



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



THE CALL

JOURNAL OF THE AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM.
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PROMINENT AHMADI RESIGNS FROM TRINIDAD ANJUMAN

Prominent Ahmadi, Mrs. Zarina Mohammed, has resigned from the Trinidad Ahmadiyya Anjuman. Mrs. Mohammed who had served the Anjuman as an Executive member and headed several committees was also a former Secretary of the Council of Ahmadiyya Anjumans, Western Hemisphere. The following is the text of her letter of resignation. Remarks on the contents of the letter tabled at an Executive meeting follows.

31 January 1990

Mr. Noor Mohammed,
 The Secretary,
 Ahmadiyya Anjuman
 Isha'ati Islam, T&T,
 Inc.

Dear Brother,
 As-salaamu 'alaikum

I never for a moment thought that there would come a day when I would have reason to want to disassociate myself from the Trinidad Ahmadiyya Anjuman. For, despite the fact that some of my friends in the Anjuman treated me as though I had committed such a terrible crime because I stood for my independent view that the Missionary & Religious Head should

not take on the role nor responsibility of being the Imam of the Fireburn Masjid, it was my opinion that in time attitudes would have changed towards me and that my being a target for psychological persecution would have ceased in due course.

The unkind remarks which have been made about me and the snobbery that I have received from members of the Anjuman have not hurt me because I know and Allah knows that I have not uttered one disparaging remark about any member of the Anjuman and my conscience is clear on the Fireburn Jama'at's Imam issue. However I still felt

that with the passing of time all wounds sustained by different persons in this affair would have been healed. However the Executive's report for 1989 is a clear indication that I am labouring under false hopes because in the concluding paragraph of your report you stated "...Allah demands of us who are truthful to the cause of Islam.." You wrote about truthfulness yet in your report you have included on half truths in some matters. e.g.

1. "Both the Religious Head and the President were honoured during the Convention." It is true that the Religious Head was one of those honour-

We believe in the finality of Prophethood in Muhammad.

مُحَمَّدٌ رَسُولُ اللَّهِ وَكَانَ تَمَّ التَّوْبِينِ

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ed and he receive an award certificate. In what manner was the President honoured? By being asked to chair one of the sessions?

You omitted to mention that two other members of the Anjuman namely, Enayat Mohammed and I were also honoured and also that other members - Farouk Mohammed, Osman Ali, Ashraff Ali attend - ed the Convention. We were not sent as delegates of the Anjuman but it is a fact we are all members of the Trinidad Anjuman.

2. You gave the impression that nineteen members resigned from the Anjuman because "In order to update our finances the Committee issued letters to members who were default-

ing and had no contact with the Anjuman for a period of five years or more." But this reason of financial default and non-contact did not necessitate the respective members resigning because according to the rules of the Anjuman (SF) they would have automatically ceased to be members after three months, and you did not record that other members resigned for different reasons, e.g. the eight members from Gasparillo.

3. I am the Asst. Secretary of the Freeport Uquaire Muslim Association, and never in my official capacity as Asst. Secretary did I ever communicate to you or to the Missionary "special commendation" on the Salman Rushdie affair.

4. You refer to "former officers of the Anjuman" reporting the Missionary to the police on suspicion of theft. It is very unfair to generalise. You should state specifically who those members are, because I am a former officer of the Anjuman and on my part this statement is totally untrue.

Therefore since I do not seem to be considered a member of the Anjuman and since your report does not reflect truthfulness, I would not be able to perform properly under such prevailing condition so it is with deep pain that I resign as a member of the A.A.I.I. T&T, Inc.

Yours Sincerely,
Zarina Mohammed.

Several Executive members commented on the above letter. Some of their remarks follow. The Executive has referred this letter with comments to the Central Anjuman in Lahore.

