



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



THE CALL

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The Muslim Festival of EID-UL-FITR



The sighting of the new moon on the 29th or 30th of the month of Ramadaan, the sacred month of fasting of the muslims, heralds the commencement of the muslim festival of Eid-ul-Fitr. The word Eid means 'a return', particularly a joyous return; while Fitr means a temporary cessation. In Trinidad, the two major periods of fasting observed are the season of lent and the month of Ramadaan. Whereas the lenten fast is preceded by a festival — Carnival i.e. goodbye to flesh, the fast of Ramadaan is followed by a celebration — EID i.e. a return to food.

Eid is essentially a festival of happiness as it signifies a return to the normal use of one's lawful desires which have been under strict control and discipline during the previous 29 or 30 days. The spiritual ecstasy experienced by a muslim who fasted well, can be better described by the words "*absence makes the heart grow fonder.*"

The responsibility of the individual muslim during the month of fasting was centered around the worshipping of one God - Allah, and the control of the inner self. The muslim sought to reach out to the Higher Soul through the harnessing of his own inner soul. But now on the day of Eid his thoughts are on FELLOWSHIP.

FELLOWSHIP — a word derived from two Arabic words — *Fallah* connoting the bringing out of one's moral and spiritual qualities and — *Shafa'* signifying coupling or linking. Throughout the month of fasting a muslim through prayer and fasting tries to bring out his moral and spiritual qualities. On the day of Eid, however, he tries to pass on the lessons of the past month onto his fellowman. This is symbolised in the brotherly affection and affectionate embrace — a coupling with one another — which forms an integral part of the Eid celebration. Thus in Ramadaan, the

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We believe in the finality of Prophethood in Muhammad.

مَعَكُمْ رَسُولُ اللَّهِ وَكَانَ تَمَامَ التَّوْحِيدِ

THE GENERATION GAP

In the daily "Sun" of Lahore dated 22.9.75 there appeared a report from New York captioned "**Family blamed in youth suicide rise.**" Excerpts from that article are reproduced herewith: "During the last 20 years, the suicide rate among Americans between the ages of 15 and 24 has risen by more than 250%.....More than 4000 of the 25000 suicides in U.S.A. each year are now in this group...In the book "Age of Sensation" published this month Dr. Herbert Hendin, a psycho - analyst who has researched

by Moazzam Hosein Syne

dealt with and written extensively on this and related problems, expressed his belief that the soaring suicide rate for young Americans is due to a psycho-social revolution that has been in progress for many years. If something is to be done about it he says, man will have to attach as much importance to saving the "emotional environment" as the "physical environment."

"What we have seen in the culture in the last 15 to 20 years", Dr. Hendin said in an interview, "is that it is harder to grow up. A lot

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muslim seeks out the good in his own individual self while in Eid he seeks out the good in, or transfers it to society.

The Eid celebration itself is very uniform throughout the muslim world. A special prayer service is held early in the morning in the mosque or any large open place. Men, women and children attire themselves in clean, and if they can afford it, new clothes. Perfume is also recommended to be used. On arrival at the place of prayer, charity in the form of cash, food or clothing is distributed to the less fortunate. Beside this, a compulsory levy imposed on each member of the household is to be paid before the prayer service. This is called the (Eidul) Fitr Charity or Sadqatul Fitr.

After the prayer service mus-

lims embrace each other invoking "*Eid Mubaarak – Eid Blessings*", the reciprocal wish being "*Mu-baarak Eid – The Blessings of Eid*". For the children, sweets, toys, songs and games are organised while the adults spend the day visiting friends and relatives.

Non-muslims generally associate Eid with **SAWINE** i.e. vermicelli served with milk. This dish has no religious significant but is merely a convenience of tradition. Muslim hospitality requires a guest to partake of some refreshment before leaving the host's home. As a guest may visit ten or twenty homes during the day, it is impossible for him to eat heavily at every home. Sawine is the compromise as it allows the visitor to observe custom without having to suffer indigestion.

