



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the Beneficent, the Merciful



THE CALL

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Editorial

Prime Minister Manning Liberates Muslim Women!

December 12, 2002 will go down in the annals of the history of the Muslim Community as the day when Muslim Women were liberated from the shackles of male dominance.

At a reception in Celebration of *Eid ul Fitr* at the Prime Minister's residence and in the presence of the illustrious Maulaana Siddiq Ahmad Nasir, Spiritual Head of A.S.J.A., Haji Yacoob Ali, President of A.S.J.A., Dr. Nasser Mustapha, President of T.M.L., Haji Faiz Amin, Chairman of the United Islamic Organizations, former Speaker of the House, Nizam Mohammed along with other distinguished, Muslim leaders, Maulaanas, Muftis and Sheiks of the *Ahle Sunnah* School of thought, the programme was introduced by former Senator Nafeesa Mohammed and chaired by Bibi Sharifa Ali-Abdullah.

Bibi Sharifa Ali-Abdullah was professional, pleasant and articulate in the performance of her duties. It was a welcoming, soothing voice to grace any function, and she kept bringing across themes that add fervor to an Islamic function. It filled the gap that was left by the clear politicking of the Muslim male speakers, in the persons of Haji Yacoob Ali, Haji Faiz Amin and to a lesser extent Maulaana Siddiq Ahmad Nasir.

It was evident that the Islamic Resource Society played a dominant role in the formation of the programme. We were treated to African Drumming while part of the Qur'anic Verse *Al Asr*, was recited with the rhythmic movements of the accompanying group.

Certainly a new innovation in Islam, classified on the

printed programme, as Drumming/Poetry.

It was also innovative that a Ghazal rendered by Ustaad Jameer Hosein be **beautifully accompanied by the indigenous carnival melody of the steel pan**, splendidly performed by Ronald Joseph.

Bibi Ayesha Mohammed, President of the National Muslim Women's Organization, rendered the last *Nasm* on the programme. The closing dua was rendered by Senator Noble Khan, President of the Inter-Religious Organization. Live background music and songs were provided by Nazimul Khan and Ruby Khan Guptar in a period of our history when the Muslim community is devoid of Muslim Orchestras, through the objections to song and music, by our local *Taliban* oriented Muslim Organizations.

Reflections on Ramadaan



Nawaaz Baksh (8 years old) –
Fireburn Ahmadiyya Maktab Class

Ramadan is one of my favorite times of the year. It is the month I look forward to because the Qur'an was revealed in this month and we get a lot of blessings at this time. I enjoy fasting although at my age it is a little hard but this keeps me away from doing wrong and protects me from evil. It also reminds me of how the poor live, which makes me a better person so that I will appreciate all that I have. Fasting again encourages me since it is an act of obedience to

God. During Ramadan there are usually many Iftars. This brings unity among our Muslim brothers and sisters. I look forward to break the fast, praying and eating together with all my family, friends and members of our mosque, where a lot of different dishes are served. I also develop close relations with Allah and spend more time at the mosque than usual. It gives me great pleasure to be a Muslim and practise this deen of Islam.

Dreams

by the Naseer Ahmad Faruqi Sahib
The Light (July 1999)

Every human being dreams. But most of those dreams are not worth telling. They are hazy, and are soon forgotten. They are really the doings of the human brain as deep sleep fades into light slumber. They are born of physical causes. They are not real or true.

But some dreams are different. They leave a permanent impact on the mind of the dreamer. They are not forgotten, even until death. The passage of time does not erase their details from one's memory. These are the true dreams, the real ones. Their origin is spiritual, as opposed to the physical origin of false dreams. Unfortunately, most of the modern mankind has lost their religion. They do not, therefore, believe that there is such a thing as the human That extra-physical thing in him is his soul. (Spirit). But such people

ignore the *unanimous* evidence of all the religions. Such persons attach no weight to the equally unanimous evidence of all prophets, saints and men of God, that there is in fact a soul within each human body. These men of religion were known and respected for their truthfulness. They were born at different times, in different countries, and were separated from one another by long distances with no means of communication, so that their views were not influenced by one another's thinking. And what about the revealed books? They are equally unanimous about the existence of the human soul in each human body, the former being the more important of the two, and more permanent. Each human being is himself conscious of the fact that he is something more than his body. In fact, it is the human soul

from which spring the moral and spiritual qualities of man. Shorn of the human soul, man would be no better than animals, which do possess the animal life (which keeps their bodies going until death) but not the soul which is blown by the Great Creator into each human being before he is born. It is because of that soul, which is not given to creatures other than man, that he has superiority over other creatures, which are sometimes physically stronger than man. It is because of the human soul, which comes from God, that man can acquire the reflection of the divine attributes in himself. That is why the Holy Qur'an exhorts the faithful to (*acquire*) Allah's colour, and who has a better colouring than Allah? (2:138). The *colour of Allah* clearly means the beautiful attributes of Allah. The Holy

Prophet (pbuh) also has said: "Acquire the attributes of Allah." Therein lies the greatest honour open to man. Those who deny the existence of the human soul demean man to the level of beasts.