The Fireburn Imam issue involved the selection of an Imam in accordance with the Qur'an and the Sunnah. "And it behoves not a believing man or a believing woman when Allah and His Messenger have decided an affair, to exercise a choice in their affair." (HQ 33:36)

Mrs. Mohammed and others belaboured under the wrong impression that the Religious Head is higher than any Imam and he should not be limited to one Mosque. But the Holy Prophet was a prophet to all mankind yet he was the Imam of the Mosque at Madinah. Also the Qur'an indicates

that when Abraham was made an Imaam he asked about his offspring Allah replied "My covenant does not include the wrongdoers." (2:124) Mrs. Mohammed has known the Religious Head since childhood; "I have lived among you a lifetime before it." (10:16) Her independent view was

therefore clearly against the Qur'an and the Sunnah and hence contrary to the sixth condition of the pledge she has taken.

If Mrs. Mohammed felt that she was "a target for psychological persecution" then "Allah made it so!" The Qur'an 4:115 states "Whoever acts hostilely to the Messenger after guidance has become manifest to him and follows other than the way of the believers, We turn him to that which he (himself) turns and make him enter hell; and it is an evil resort."

Mrs. Mohammed attacks the Executive Report for 1989 by misquoting its last sentence which reads "...Allah demands of us who are truthful to the cause of Islam and Ahmadiyyat to live up to our pledge for the extension of the Ahmadiyya Movement."

Her resignation is a contradiction of the pledge which states "...I will exert myself in the propagation of Islam and the extension of the Movement as the Ahmadiyya Anjuman Isha'at Islam, Lahore may direct. The Trinidad Anjuman is an extension of the Movement by directive from the Central Anjuman.

Mrs. Mohammed alleges "half truths" in some matters of the Executive Report. Yet she does

not deny that our President was honoured, she merely asks "in what manner?" Not only was our President treated with the dignity and respect becoming of a humble man that he is. He, together with the Presidents of other Anjumans was given the honour of sitting on stage higher than the President of the Republic of Suriname who sat with the audience.

OWN GROUP

Mrs. Mohammed refers to an apparent omission, namely that other members of the Anjuman attended the Convention. The truth is that at a Special Meeting in May, 1989 at which she and most of those members were present they were informed that the Anjuman was organising a group to go to the Convention in Suriname. Yet Mrs. Mohammed and others organised their own group without informing the Anjuman. The Executive Report as its name indicates deals with the activities of the Executive, how could it mention activities of members acting on their own?

The Anjuman issued letters to defaulting members in July, 1989. Subsequently in October letters of resignations were received. The report nowhere states that the letters to defaulting members were the reason

for the resignations.

NATURAL JUSTICE

Perhaps Mrs. Mohammed would like to see financial default as a means to automatically forfeit the membership of persons in an organisation. In accordance with natural justice no organisation can terminate membership without giving the member the right to correct his default whether its constitution is silent or even if the denial of that right is contained therein.

Indeed this is what rule 5F states. A member in arrears for more than three months shall be notified and if he continues in arrears he shall be struck off the roll of membership but may be readmitted upon application and payment of arrears.

The Anjuman is never quick to forfeit the membership of anyone. Mrs. Mohammed is fully aware that a foremost leader of the Fireburn Jamaat is still in arrears to the Anjuman of over \$50,000.00 (fifty thousand dollars) yet he has not automatically ceased to be a member.

COMMENDATION

Mrs. Mohammed as a former Executive member should be aware of a

standing order of the Executive that any private correspondence received by the President or Missionary can be tabled at an Executive Meeting at the discretion of the President or Missionary.

The letter of commendation she wrote to the Missionary was tabled noting that she was the Asst. Secretary of the Freeport Uquire Muslim Association. The Secretary merely entered into the report what was stated at the meeting.

Mrs. Mohammed claims "it is very unfair to generalise." Yet she herself makes accusations in a generalised way. She has stated "...some of my friends in the Anjuman treated me as though I had committed such a terrible crime.." and again ".the unkind remarks.. and the snobery that I have received from members of the Anjuman..." Who are these friends and who are these members? It is very unfair to generalise !