Abu Nadeem

Abu Nadeem

of people have very severe disappointments in their lives with their families.....Parents want children who could get along with them.A lot of kids I see, sense they were a source of their parents' unhappiness.....Today much more than 20 years ago, people are more egocentric, more absorbed into their own gratifications and satisfaction. They don't want to sacrifice..... More and more parents are not finding their children a source of joy and pleasure". "The family emerges through the eyes of many students as a jail in which everyone is in solitary confinement, trapped within their own particular suffering. The frequent absence of intimacy, affection, warmth or shared concern, the prevalence of families in which no one had found what he wanted or needed has had a profound impact on this generation."

Dr. Hendin's thinking as turned to **the desire of modern women both TO HAVE CAREERS AND TO BE GOOD MOTHERS presents a dilemma that neither psychiatry nor the women's movement has found an answer to.** Finding it impractical to ask the present-day women to go back to their home-life of 30 or 40 years ago, Dr. Hendin can find no solution except to say, **"We are going to have to look at families with understanding and see what we can do to make family life work in THE SEVENTIES AND EIGHTIES."**

IS THERE NO SOLUTION?

Professor Hendin, in spite of being an outstanding psychoanalyst and psychiatrist and in spite

of his long research and practical experience at handling social problems, has merely stated the problem but not found, nor suggested, any solution to the problem, facing not only U.S.A. but also Europe and all societies following the Western way of living. But he is not alone in failing to suggest a solution. The sociologists, psychologists, psychiatrists and social workers of Europe, America, and in fact the whole world have failed to find a solution. That is why the so-called generation gap is a world-wide problem. Children are alienated from, and hostile to their parents. Juvenile delinquency is on the increase. Drug addiction is common among even the teenagers. Lots of otherwise sensible young men and girls have turned "hippies", left their comfortable homes and even jobs, and are in search for something they do not know what, and are drifting round the world. And they finally commit suicide in despair, as reported in the press and book quoted above. The age-group mentioned (15 — 24yrs) is surprising, as normally, one is full of hope and courage in those years.

If the prospects for the youth are so gloomy in countries where knowledge and science have progressed as never before in human history, and where there is no dearth of the expertise in every subject man is faced with, and their thinkers and experts have confessed their failure to solve the problem of the future of the younger generation and thus of mankind, then who can save humanity?

(For the Islamic Answer to this question see page 6)

THE MUSLIM PARADISE

“The righteous truly drink of a cup tempered with camphor-A fountain from which the servants of Allah drink, making it flow in abundance. They fulfil vows and fear a day, the evil of which is widespread. And they give food out of love for Him, to the poor and orphan”. (Qur’an; 76:5-8)

That the paradise which is granted to man is *a paradise prepared by himself* wherein the word of faith represents the trees and the good deeds the ever-running streams that water them, is not only clear from the two verses quoted above, but the subject is really hinted, at almost every occasion where a paradise is promised to the righteous.

“For those who believe and act righteously are gardens beneath which streams flow.”

In fact the promised of a paradise to the righteous is almost always conveyed in these or similar words. What is required of a man according to this verse is that he should believe and act righteously and what is promised to him is that he shall have gardens with streams flowing in them. Thus belief is compared to trees or gardens and good deeds are compared to streams. **“These words reveal a deep secret indicating the connection between faith and good deeds.** As trees wither away if they are not watered, so faith without good deeds is dead. Faith without deeds is useless, and good deeds not actuated by faith are a mere show. The Islamic paradise is a true represent-

ation of the faith and good deeds of this world. Every man’s paradise is an image of what he has done here below; it does not come from without but grows from within a man himself. It is his own faith and his own good deeds that take the form of a paradise for him to live in and its delight is tasted in this very life. The tree of faith and the streams of good deeds are even here discernable though not manifest, but in the next world all veils that hide them from the eye shall be uplifted and their existence shall be palpably felt. The perfect teachings of the holy word of God tells us that true, pure, strong and perfect faith in God, His attributes and His Will is a delightful garden of fruit trees, while the good deeds which a man does, are in fact the streams flowing in the garden and giving life and fruit its trees.” (*The Promised Messiah*).

