



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



# THE CALL

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## TENTH ANNUAL JALSA \* 1985

JALSA (Sitting) to discuss APARTHEID

The Executive of the Ahmadiyya Anjuman has decided that the Annual Jalsa will take place on Sunday December 22 and Thursday December 26 at the Iere Village Mosque Hall. In accordance with a decision of the general body of members at the last Jalsa, the first day of this two-day General Meeting will provide members with the opportunity to discuss the reports presented and to present plans for the propagation of Islam in 1986.

The second day of the Jalsa members will discuss the topic "APARTHEID in South Africa - the Islamic Answer". Appropriate resolutions will also be passed. The Public is invited to attend.



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We believe in the finality of Prophethood in Muhammad.

مَعَهُ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

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## THE PROPER APPROACH TO LIVING

The setting of high goals in life is of extreme importance, as it enhances the development of that great potential which Man is bestowed with. Without goals, there can be no direction or purpose in life and, as a result, an individual may spend his entire existence on earth blindly wandering on. Goals, therefore, give a sense of definition and direction to our energies and exertions, which will ultimately result in our upliftment. Our goals should never be of a selfish or self-centred nature, for there is no gain and only limited development in this type of practice. Instead, our aim should be to do God's work on earth. All our exertions should be for God's sake. Whatever our pursuits may be we should always endeavour to obliterate our ego, for this is one of the major stumbling blocks to any type of progress, development and achievement. The Holy Quran gives us a step-by-step guidance as to the manner in which we should go about accomplishing our goals.

In Chapter 79 of the Holy Quran, verse 1 states: "By those yearning vehemently." This is the first step towards any type of achievement. The Holy Quran is exhorting us to get clear in our minds what we want, and this is accentuated by a strong desire for achievement. When the Holy Quran mentions "yearning vehemently," it does not refer to mere wishful thinking, or an idle desire or daydreaming about something we would like to have someday in life. The Holy Quran is urging us to focus our mental powers and energies on our particular object; to use our imagination deliberately as a way of creating energy and incentive for future activities. By doing this, we are continuously feeding our subconscious with ideas or suggestions, and the clarity of our object in our minds is increased. We will thus be preparing the channel along which our feeling will run

when it comes to the moment of action. As a result there is conviction in our lives and any initial aimlessness will have been rooted out. The initial vagueness of our goal disappears and is replaced by a crystal clear image of our course of action and our goal.

The second verse of this Chapter states: "And by those going forth cheerfully." This verse gives us guidance as to certain attitudes and responses which we must possess in order to be successful. When the word 'cheerfully' is used, the Holy Quran is not referring to the happy-go-lucky attitude with which some people carry out their affairs. Instead, it warns us that in our pursuits, there will be many trials and tribulations. When we experience these setbacks, our attitudes should never be a despondent one. We have to differentiate between instances when we can or when we cannot change a situation. In the former case we calmly take the necessary steps to improve the situation. In the latter case, we should not fuss over the situation, nor should we be feverishly expending useful energy in an aimless manner. Rather, we should quietly and cheerfully accept the decree of Allah, for He knows what we know not, and He is the Best of Planners. A cheerful attitude comes about when we relax with a true knowledge and conviction that Allah intends to help us.

### **Working for God's Sake**

This verse also exhorts us to be free from anxiety and fear, when we are doing anything. Many a time an individual is so intent on achieving his goal that he becomes enveloped in a feeling of tenseness. He becomes oblivious to people and situations around him, and blind to the beauties of life. This occurs when the person is not working for God's sake. His anxiety comes about because of fear of loss and curtailment of reward. This verse tells us that we should not work for ourselves because we will be consumed with tenseness and anxiety. When we work for God's sake, we will develop a relaxed attitude and thus be cheerful in our approach to life.

The third verse of this Chapter states: "By those moving swiftly." This verse tells us that in our struggles we should avoid the unnecessary usage of energy on irrelevant things. We should channel all our energy and exertions directly towards the accomplishment of our goal.

As we progress through life there are many things which will crop up in our path which will tend to drain our efforts, which will cause us to lose our impetus and which will cause us to stumble. An example of this is self-doubt. We may be moving along smoothly in life and suddenly we begin to question ourselves as to whether we have made the right choice in life. We start to think of many other things which we could be doing, and how much progress we could have made in some other field of endeavour. This type of feeling only results in regression. We should always take an overview of our actions, but the Holy Quran does not encourage us to agonise over whether our choice is right or not. We should never have conflicting goals for we will be caught in the middle, making progress in neither direction, i.e. we should avoid indecision, for this leads to a waste of useful energy which could have been used to achieve our goal.