ANJUMAN KICKED OUT

Mrs. Mohammed laments that she does not seem to be considered a member of the Anjuman. On the other hand the following are the facts:

1. She has not been attending or participating in Anjuman activities for about two years but was most present at a function when delegates from Pakistan were here. One wonders the motives.

2. She had also voted against a motion asking the Fireburn Jamaat to support the activities of the Anjuman.

3. She was party to a decision by the Jamaat to remove the headquarters of the Anjuman from the Fireburn Mosque which had housed the Anjuman since its inception and which for that reason was built with great support from Anjuman members. Yet when the Mosque was about completed she and others unceremoniously kicked out the Anjuman.

4. She resigned as President of the Ahmadiyya Women's Movement and shortly afterwards founded a ladies group in the Fireburn Jamaat and became President.

She and a few others who were formerly closely associated with the Anjuman have thus engaged in numerous activities which are inimical to the interest of the Ahmadiyya Movement.

May be they will like to see the destruction of the Anjuman or the formation of a parallel organisation. However the damage Mrs. Mohammed and others have done and are continuing to do to Ahmadiyyat give them no moral authority to represent Ahmadiyyat in Trinidad or anywhere else.

In the light of the above Mrs. Mohammed resignation comes as no surprise to the Anjuman here. The reasons she gave for her resignation are what is really surprising.

TWO THINGS

1. Two things are valued only by those who have lost them:
1. TRUTH, 2. HEALTH

2. Two things are valued only by those who are deprived of them:
1. AUTHORITY, 2. WEALTH.

3. Two things are such

that it is not well to look down upon them:
1. DISEASE, 2. POOR and HUNGRY RELATIONS.

4. Two things are such that do not end well:
1. OPRESSION 2. MISCHIEF.

5. Two things are such that it is impossible to

reach perfection in them:
1. LEARNING 2. WISDOM

6. Two things are beyond estimate:
1. FORGIVENESS
2. JUSTICE

7. Two things are the basis of religion:
1. TRUTH 2. CONVICTION.



Marmaduke Pickthall

Marmaduke Pickthall was born in 1875 educated at Harrow; and at the impressionable age when most young men are contemplating a University career, was already in Palestine laying as it were, the foundations of that int-

imate understanding of the Near East and its conditions - religious, political, social and economic - which has made him, perhaps, the foremost English authority on the subject.

As a novelist he sprang to fame with the publication in 1903 of "Said the Fisherman", a Syrian romance which stamped its author as a literary individualist and a seeing observer. He wrote numerous other novels.

AHMADIYYA CONNECTION

Pickthall declared his faith in Islam in 1918, and took a prominent part in Muslim activity in England. In 1919 Mr. Pickthall conducted the

Friday Prayers and delivered the sermons at the London Prayer House of the Woking Muslim Mission founded by the Ahmadiyya Missionary Khwaja Kamalud-deen.

He also led the Eid prayers and delivered the sermon. During the month of Ramadan in 1919 he conducted the "Taraweeh" prayers at the London Prayer House, while throughout the whole period he was largely responsible for the editing of the Islamic Review.

Later he went to Hyderabad (Deccan), India, and translated the Holy Quran under the title of "The Meaning of the Glorious Koran."

THE TRUE MEANING OF JIHAAD

On Thursday April 26, Muslims of the Ahmadiyya Movement together with many Muslims all over the world celebrated Eid ul-Fitr the Festival of the ending of the Fast.

Muslims fast in the Islamic month of Ramadan during which the Holy Qur'an, Allah's final Scripture, was revealed for mankind. The Qur'an is a special book for man as it is the tool and text by means of which man can attain the true purpose of his existence which is the perfection of his personality through merging

with the Divine Essence.

It is with the Qur'an, therefore, that Muslims must struggle. Thus the Qur'an itself enjoins: "And strive against them a mighty striving with it." (25:52) Here the arabic word for striving is JIHAAD. Jihaad is a widely touted word, misunderstood by muslims as well as non-muslims.