IMAGE OF THIS LIFE

When the Holy Qur’an gives us clearly to understand that the paradise promised to us is really a representation of our good words and deeds in this life, every difficulty as to the nature of the blessings of that paradise is removed. Paradise or Hell is in fact a clear image of our spiritual state in this life. Though the names given to the heavenly blessings are the same as those given to the blessings of this world, yet the two entirely differ in their nature from one another. The Holy Qur’an also tells us: “No

soul knows the blessings and joys that are hidden from it." This statement would not be true if we suppose the blessings of this world are also the blessings of paradise. There is also a tradition, which really explains this verse, which says that the blessings of paradise are such as "the eye has not seen, nor has the ear heard, nor has it entered into the heart of man to conceive of them." But we cannot say this of the blessings of this world which have been seen by the eye and heard by the ear.

TWO PARADISES

The Holy Qur'an promises two paradises to the faithful, one in this life and the other in the next, both being of a like nature. The difference is that spiritual blessings of this world which are enjoyed by the righteous in this life take a palpable form in the next. The blessings of paradise are real and substantial blessings, embodiments of the spiritual blessings of this life, and, therefore, similiar in their nature to them, but having nothing in common with the good and delicious things of this life except the name. It is for this reason that the Holy Qur'an says that whenever those in paradise shall be made to taste of

any of its blessings, they shall say: "These are the fruits which were given to us in our former life." Now these fruits were nothing, but the spiritual fruits of their good deeds which they tasted in this life. The blessings of the next life shall, therefore recall to their minds the spiritual blessings of the love of God which they tasted here. On another occasion, the same law relating to heaven and hell is described in the Holy Qur'an in the following words "And we have in this very life bound the effect of a man's deeds about his neck, and those hidden effects shall We bring to light on the day of resurrection in the form of a book, wide open." From this we learn that the effect of a man's good or bad deeds, which is his heaven or hell, is felt even here by him, yet it is a hidden effect and is not palpable. But on the day of judgement this very *tair* (hidden effect of good or evil deeds) shall assume a manifest form, as a clear and open book. In other words, the spiritual realities of this world which are discernible only by the spiritual eye here, shall there become palpable and manifest, and shall be clearly visible to all.

The Promised Messiah

JUST OUT! TAYO LIES by *Maulana M.K.Hydar*, a refutation of "Facts about the Ahmadiyya Movement" by S.P.Tayo. Forty eight pages of the most recent in-depth defence of the Lahore Ahmadiyya Movement. Available for free distribution by writing to the Editor, *The Call*. Foreign orders please include donation to cover postage.

Who can guide mankind, except God! The revealed books He sent down to various nations from time to time are lost because of interpolations, corruption, and loss of the original books. The form in which such books are to be found nowadays are so unsatisfactory, incomplete and opposed to human reason and nature that no person using his commonsense can accept. Even if there is any trace of the original Divine guidance left in them, their overall condition is such that no enlightened person can make them the guiding light of his lifetime. There is only one Book that is admitted, even by its critics, to be completely preserved. And that is the only Book to have claimed that it was a complete guidance. That Book is the Holy Qur'an. It does not fail to give guidance even for the baffling problem of the generation gap.

This sublime book provides guidance on the subject in a number of places. So to a serious student I would refer to the English translation and commentary of the Holy Qur'an by Maulana Muhammad Ali. For the purpose of this article, let me quote from one place in the Holy Qur'an:

"And thy Rabb has decreed that you obey none but Him, and do good to parents. If either of them or both reach old age with thee, say not 'Fie' to them, nor chide them, and speak to them a generous word. And lower to them the wing of humility out of mercy, and say: My

Lord have mercy on them as they brought me up (when I was) little. You Lord knows best what is in your minds. If you are self-correcting, He is surely Forgiving to those who turn to Him" (17 : 23,24,25).