The fourth verse states: "By those forging ahead of others." This verse emphasizes the need for setting high ideals and assures us of reaching the highest in our particular field of endeavour with this type of practice. As was mentioned earlier, we should strive to work for Allah's sake. The question may be asked: "How can we work for Allah's sake and still desire to achieve material goals in life?" The answer lies in trying to see the hand of God in every aspect of creation. This is the bridge between trying to achieve goals and working for God's sake. When we establish working for Allah as our ultimate goal, i.e. when we set out to see the workings of Allah, what we have done is to create for ourselves almost limitless room for development and progress. We will never become stagnant like other short-sighted people who set limited goals for

gratification of the ego. While they remain stagnant, we will forge ahead of them as we strive freely, under no constraints, towards our ultimate goal, i.e. peace with Allah. This verse, therefore, tells us that the setting of limited goals for self-aggrandizement is a self-destructive process, which never ensures progress. We should never set mediocre goals, but always indulge in the pursuit of excellence.

The fifth verse of this Chapter states: "Then arrange to do the commands of Allah." The previous verses show us the steps by which we can attain the highest in our field of endeavour. This verse now gives us a clearcut directive concerning our attitude towards life now. Allah says in the holy Quran to spend out of what He has given you, and in Ch. 51, v. 1, "By those scattering broadcast." This is the essence of our attitude. We should seek to disperse our achievements far and wide, so as to assist others to achieve that closeness with Allah that we are now experiencing. Islam lays great emphasis on the service of mankind, which was fully exemplified by the Holy Prophet (u.w.b.p:). This concern for mankind was unmatched throughout history. We have to assist others in the fulfilment of their aims and ideals — for the service of mankind is indeed the noblest of actions.

On the surface the achievement of goals may appear to be difficult. This impression may exist because of the lack of planning; the lack of an organised plan of action. As we have seen, the Holy Quran elucidated for us the necessary steps for us to follow so that the impression of difficulty may be removed. But we must realize that we can achieve nothing without the help of Allah. And Allah will help us only if we help ourselves. It is incumbent upon each of us therefore to make a personal struggle for success.

Let me conclude with these verses of the Holy Quran: "***And man can have nothing but what he strives for; And that his striving will soon be seen Then he will be rewarded for it with the fullest reward And to thy Lord is the goal.***" (Ch.53 vs 39-42

**THE MISSIONS OF JESUS AND MUHAMMAD  
COMPARED**

**JESUS FAILED TO REACH THE LOST TRIBES OF ISRAEL**

There is not the least doubt that if Jesus had discharged his duty, he would have commanded our respect and sincere admiration. He would then, on the heavens, have rightly been called a travelling prophet, and upon the earth regarded as a true martyr for his people, on account of the hardships he should have borne for their sake. But his sitting on the heavens is quite meaningless and of no use whatever either to his people or to himself. *If he had really a mind to redeem his people, he ought to have traced their footsteps into the East and there delivered to them the message of eternal happiness with which he was charged.* And the proper memorial for his sacrifice in that case was that he should have breathed his last among exiled brethren, and his tomb in a foreign country would then have served as a lasting monument of his noble sacrifice. Then would every sensible person have praised him for the troubles and hardships which he bore for his people, and then would his death in the effort to reclaim his tribe been termed a true redemption.

But the meaningless doctrine of atonement which is offered by Christian missionaries, is quite a mystery to us. Millions of the Israelities for whom Jesus came, were as yet quite ignorant of his appearance while he without doing any creditable work, chose an accursed death for himself. Such a course for a redeemer is extremely unphilosophical. *If a man were suffering from severe headache, it would avail him little if another were to break his own head in perplexity, and no intelligent person would take this rash action of his in any way beneficial to the sufferer.* Likewise, if Jesus really felt any sympathy for his people and had a mind to render them a service, the only course for him was that he should have willingly submitted himself to the hardships of travel and exposed himself

to cold and heat, hunger and thirst, in search of his benighted people, and thus made a true sacrifice of all his interests to deliver to others.