The word Jihaad nowhere in arabic language means a holy war and it is wrong to translate the word Jihaad as holy war. No arabic dictionary will give you this

meaning. The word Jihaad literally means to struggle, to put your utmost struggle in achieving any thing that you want to achieve. In fact, the use of force to spread Islam can nowhere be found within the pages of the Holy Qur'an. The Qur'an itself speaks of struggling even against ones own selves, struggling against falsehood. It means to make every effort to do the right thing.

Jihaad is an ongoing principle of life. Two types are:

1. Jihaad against oneself. This is against one's evil propensities. The Qur'an teaches: "if you shun the great things which you are forbidden, We shall do away with your evil (inclinations)" 4:31. Fasting is in this sense a Jihaad for it is designed "to keep you away from evil" 2:183.

2. Jihaad against an open enemy. This is

alleged to be the so-called Jihaad with the sword or holy war. But this Jihaad is only a struggle to defend oneself, one's family or one's community in the face of open aggression and persecution. It is never aggressive. "Fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors" is the exhortation of the Qur'an.

It is therefore wrong for anyone to declare Jihaad against a peaceful community. The Qur'an is clear that Jihaad through fighting is only as long as there is oppression and persecution. Chapter 16 verse 110 clearly states: "then surely thy Lord, to those who flee after they are persecuted, then struggle hard and are patient, surely thy Lord after that is Protecting, Merciful."

SWINE AND WINE

According to Islam, swine and wine are objects of special abomination in the eye of the Lord. The Qur'anic injunction is not due to any sacrificial reasons, but is based absolutely and only on pure hygienic, and for that matter on moral and spiritual grounds as well; for it is a self-evident truth that no sound mind could possibly dwell in an unsound body.

The number of physical and moral wrecks, which unfortunately are legion, may be directly traced to the one great root of all evils -- drink. The truly heroic efforts that are now being made all over the West indicate the practical and genuine appreciation of the injunctions of total abstinence as laid down by the Holy Qur'an.

It would be a slow pro-

cess to evolve a really healthful condition out of the existing state of affairs, but the evolution, having for its object a direct appeal to the real nature of man, is bound to be successful.

Similarly the use of pork is responsible for no less an amount of invisible suffering to which a man is subject unconsciously. It is a generally accepted belief in medical circles that pigs are liable most easily to some of the worst disease to which animals are subject. The highly detestable and filthy habits of the porcine race render it an easy prey to parasites which infest its sties. To take a few of a large number, we have swine fever, which causes mortality up to 85 per cent when it once infects one of the lot.

Tuberculosis and swine erysipelas are two other most deadly diseases to whose ravages the pigs easily fall victims. But the swine's most deadly enemy is a parasite known as *Taenia solium* frequently found in the muscular tissue of the flesh, which if eaten by man sets up similar trouble in his constitution.

We have a host of medical worthies, some of whose advice to the suffering public are always full of horror of the use of porcine flesh. It is not for an idle commandment of a worldly authority, given subject to economical or other similar considerations, but a Divine ruling enjoining total - not partial, but absolute and total - abstinence from the use of pork, which is disease and from wine, which is death, that Islam stands.

**ENJOY YOUR GREATNESS,
BUT REMEMBER ONE DAY IT MUST END**

Everyone wants to be somebody. I cannot think of any one who does not want to show his worth in some form or the other. It is with this consciousness that we seek position and wealth. We aspire to fame and glory to climb the ladder of contentment. Every action, every gesture, is done so that we can become the greatest.

And yet life has been designed in such a way that not everyone can sit on the throne of greatness.

LUCKY ENOUGH

Quite often in our quest to fulfill this urge, we display many qualities that are less, very much less than great. We compete with each other, we rival, we become jealous and envious and end up with a feeling of hatred. Sometimes mistakenly believing that others are preventing us from realizing the greatness we deserve. But then, there are those who of us who are lucky enough to achieve some measure of greatness. We move on up, champions of our dreams, standing tall, viewing the world from our new-found platform and looking down, far too often, looking down on others.

We lose sight of where our own journey started from the days when we stepped onto the first rung of the ladder. It is as though the ladder is kicked down when we get to the top. We don't need the others to join us, we seem to say. They are not good enough.

