity of the spirit, there must be some spirit also to energise it in the struggle. Satan must be the Evil Spirit. There is, however, a further problem, which is to locate Satan. Is he an external entity or something from within that causes evil promptings ? The question in fact presents the same difficulty in the matter of the acceptance of Divine Revelation as coming from without. Inspiration may be good or evil, it has in it nothing of a physical nature. It is a kind of knowledge, and no knowledge is born within us. Knowledge always come from the outer world and we receive all our inspiration from things external. So it must be that the Archfiend the inspirer of all evil, is really an external agent.

A NEW LOOK AT FASTING

by

Mrs. Nareeman Hydal

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you may guard against evil. For a certain number of days The month of Ramadan is that in which the Qur'an was revealed..... So whoever of you has evidence of the month he shall fast therein."

(H.Q. Chapter 2 Verses 183 – 185)

Fasting is an injunction granted to all prophets of God.

Indeed as the above verse of the Quran indicates, it is an ordinance from Allah to the followers of Muhammad as it was a divine ordinance to the followers of the prophets before him.

Fasting among the prophets of God is always associated with the receiving of great spiritual blessings particularly divine revelation. Thus we see that Moses fasted for forty days before he was given the Torah. Jesus too fasted for forty days before he was appointed to preach to the Israelites. Krishna too teaches the concept of renunciation as a requirement which precedes spiritual upliftment.

• Jesus has truly said in the gospels that man shall not live by bread alone but by every word that comes out from the mouth of God. It is only the muslims through fasting who put into practice this teaching of Jesus, for in the month of Ramadan the muslim man and woman and sometimes even children give up or abstain from the bread of life and nourish themselves with the word that comes out of the mouth of God "the Quran."

However, fasting as given to us in the Holy Quran is the perfection of all systems of fasting ever given to mankind. Islam, as we are aware always presents features, though common to other religions in a highly purified and correct form. The Quran has laid down rules and regulations for the observance of fasting which clearly distinguish it from a mere ordeal of starvation. These rules and regulations as given in the Quran make fasting one of the most wonderful and ethical institutions as yet known to man. The Quran, first of all tells us that fasting is an ordinance of Allah, thus denying that it is a man-made system of healthy living.

The purpose of fasting is simply stated that is to enable the individual to protect himself from everything that is harmful or injurious to his physical, moral and spiritual well-being. More especially it aids him in the breaking of the bonds of habits which may be destructive to his inner self. The Quran even stipulates that the fast must not be a prolonged one, by stating that it must be limited to a certain number of days. It especially warns the sick and the traveller not to fast during those conditions but to postpone the fast when the body and mind would be more capable of abstaining from food and drink. If no such time could be found and an individual is in a condition in which fasting is especially difficult, then he should not fast at all. To compensate for this he is required to feed a poor person. Fasting in Islam though rigorous is not a penance. Indeed the Quran is the only divine scripture which, while making fasting an obligatory act. yet it says about it. "Allah desires ease for you, not hardship," Chapter 2 Verse 185.

The Holy Quran leaves nothing to chance. It states specifically the month in which fasting is generally to be observed and it names this month as “the month of Ramadan.” This month has been selected for four reasons. Firstly, it is the month in which the Quran (the word of God) was revealed. Secondly it is a month of guidance for all mankind in that it is the only month in which, in its entirety, regulations are given for man’s spiritual progress which are suitable for classes and grades of men in different countries and ages. Thirdly, it is a month that provides clear proofs demonstrating the truth of its guidance – in other words it guarantees that those who are determined to achieve special spiritual blessings will in fact achieve them and fourthly it is a month that affords a clear distinction between good and evil for through fasting in this month the body can rid itself of harmful poisons that may have been accumulated while re-invigorating the healthy organs. The attitude of the believer is also changed to distinguish between habits which are necessary and habits which are detrimental. The general muslim body also learns in this month to conduct their lives giving priority to religious virtues while forsaking all other normal social activities.

FASTING BRINGS A PERSON NEARER TO GOD

There is no doubt that fasting brings a person nearer to God. It does this by enjoining upon the individual that he should deny himself his material needs both physically and emotionally. In doing so he releases his spiritual energies which he is required to develop further. Wasn’t it the prophet Jesus who said that God is a spirit and that we must worship him in spirit and in truth? So the Quran

says that when Allah's servants yearn for him, teach them that he is very near. He responds to the yearning of the sincere one who calls upon him.

In order to strengthen that relationship between the soul of man and its maker, God - all other relationships must be abstained from. Even the mutual relationship between a husband and a wife is to be forsaken during the period of the fast. But by re-instituting normal relations during the night the Quran gives us the darkness lesson that the human soul, in times of the darkness of depression and despair will always find comfort and protection with its divine mate just as the husband and the wife find mutual protection and comfort in each other.

In every religion there is a belief that God could be reached through the practice of celibacy. Thus among Hindus, Yoga is the union of the soul with God through the practice of renunciation, meditation and a vow of celibacy. 'Holding the body, head and neck, erect and still, looking fixedly at the tip of his nose, without looking around. Serene and fearless, *firm in the vow of celibacy*, subdued in mind, let him sit, harmonized, his mind turned to Me and intent on Me alone". (reference from the Bhagavad Gita). Christians have established monasticism or monkery, a life long vow of celibacy as a spiritual exercise of the highest virtue. The Holy Quran condemns these methods of approaches to God. In Chapter 57 Verse 27 it says "As for monkery they innovated it-we did not prescribe it to them" But Islam recognises this yearning in man to give up or deny himself everything for the sake of his creator. To obtain the transcendental harmony with the Divine Being which is called