RELATIONSHIP BETWEEN GOD AND MAN

I have not tried to translate the word *Rabb* in the above text as there is no equivalent in English Language. The nearest rendering of the connotation of the Arabic word is 'One Who creates and then evolves and fosters through gradual stages to perfection or the goal of creation.' This is an illustration of the excellence of Arabic over other languages. One simple word contains a whole world of meaning. That is why Allah chose the Arabic language for His final and complete Revelation of His own profound wisdom.

Anyhow, the word *Rabb* expresses pithily the relationship between Allah and His creation, particularly man in whom the perfection of moral and spiritual qualities begin to reflect the Divine beauties. Allah's fosterage of man is not only in the moral and spiritual spheres. It also covers his physical creation from dust through human seed created from what is evolved by Allah out of dust (vegetation, meat, etc.) and then the development of the embryo in the mother's womb, human birth, and finally physical and intellectual development from a helpless baby to a fully grown-up

man or woman. All these stages of creation and evolution are not in man's own hand but in that of Allah's, all the physical factors which help in man's growth being also provided by Allah. The parents play the most vital role in this Divine scheme.

PARENT'S ROLE

Who but Allah put it into the mother's nature to suffer gladly the sickness and burden of pregnancy, to go through almost death pangs during the birth of her child, to produce milk when the baby needs it, to serve her offspring as no one else can — not shirking the most obnoxious duties in the process, to sacrifice everything she has for her children, to give them unlimited love and affection, all this and more without any selfish motives?

Who but Allah put it into the father's nature to work hard from morning till evening, and sometimes into the nights, and then to spend most of what he owns, if not all, (for parents go without their needs, sometimes even food) to provide for his children's physical, educational and social needs?

The parents then, are a reflection of Allah's basic attributes mentioned in *Sura Fatihah* (the opening chapter of the Holy Qur'an namely *RABB* (already explained), *RAHMĀN* (beneficent) and *RAHEEM* (Merciful) Thus both the parents are the chief Divine agents for Allah's scheme for the physical and mental development of man.

MORAL AND SPIRITUAL DEVELOPMENT

If the parents do their jobs properly, they would also look after the moral and spiritual development of their children in its initial stages. But the parents may themselves be ignorant in this respect, or they may be remiss and negligent. And yet the moral and spiritual development of man is so important that it cannot be allowed to suffer by default. For it is moral and spiritual values which distinguish man from animals and other creatures. So the merciful Providence has not left it to the parents to provide moral and spiritual guidance. He provided it through revealed books and prophets. Unfortunately that guidance is lost, as explained earlier, except in the case of the Holy Qur'an and the Holy Prophet Muhammad whose teachings are fully preserved.

Moral and spiritual development of man is important not only because without it man becomes worse than animals (who never go against nature as man does, for instance in the western sexual life today where man commits unnatural excesses), but also it is the man's moral and spiritual self embedded in his soul which will survive his physical death and go into the hereafter to live forever. So Man's moral and spiritual health and growth are of paramount importance. And the Merciful Providence has taken it upon Himself to look after it. He

has not only provided the necessary guidance in black and white in the Holy Qur'an, illustrated in the life and example of the Holy Prophet whose sayings and doings are also preserved, but also in the Islamic practices which benefit man, not Allah!

ISLAMIC PRACTICES

For instance the Islamic prayer five times a day provides sustenance to man's soul in the same way as food does to his body (Holy Qur'an 20 : 132); fasting for one month every year purifies his soul from all dross collected during 11 months; Jihaad leads to moral and spiritual growth as much as physical exertion develops the body, and so on.