But shouldn't it be the other way around? Wouldn't it be much nicer to place more ladders easier rungs to climb for those behind us? Wouldn't it be nice to know that you have assisted someone to reach the heights which you yourself worked hard to climb?

There are many of us who work our way to the top in our various jobs. And when we get there life changes. We forget the steps we climbed and are not prepared to show others where to place their feet as they follow. Our one-time friendly disposition is replaced by a new found arrogance as if arriving at the top has brought us heaven.

I once knew a man who felt like this. For one year he reigned, a reign of terror in the hearts of even those close to him. He got sick and died. He was not in heaven, and I doubt very much that he got there

eventually. He had his fame and fortune and his greatness right here. But people looked at him as a fool. Great yes, but foolish!

Life goes on even with out this great man. For the rest of us, the journey continues, not without our search for success. We must continue to strive for greatness, but when we get there do not dismiss others around who may in some way have assisted.

ARROGANCE

Do not be drawn into an arrogance that may become unbearable and intolerable and could lead to your own downfall.

The top in this world may appear to be heaven but do not be blinded, there is still some distance to climb if the real heaven is to be reached.

Enjoy your greatness, if so you want, but always remember that one day it must end. And on that day, you will be called upon to answer and say how the greatness that was entrusted upon you was spent.

And you'd better have answers that are needed!

Nazir Mahaboob
(Iere Village)

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

EID PROGRAMMES

FUND RAISING

Missionary Classes

Maulana M.K. Hydal, Religious Head & Missionary conducts Qur'anic Classes (Qur'anic Dars) every fortnight at the following venues:

- New Grant Wednesdays - beginning May 2
- Siparia Thursdays - beginning May 3
- Claxton's Bay Fridays - beginning May 4

A course in Islamic Studies is also conducted at:

- Iere Village Wednesdays - beginning May 9

The Missionary is also available for counselling, without appointment every Monday from 3.00 pm to 6.00 pm

On other days appointments may be made by calling

67-315-17

On the occasion of Eid ul-Fitr, 1411 A.H. the Ahmadiyya Anjuman presents two programmes on Eid day Thursday 26th April, 1990.

These programmes on Jihaad and Polygamy will be aired on 610 Radio Guardian at 11.00 am and 4.15 p.m. and will last for half hour each.

The Anjuman has organised a take away Barbecue on Saturday May 5, 1990 from 11.00 a.m. to 7.00 p.m. at Mr. Rattan's Residence, Mission Road, Freeport (next to Freeport Croisee Junction).

Tickets are priced at \$10.00 and are available from any executive member or calling 67-315-17.

FREE DISTRIBUTION

"The Scriptures of Islam and Christianity" by Mrs. Ulfat Samad is the title of a new publication by the Trinidad Ahmadiyya Anjuman. Ten thousand copies (10,000) of this 32 page booklet has been printed for free distribution. Call 67-315-17.

BOOKS FOR SALE

The Holy Qur'an - Arabic Text, Translation and Commentary by Maulana Muhammad Ali	\$50.00
The Religion of Islam - An exhaustive exposition of Islamic Tenets	\$40.00
Selections from the Holy Qur'an - a ready reference of Qur'anic Topics	\$10.00
Muhammad and Christ - a comparative study of the Qur'an and Bible	\$10.00
The Last Prophet - arguments in its favour and refuting Qadiani doctrines	\$10.00
The Qur'an Reader - a self-teaching course in reading the Arabic language	\$10.00
Songs of Islam - religious songs in Urdu and English	\$10.00
Muslim Prayer Book - elements of Muslim prayer given and explained	\$5.00
10th Anniversary Brochure - Historic lectures on the Ahmadiyya Movement and Islam	\$5.00
Islam our choice - an overview of Islam and confessions by Western converts	\$5.00
Intoxicants - The Devil's Work - a medical and religious assessment	\$2.50
The Crescent - Religious and Scientific Information Regarding Its Appearance	FREE

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