And further as the word *Masih* also means one who travels much, he should therefore have thus been true to his name in this sense of the word. His example would then have been worthy of emulation and every admirer of his would have longed to follow in the footsteps of the great exemplar and do service to his nation and country, patiently bearing the hardships of long and solitary journeys as Jesus did. Such a noble deed on his part would indeed have deserved to be written by the following generations in letters of gold. The silent stone on his tomb in some distant land would have spoken to the following generations that he was the kind and self-sacrificing Reformer who travelled into far and distant countries that he may lend a helping hand to his people and reclaim them from the powers of Satan. He would also thus have fulfilled the Divine law of flight which every great prophet had had to observe.

And, in addition to all this, he would then have been honoured on earth as well as in heaven in accordance with the words which he spoke that a prophet is not without honour save in his own country and house, (Matt. 13 : 57). But also: that he did not pay any heed to all these advantages to himself and his people, but *leaving undone the duty with which he had been entrusted, took rest in heaven as if he were tired of his mission upon earth and preferred a life of seclusion to the troublesome office of apostleship*. We are sorry to note that he did not prove equal to the occasion, and his conduct is not only unjustifiable but far from the nobility and self-denial which we should expect in a true reformer.

In short, a strange contrast is brought to light when we witness, on the one hand, the failure of Jesus Christ in the discharge of his duty towards a limited community, and see, on the other, the zeal and enthusiasm with which our Holy Prophet preached his universal mission. It clearly leads to the conclusion that the Holy Prophet pre-

eminently possessed the noble quality of mercy towards all, and that he combined in his holy person all the merits which form necessary qualifications of a great and Universal Reformer, and that Christ sadly lacked the quality of philanthropy as well as the other merits which make a universal preacher. The absence of magnanimity made Jesus limit the sphere of his mission to the unbelievers of his own tribe, for his very nature had not been endowed with more elevated qualities, and with this brief task ended his mission.

But as the spirit of the Holy Prophet Muhammad (peace and blessings be upon him) were sympathetically inclined towards all human beings without distinction of creed or colour, and as his very soul had been so created that all other souls might avail themselves of its goodness, therefore his unlimited sympathy and high-mindedness could not rest content with limiting his mission either to the Quraish or even to Arabia, but he invited the whole human race to accept the religion he preached. This expression of sympathy distinctly showed that the pure and perfect nature within him had been given an ardour and a zeal to do good to all intelligent beings living on the face of the earth.

MIRZA GHULAM AHMAD



IS JESUS GOD ? ? ?

WHAT DOES THE BIBLE SAY ?

*THIS is what the Jesus said:* "The first of all the comandments is, Hear, O Israel The Lord our God is one Lord, and thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy strength this is the first commandment." Gospel of Mark (12 : 29)



Anyone who says that Jesus is God, is a disbeliever. He does not believe in the teachings of Jesus and bears false witness against Jesus (peace be upon him). Can it be proven that Jesus claims in the Bible to be God or has he claimed to be an associate with God? To say and believe is sacrilege and blasphemy.

What the Bible says about Jesus is this:— “Phillip findeth Nathanael and saith unto him. We have found him, of whom Moses in the law, and the prophets, did write. Jesus of Nazareth, the son of Joseph.” (John 1 : 45)

“And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? (John 6 : 42)

“Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judah and Simon? and are not his sisters here with us?” (Mark 6 : 3)

Is not God the Creator of all things? Was not Jesus born from a woman? Did he not live as other human beings? Did he not feel pains and pray also?

Whom did Jesus pray to? Was he mocking himself as God? Does not all this seem absurd? God Who creates—to be created and feed upon his creatures could not be more fantastic, and ridiculous.

**JESUS** said: “I can of my own self do nothing; as I hear, I judge; and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me.” (John 5 : 30)

**THE HOLY QURAN** says: “Certainly they disbelieve who says; Surely God is the third (person) of the Three; and there is no God but One God: and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve, The Messiah, son of Mary, is naught but an apostle.”

“**SAY:** He, Allah is One. Allah is He on whom all depend. He begets not, nor is He begotten. And none is like Him.”

## GRATITUDE TO GOD

There are many verses in the Holy Quran which mention gratitude to God and we may well ask the questions: "Why do we have to give thanks to God ? Does God need thanks ?"