Besides the Islamic practices, man is made to pass through various states such as health and sickness, happiness and sadness, affluence and financial stringency and so on, to develop his character in all aspects. To come back to the first commandment in the quotation from the Holy Qur'an given above, man must humbly obey his Rabb throughout all phases of his life if he is to benefit fully from the fosterage of Allah Who is constantly associated with him to ^{develop} him phys-

cially, morally and spiritually to perfection. The Divine guidance is fully spelt out in the Holy Qur'an and illustrated in the Holy Prophet's example. But Allah has graciously associated himself with man all the time so that a man can turn to Him in prayer whenever in need of guidance. Hence the all-important prayer in the opening chapter of the Holy Qur'an, "Show us and guide us along the straight path" in all problems that face man. This prayer is uttered at least thirty-two times in the five prayers a day, and can be uttered more often whenever required. But it is preceded by the prayer "Thee do we humbly obey and Thee do we beseech for help". So man must first put himself in complete obedience to his Creator and Fosterer unto perfection and then beseech him for help.

With this brief explanation of the first commandment in the text quoted earlier, namely, "And thy Rabb has decreed that you should obey Him humbly", this part of the article is ended. The remaining part of the text relating to the relationship between the parents and the children will be dealt with Insha Allah (If it so pleases Allah) in the next issue.

Submitted by Moazzam Syne

THE HOLY PROPHET PRAYED:

When looking at himself in a mirror – "O Allah, You have beautified my outward form, then beautify my inner character as well."

THE FEELINGS OF A YOUNG MUSLIM

assalamu-alaikum

It has come to my attention that the Muslim children of Biche have been deprived of classical Arabic lessons, because of my father's (Mr Moazzam Hosein Syne) views on baseless biddat (a) *tazeem*, (b) *neeyaz* and (c) *outside Muslim marriages without biddat*. I would also like to state categorically that many "sunni" Muslims hold the same views as my father.

It is with deep love and respect for Islam, that I, **Rabiya Syne**, undertake the opportunity to write this information, as I am a very hurt and disturbed Muslim. So let it be born in mind, that this article should be read and understood that it is for the love for Allah, His rasul (S.A.W.S), my parents and fellow-Muslims. Most of all, I stand in defence for the love of Allah, His Rasul (S.A.W.S.) and my father:

"Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents.... (Al Qur'an 17 : 23).

My deep love for our religion made me instigate my father to commence an Islamic class voluntarily in Biche. The jamaat gave us its approval. Due to the teenage students, the Arabic session begun, as these students having already learnt Arabic in a "funny sounding way" wanted to learn classical Arabic.

Why did I want this Islamization amongst the few Muslim children? Because the "Pentecostal Movement" was, and is gaining quite a

few Muslim converts, not forgetting a few from Biche. I understood that a female jamaat member, at that time carried on an Arabic class, but you see, fellow-Muslims, Arabic alone is not Islam, as many Muslims seem to think.

Despite my ill health, I undertook the task to teach simplified "Islamic and Comparative Religion and Prayers to the younger children. I went through a lot of difficulties to get attendances of these children on consecutive Saturdays.

Many Saturdays I turned up only to find not a single child. So after 11 months, (Jan — Nov '80) I stopped, and subsequently these children went to my father's class. In January 1981, the parents began sending their younger children to my father's Arabic class.

Then came the 'Muslim Women's Group'. In November 1980, many women became disenchanted because I held the view that there must not be a Christmas treat for Muslim children. (As a result the group dissolved four months after its formation). I became very disillusioned when I heard that one female member supported and actually kept a Christmas treat. In spite of the fact **all those months I had been teaching the children to go against the 'Cross'**.

The real contention is the way a certain Muslim marriage was performed outside. No engagement

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took place before the marriage; on the marriage, no ring-placing, no Kalimano sherbat—drinking and the groom refused to cover his head! These are what the Jamaat members objected to, and consider the marriage an unIslamic one! A Qur'anic verse says: *When it is said to them: 'Follow what God hath revealed' They say 'Nay! We shall follow the ways of our father.' What! Even though their fathers were devoid of wisdom and guidance?* (Al Qur'an 2 : 170) and again: *And they would say: Our Lord, we obeyed our chiefs and our great ones, and they misled us as to the right part.* (Al Qur'an 33 : 67) compare these verses with the correct attitude of a Muslim: *It is not fitting for a believer, man or woman, when a matter has been decided by God and His Apostle, to have any option about their decision. If anyone disobeys God and His Apostle, he is indeed on a clearly wrong way.* (Al Qur'an 33:36) ^{33: 36}