“Samadhi” or “Nirvana” in Hinduism and “Beatitude or Heavenly Bliss” by Christians, there is a religious usage amongst muslims of contemplation in solitude and silence. This is called “I’tikaf” secluding oneself in the mosque. This is a form of temporary celibacy and ascetism that Islam provides for those who of their own accord may wish to seek god through this means. But this practice is limited to only ten days per year - the last ten days of Ramadan . It is a voluntary practice not obligatory. Those who desire to go through this form of devotion during Ramadan leave their homes and take up their abodes in small cubicles or silence - chambers in the mosque which they leave only for necessity. Their food which never exceeds bare subsistence for they too are fasting is brought to them by their people. It is a period of contemplation of the attributes of God and a searching, enquiry into the votaries’ own shortcomings. The nightly hours of I’tikaf are mostly spent in prayers, meditation and contemplation. The worshipper looks more to have his life intuned with the Universal Spirit and in the dark hours of the chamber he tries to kindle the divine flame within himself and receive illumination.

THE REFORM OF MORALS

The real function of religion is the reform of our morals. The observance of fasting such as laid down by Islam can and does promote this reform. There is no need therefore for anyone to atone for our sins or intercede on our behalf to absolve us from sin and evil. Islām teaches us, through fasting that within ourselves we have the capability and power to eschew all evil. Islamic fasting is neither a mortification nor a course of wicked starvation. It does not atone

for any sin. It is only a means and a potent means at that for the reform of our morals and it is the best ethical ideal for one to strive for. It furnishes the best weapon to combat lack of patience, perseverance, determination or will power. If we regard resolution of purpose as the highest moral quality in man then it is the chief function of every correct system of religion, not only to uphold this quality in our esteem but also to lay down the mode of its acquisition. Islam did not content itself with saying that humility and gentleness are the highest of virtues but it has laid down rules showing how these can be possessed and exercised. It has placed fasting among such rules. One of the sayings of the Holy Prophet (S.A.W.) reads "*As-saumu nisfus-sabr*"-Fasting is half of patience.

How can one deny the value of fasting even though its definition be reduced to mere abstention from food and drinks between certain hours ? It must be confessed unfortunately that all muslims do not observe fasting, but on the other hand it would be difficult to meet any such muslim who would assume an attitude of irreverence towards fasting or the month of Ramadan. A true muslim would never dare to publicly dishonour the tents of the fast but at least would always try to act in as upright a manner as possible during the month of Ramadan. To tell a muslim of his fasting or to remind him of Ramadan being the month of fasting is the most potent reminder to him of virtue. For one to declare that he is fasting is a sure guarantee of the truth of his speech.

From this it is evident what a powerful institution fasting is for the control of passions and the development of character.

3. To propagate Islam under the views and methods of the Lahore Section of the Ahmadiyya Movement.

Within six months the Anjuman received such overwhelming support that it held its first Jalsa on 26th December, 1975 at which its constitution was adopted. From then on the Ahmadiyya Anjuman laid emphasis on two things:

- a. That its members, well-wishers and supporters should transform their lives to live in accordance with the teachings of Islam as found in the Holy Quran and the Sunnah of our Holy Prophet upon whom be peace.
- b. That its members should allocate part of their income towards the propagation of Islam.

During these ten years since its formation our Anjuman has not only been recognised as a national organisation by Muslims non-Muslims and the state but it has also been acclaimed for its achievements by Muslims throughout the world. Our emphasis towards propagation of Islam has varied through the years depending upon the needs of the times.

One year for example we embarked upon a series of Jihad meetings - carrying Islam to the street corner. We then arranged a programme of lectures on subjects relevant to the changing times. One year we organised a Missionary training programme and in this our tenth year we are emphasising 'propagation through printing'. We have also strove to foster inter-jamaat co-operation and fellowship without interfering with the independence or alignment of the jamaats in Trinidad. We have sought too, to cater for the physical, moral, intellectual and spiritual well-being of our youths. And we have done all this and more in spite of the fact opposition and condemnation has increased even to the point of violence against us as was evident in the bombing of our convention in 1983.

We have every reason to be grateful to Allah, therefore for the protection and opportunities He has afforded us through the years. We ask of you to offer thanks to Allah for this and to offer prayers for His continued protection and help.

As we look forward to the tasks ahead of us let us recall the exhortations of our Holy Founder, Hazrat Mirza Ghulaam Ahmad, the Mujaddid of the 14th century Hijrah. Let us not only remember his words but enjoin them on ourselves and encourage others to impart them in their lives. He wrote:

We accept Hadrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyyah Movement as the Mujaddid of the 14th century and we affirm that he never claimed to be a Prophet.

“You people! who call yourselves my followers, you cannot be recognised as my followers in heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before Allah as if you actually see Him. Keep your fast faithfully for the sake of Allah, and pay the Zakaat as the Law enjoins...Do good and love to do it well, forsake evil, and hate it bitterly. Know for certain that no deed rises up to Allah if it is devoid of true righteousness....It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware lest you stumble... I do not imagine that your mere becoming a member of this Anjuman will do. An outward act is nothing if it is not attended with a transformation of the heart. Hear... sin is a poison and therefore shun it. He who forsakes not lying and deceit is not of my followers. He who does not in practice give preference to matters of religion over his worldly affairs is not of my followers. He who does not revere his parents or does not obey them in what is fair, or does not care to serve them to his utmost, is not of my followers. He who is not gentle towards his wife and relatives is not of my followers. He who forgives not the faults of others or he harbours revenge is not of my followers. The husband who is false to the wife or the wife who is false to her husband is not of my followers.”

Finally let us live always by the verse of the Quran Chapter 16 Verse 91:

“And fulfil the covenant of Allah, when you have made a covenant and do not break your oaths after you have made them firm. You have indeed made Allah a surety for you, surely Allah knows what you do.”