The answer to these questions are that God does not need our thanks, but we need to express our thanks to Him. This is so because the expression of thanks is a necessary part of our spiritual progress. **Just as expression of thanks to a person for a favour done strengthens the relationship of friendship, so too the expression of thanks to God strengthens the special relationship between man and God.** But what is this relationship that exists between man and God ? Essentially it is one of dependence on God for everything that we need. The Holy Quran says: "To Allah belongs everything in the heavens and the earth and Allah has power over everything." So our first act, when we need something is to turn to God. This turning to God for help is our first step in our spiritual development of drawing close to God.

Here we consciously and unconsciously recognise the existence of God and the fact that we cannot have anything without the help of Him. This recognition draws us close to the Almighty.

But when we have received help from God what is required of us ? God says that we should give thanks to Him, because when we do so we are again recognising the fact that God owns everything and it is only by His help that we received what we ask for. So by giving thanks, we are reinforcing our belief in God. We say that faith in God is empty without action; this conscious effort to express gratitude is, therefore, one of the actions that make up faith.

So this conscious calling on God for guidance and the subse-

quent expression of thanks are actions that complement each other in a person's struggle to draw close to God, and both are essential for spiritual progress in that one strengthens the other. For, when we call on God for help and then give thanks to Him, it means that we recognise that He had a hand in our affairs, and so we are encouraged to turn to God again and again. And we are guaranteed of further help because this quality of gratitude is one that God likes in us as the Quran states:

*“If you are ungrateful, then surely God is Self-sufficient above all of you, and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you.”*  
(Ch. 39, v. 7).

We see then that being grateful to God is one of the ways of seeking the pleasure of God.

The Holy Quran describes also the attitude of ungratefulness to God and condemns this attitude in people.

*“And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our messages. Say: Allah is quicker to plan. Surely Our messengers write down what you plan.*

*He it is Who makes you travel by land and sea; until, when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and billows surge in on them from all sides, and they deem that they are encompassed about. Then they pray to Allah, being sincere to Him in obedience: If Thou deliver us from this, we will certainly be of the grateful ones.*

*But when He delivers them, Lo ! they are unjustly rebellious in the earth. O men, your rebellion is against yourselves — a provision (only) of this world's life. Then to Us is your return, so We shall inform you of what you did.”* (Ch. 10, vs. 21 - 23).

From these verses we observe the attitude of people who are ungrateful to God. When their lives or their property or their image in society or anything they hold dear is threatened, they call to God fervently; and when help is given, they act as though it was their right that God should help them, as though God exists at their convenience. This brings us to the question: "What happens then if a person does not develop the habit of giving thanks to God?"

Such a person, when he achieves something, has to attribute his success to someone or something else. So he gives credit either to himself, or to some other person or to some superstitious belief. In the first case, when he credits himself alone with success, he soon develops an egotistical attitude whereby he says that it was *my* special talent, *my* special ability; in other words, *my* greatness that made me successful. Such a person soon forgets God in action, if not in words, and soon becomes proud. Such a person may even see himself as belonging to a higher class of people than others, whom he sees as less successful. But what is curious is that when one day he fails at something, he blames it on God. The Holy Quran teaches that this is a wrong attitude, that in fact the opposite is true:

*"Whatever good befalls you, it is from Allah, and whatever misfortune befalls you it is from yourself...."* (Ch. 4,v79).

When a person attributes his success to the agency of other people, and forgets the hand of God, he may soon become subservient to them and may tend to give them blind obedience. In fact, at times blind obedience is demanded in return for favours done. An example of this is the total support of a political party that we observe many people giving. When they want something they turn to the party; when they receive it they thank the party. When the party's creed is injustice, they adopt it. If the party's practices are corrupt, they excuse them, so blind is their obedience. So the party

takes the place of God in their lives. And so begins the formation of classes in society, with those who have material power occupying a position above those who have not. And even when the lower classes are trampled upon by the upper classes, they cannot of their own fight back because they have lost the power to think rationally; they have lost the strength that comes from relying on a higher power than man. In short, they have forgotten about God, because they forgot to turn to Him for their needs and to thank him in return. If they have made it their habit to thank God instead for whatever they have, then no one except God would have had control over their lives, because they would call on no one besides God for help.

At this point it must be stated that the Quran is not teaching us that we must not acknowledge and appreciate our efforts and the efforts of others in helping to satisfy our needs. What it teaches is that everything comes from God though they may come through our efforts and the efforts of other people. And so in appreciating our efforts and the help of other people we do not lose sight of the unseen hand of God. ***Negligence in acknowledging the hand of God is, in essence, a form of setting up partners with God, a condition of mind which God condemns in the strongest terms.*** In addition, when gratitude is extended to us for assistance that we give to others, we turn to God and thank Him for inspiring us to be of service to others.