Now for the *Tazeem* or *standing for Salaam*. *Tazeem* (standing in respect or honour) for the dead in the way the Rasulullah (S.A.W.S.) ordered, is neglected by Muslims. The Rasulullah (S.A.W.S.) enjoined *"Whenever you see a funeral procession, stand up until the procession goes ahead of you"* or *"till the coffin leaves you behind or is put down."* (Bukhari 23 : 45)

Standing to show respect for the dead when the funeral passes by is a sign of sympathy which has an effect even on the relatives of the deceased. This respect as the Rasulullah's (S.A.W.S.) practice shows, is given to Muslims and non-Muslims alike. There is nothing in the Quran or Hadith or Islamic literature to show that one should do *tazeem* for the Rasulullah (S.A.W.S.) by standing. On the contrary, he not only disapproved of his companions standing up to show respect to him but he totally forbade it: *Abu Umaama related that Allah's Rasul (s.a.w.s.) came out leaning on a stick and that when they stood up to show respect to him he said, "Do not stand as foreigners do showing respect to one another."* He also said: *"Let him who likes people to stand up for him prepare his place in hell."* (Mishkaat 24:4).

The Rasulullah's (S.A.W.S.) teaching us to send salaams (salutations) on him is that we should do so in a sitting position. Thus in prayer in the sitting position called *qa'dah*, he taught us to say the '*At-tahiyyat*' in which the words *"assalaamu alaika ayyuhan nabiiyyu* (peace be upon you, O Prophet) are found. In this position, also we recite the *darood* which is also a way of sending blessings on the Rasulullah (S.A.W.S.) and showing *tazeem* for him.

Other ceremonies such as *neeyaz* and function on the third, tenth, fortieth day or one year etc are not traceable to the Rasulullah (S.A.W.S.) and have been condemned by Muslim Scholars. The Holy Qur'an states :

"Many people do not believe in Allah except they ascribe partners with Him (Al Qur'an 12 : 106) *Shah Waliullah Muhaddith Delhavi*, in explaining this verse states that some believers are *mushriks* (polytheists) when in time of distress they perform *neeyaz*.

The preparation of food on the third, tenth, fortieth day or one year after death, is an innovation and un-islamic. This custom has been condemned by the learned men of Deoband, India and is unknown to the Arabs and other Muslims around the world. According to the Hadith of the Rasullulah (S.A.W.S.), charity may be given on **behalf of the deceased** (B. 23 : 93), but there is no hadith supporting charity for the **benefit of the deceased**.

But to proceed further, I now see where Islam lies in many Muslims. No tazeem, no neeyaz, and their Islam falls to pieces! I, Rabiya Syne, prefer, to base my Islam in accordance with the teachings of Qur'an and Sunnah of the Rasullulah (S.A.W.S.).

On the other hand, many Muslims don't even perform salaah once a day, and some once a week,

and if they do, they do it mindless and hurriedly. But when a Fard pillar is spoken of that they fail to fulfill, no one gets annoyed. These Muslims should dislike themselves, for they disagree on performing Fard, and dislike others for 'imanless biddat'. If you love the Rasulullah (S.A.W.S.), then strive to follow his true religion. After all we call ourselves Muslims.

Muslims, our love for Islam can only spring from salaah. We must not only perform the most reiterated Qur'anic pillar once a day, and as some do five times a day, but it is how we perform that salaah. We must perform that salaah with concentration on its meaning, prolonging our sajdahs, pouring out our hearts out to Allah. It's this type of salaah that makes us want to pray more and more, leaving out "imanless biddat", for experiencing is believing. It is this type of belief that leads us to be: "*The Believers men and women are protecters one of another: They enjoin what is just and forbid what is evil; they observe regular prayers, practice regular charity and obey God and his Apostle. On them will God pour His mercy, for God is Exhaulted in Power, Wise*" (Al Qur'an 9 : 71).