Freudian View:

In recent times, the Freudian school of thought has unfortunately come into vogue. According to it, man is no more than an animal in the highest form of evolution. According to this school of thought, all human actions, and even all human thoughts, can be explained with reference to the animal world which is before human eyes, as opposed to the inside of man which is hidden from view. The result of this kind of thinking is that most of the human beings today are no better than animals, for the aim and object of their lives is confined to food, drink and sex. And that is the be all and end all of the life of all animals, too. So, the poison of Freudian philosophy, and the loss of religion, has ruined the moral and spiritual superiority of man over animal, particularly in the West.

Since all known religions were born in the East, there are yet quite a large number of people in the East who believe in their religions. And all religions and men of religion bore testimony to the existence of the human soul, which is the gift of God to man when he was made the vicegerent of God on earth (The Holy Qur'an, 2:4). The animals possess only the animal life, which keeps their physical body going. Man also possesses the animal life for the sake of his physical body. Death means the end of animal life, both in man and in the animals. But **the human soul, on the death of the human body, leaves it for the next**

world to answer for its faith and deeds to the Great Creator Whose special gift to man was the human soul. Every human being is keen on living forever. That is not possible in this physical world. The fulfillment of the universal desire to live forever is promised in the next world by all religions, but not so satisfactorily as by Islam. Even those who are misguided by the materialistic view of life will soon realize from bitter experience that they are not satisfied with that view. The human soul in each human body will assert itself, sooner or later, to make man turn to the satisfaction of the spiritual needs of the soul to be found at its best in Islam.

The Holy Qur'an on Dreams:

To turn back to dreams, the true ones inspired by God to a person's soul cannot be explained except with reference to religion, which deals with things spiritual. **Unfortunately religions, other than Islam, due mainly to the loss or to corruption of their Divine Books, do not throw light on the mystery of true dreams. Fortunately, we have in our hands the Divine Book of Islam, the Holy Qur'an, which is admitted by friend and foe to be free from human interference and corruption, and which is available to us today exactly in the words in which it was revealed. So let us turn to that Sublime Book for guidance on the subject of true dreams.**

The relevant verse of the Holy Qur'an on the subject of true dreams is:

"And it is not vouchsafed to a mortal that Allah should speak to him except by revelation or from behind a veil, or by

sending a messenger and revealing by His permission what He pleases. Surely He is High, Wise (42:51)."

An explanation of these three forms of Divine communication with man will be found in footnote 2235 to the above verse in the world-renowned English translation and commentary of the Holy Qur'an by the late Maulana Muhammad Ali, and on page 203 of the masterly book by the same author entitled, *The Religion of Islam*. I quote from the latter book as follows:

"The second mode of God's speaking to man is said to be *from behind a veil* and this includes dreams...."

Discussing this form of Divine communication with a human being, the learned Maulana, after quoting the Holy Qur'an, goes on to say:

"This shows that, according to the Holy Qur'an, revelation in its lower form (including true dreams) is the common experience of all mankind, of the unbeliever as well as of the believer, of the sinner as well as of the saint."

The words within brackets in the above quotation are mine. They have been inserted to make the quotation clear to a person who does not get an opportunity to read the whole explanation given in the learned book quoted from.

True dreams are the greatest honour done to man by his Beneficent Creator. They relate mainly to the future. And when

they are proved to be true by later events, they help man to understand that there is a Supreme Being Who possesses knowledge of the future, of the unseen, which man does not. They also help man to understand, when the true dreams come in reply to his prayers, that they did not go unheard by the Merciful Providence to Whom he prayed. Thus true dreams create a living faith in a Living God.

The Holy Qur'an tells us that **the gift of interpreting true dreams** is given by God to those who

deserve it because of their moral and spiritual purity, and because of their leading a pious life of devotion and prayer to God. But if such a gifted person is not known to the readers of this article, they should themselves turn in prayer and devotion to God Who sent the true dream, to seek an understanding of the dream.

One must remember that man is answerable to his Creator only in respect of his deeds and faith, the complete guidance of which is contained in clear terms in the Holy Qur'an. Man is not

answerable if he fails to understand the real significance of a true dream. So he should live his life according to the clear directions by his Creator, Who alone knows why He has created man and the way by which man can attain to the object of his creation. **True dreams are only incidental evidence of the existence of God and His knowledge of the future.** That knowledge is not possessed by anyone else unless it is given to him by God.

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