A further point is that some of us attribute our achievements to something superstitious like good luck and bad luck. Some of us feel that we are born with something special, good luck, that others do not have and that we are specially favoured. Some of us try to make use of this in the belief that one day our luck will strike. This attitude of mind makes acceptable to us all forms of games of chance. On the other hand, when a person does not thank God for the trials in life, but attributes these trials to some form of ill luck,

then he tries to employ all types of superstitious practices to remove them. And all of this takes him further and further away from God. So we see that the attitude of thankfulness to God is a reminder of the existence of God in our lives and a protection against the growth of false beliefs.

The next question we come to is: "Do we thank God only for things that we feel are good?" What is our attitude then when unpleasant things happen to us?

Well, everybody will agree that when something pleasant comes to us, and we recognise God, our natural emotions will overflow in gratitude to God. But when we experience setbacks in life, then we must understand that trials and difficulties are a part of life, and that the purpose of this is to strengthen our hearts and also our faith. And when punishment comes upon us for wrongs that we have done, we know that God wants us to walk in the right way. So even in these times, we say: "Our Lord, we thank You for whatever good You intend to bring out of this hard situation." And we remember the Prophet Zacharias who, even though he experienced so many problems in his life, could say to God: "My Lord, I have never been unsuccessful in my prayer to You."

What, now, are the ways in which we can give thanks to God? To begin with, gratitude must come from our hearts and a person must, deep in his heart, be grateful to God because God does not accept lip-service from any one. So we have to consciously develop the habit of expressing thanks. We do so by recalling the favours of God on us at regular times. Some of us do so in our regular prayers. And so strongly some of us feel about gratitude to God that each time we stand up for prayer, we thank God specially for his favours on us.

In addition, a person who speaks to others of the favours of God on him, and encourages others to be thankful for their favours also, is expressing his gratitude.

And a person when he makes use of the gifts of God in the manner in which God wishes him to, is showing his greatest appreciation of God's benevolence. So we must try to find out what God has bestowed on us, and try to use these gifts in the best manner. Some gifts of God may need a certain amount of development before they could be put to use: for example, our intellect which is developed through the seeking and imparting of knowledge. So when we make the necessary sacrifices to develop the gifts of God, to make use of them for our benefit and for the benefit of others, we are expressing our deepest gratitude to God.

Brothers and Sisters, all of us are not equal in our remembrance of God. Some of us thank God constantly, some of us not so often. Some of us thank God immediately upon receipt of a favour from Him, some later. But we all must try to remember the help of God which comes to us in so many different ways because the Holy Quran says that God likes it in us when we are grateful to Him.

Here are some verses of the Holy Quran which relates to this topic:

*"And when your Lord made it known, if you are thankful I will certainly give you more and if you are ungrateful, My chastisement is truly severe."* (Ch. 14, v. 7)

*"Remember Me, I will remember you, and be thankful to Me and do not be ungrateful to Me."* (Ch. 2, v. 152)

*"My Lord grant me that I may give thanks for Your favour which You have bestowed on me and my parents, and that I may do good which pleases You."* (Ch. 46 v15)

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

## EID ul-FITR 1986 - Monday 9th June

The Islamic Calendar 1406/1407 A.H. - 1986 C.E  
is as follows:

Jumaadal Dolaa	11th Jan	
Jumaadeth-Thaaniya	9th Feb	
Rajab	11th Mar	
MI'RAAJ un-NABEE	6th Apr	Sunday
Sha'baan	10th Apr	
RAMADAAN	9th May	
1st Day of Fast	10th May	Saturday
Lailatul Qadr	4th Jun	Wednesday
Shaw-waal	8th Jun	
EID ul-FITR	9th Jun	Monday
Zul Qa'dah	7th Jul	
Zul-Hij-jah	6th Aug	
EID ul-ADHAA	16th Aug	Saturday
Muharram	5th Sep	
Safar	4th Oct	
Rabee'ul Aw-wal	3rd Nov	
MEELAAD un-NABEE	14th Nov	Friday
Rabee'uth-Thaane	2nd Dec	
Jumaadal Dolaa	31st Dec	

The Islamic day begins at sunset on the days  
given except for the two EID days.

**Name:**

**Address:**