We cannot afford to stay stagnant, nor get worse, we must always strive for the "siraatal mustaqeem".

Striving sister in Islam
(Miss) Rabiya Syne

One Hundred Year History Of The Iere Village Mosque'.



It was a blessing in the History of Trinidad & Tobago when in a little village called Iere Village, the late Mr. Nazir Mohammed came to Trinidad at the age of 17 years from India as an Indentured Immigrant on the Friendship Estate. Friendship Estate is situated about half mile west from the Iere Village Mosque. The late Mr. Nazir Mohammed was born in Bengal, India in the year 1846 and lived for 37 years, and died in the year 1883, and was buried at Iere Village Cemetery. Mr. Nazir Mohammed worked for five (5) years, when his Indentureship was completed in February 1868.

In that said year Mr. Nazir Mohammed bought lands and started to build a mosque for the worship of Allah. He built that Mosque from his own personal earnings and when it was completed he donated the Mosque and the lands on which the Mosque stood to the Jamaat,

for the worship of Allah the Ever Living and Supreme Being. Mr. Nazir Mohammed had very little education, but with wisdom and understanding brought Mr. Bickaroo Meah to take charge of the Mosque as Imam. He served for seven (7) years from 1868 – 1875, when he passed away from this earthly place to the heavenly plain. (May Allah be pleased with him).

The late Mr. Bengale Meah took over as Imam from 1876-1882 and served for six years when he also passed away (May Allah be pleased with Him). At this stage Mr. Nazir Mohammed brought the late Mr. Sayad Abdul Aziz Meah from Mocoya Estate, Tunapuna to take charge as Imam of the Mosque. He served for eleven (11) years from 1883 to 1894, then he left to take up residence in Princes Town. Imam Abdul Aziz was an able Arabic, Urdu and Persian Scholar, and

started the first Maktab (Arabic Classes) in his days.

The title of Kāzi of Trinidad and Tobago was conferred on him on the 26th July, 1907, and again he was given the title of Khalifa on the 5th August, 1923, by the leading Muslims and Imams of the time.

The late Mr. Bakim Syne of Cocoyea Village was appointed Imam from 1895 to 1898 and served for three (3) years when he resigned. The late Mr. Fatah-Ali Meah was appointed Imam from 1899 to 1909 and served for ten years, he was fairly educated and taught Arabic, Urdu and Persian languages to pupils from several villages around. Some of his students were:- Mr. Khoodoo Hosein; Mr. Patang Shah who is at present assistant Imam of the Liberville Mosque, Rio Claro; the late Mr. Ocea Meah, Imam of the Lower Iere Village Mosque; and the late Mr. Noor Shah. Imam Fatha-Ali is also dead. (May Allah be pleased with him).

The late Mr. Hayatali Meah father of Mr. Justice Issac Hyatali, Chief Justice of Trinidad & Tobago, took over as Imam from 1909-1914 and served for six (6) years when he left to take up residence in Princes Town. (May Allah be pleased with him). The late Mr. Neamath Meah took over as Imam from 1915-1921 and served for six (6) years when he left to take up Imamship at Piparo Mosque NO.1, and was succeeded by young Mr. Goole Mohammed, who is the son of the late Mr. & Mrs Aziz Mohammed, and grandson of the late Mr & Mrs Nazir Mohammed

founder of this Mosque. Imam Goole Mohammed served for forty-two (42) long years from 1922-1964, when he resigned. Imam Goole Mohammed was loved by the members of the Jamaat for his outstanding personality and long sermons which were appreciated by all

During his term as Imam, Mr. Jaffar Ali and Mr. Yussuff Mohammed were his assistants—Mr. Yusuff Mohammed then left and is now the Imam of the lower Iere Village Mosque. Imam Jaffar Ali acted as Imam from 1965 to 1968 and was confirmed as Imam on the 14th January, 1969 at a mosque board meeting. Imam Jaffar Ali is the son of Mr. & Mrs. Fatha-Ali Meah one of the past Imams. He has since passed away. (May Allah be pleased with him).

May I draw your attention that the first Mosque was built in 1868 and lasted 28 years. The second was re-built in 1896 and lasted 60 years. The present concrete building was rebuilt 1956. This Mosque was built by the young members of the Jamaat from money collected. Extension of back gallery was done later. I would like to inform you that this Mosque serves 52 homes and about 300 persons. There are two (2) Mosques within $\frac{1}{4}$ of a mile of each other to serve the Muslim Community.

Though the members of the Jamaat are active members of the Ahmadiyya Anjuman Ishaat - i - Islam Inc, this Mosque at Iere Village is open to all Muslims irrespective of their School of Thought!

Hamid Mohammed

"THE PROPHET MUHAMMAD" (Peace Be Upon Him)

*To Lady Amina and Abdullah
A Babe was born in Makkah Muazzama;
The year was five hundred and seventy A.D.
Though Abdullah had died already.*

*At the age of six his mother died
Don't you think he must have cried?
And when things were looking very dim
His Uncle Abu Talib took him.*

*He had no chance to go to school
But flocks of goats he learned to rule;
In trading missions he did go
With Uncle Abu Talib as far as Syria or so.*

*He was a man of honesty
With the greatest of integrity;
The people called him Al-Ameen
The most "Trustworthy" that would mean.*

*When he was about twenty three
Khadija took him as an employee;
He looked after her flocks and Business too
The art of Commerce, so well he knew.*

*At twenty five he married her
A widow fifteen years his senior;
Then he used to go to Cave Al-Hiraa
To practice meditation and prayer.*

*At age forty arch Angel Gabriel came
"Go forth ye and proclaim";
La-ilaaha Il-lal-laah
Mubammad is now Rasool-Allah.*

*You must bow only to Allah
And I am only a messenger;
Read 'Al Qur'an' and you must agree
"I am nought but a Human like thee".*

*Many a battle he had fought
Many a lesson he had taught;
A simple life he had live
To the poor he freely give.*

*At age sixty three he passed away
In Madinah Munawarrab his body lay;
Ha left for us "Hadis" and "Al-Qur'an"
Also known as Al-Furqan.*

*Now I appeal to you my brothers
Practice Islam and no others
Young and Old, Follower and Imaam
I extend to you my heartiest Salaam*

Nazir Khan

SPECIAL MEETINGS RESCHEDULED

Members of the Ahmadiyya Anjuman Isha'at-i-Islam Inc. Trinidad & Tobago, have been previously informed of the Anjuman's Special Meetings previously scheduled for August 16th and November 15th, 1981. At the July meeting of the Executive Committee, however, it was decided to **cancel** both these meetings and **fix instead only one meeting** for Sunday 11th October, 1981 at Siparia. This will therefore, be **the only Special Meeting before the Anjuman's Jalsa** on December 26th. The Executive Committee has decided to reschedule these Special Meetings at a request of some of the Anjuman's members who have unavoidable commitments involving a large segment of the Anjuman's membership.

The Easter week end was a hectic one for Ah'madi Youths. Despite inclement weather, from as early as 7.00a.m., tots and teenagers gathered at the headquarters of the Anjuman. Seven cars and a 12 seater mini-bus took the group to Port-of-Spain. They were given a conducted tour of the splendid Jean Pierre Complex. They were then taken to the Zoo, where they enjoyed their picnic lunches before having a look at the many animals on display. The afternoon was spent amidst the beautiful shrubbery in the Botanic Gardens.

On Sunday, nine cars journey to New Grant where at the Mosque, Torrib Trace, members enjoyed themselves to coconuts. Accompanied by the Youths from New Grant, the party left for Tabaquite, and at the turn-off to the Navet Dam, they made a 3½ mile hike to the Dam. Drivers of cars took their cars into the compound of the dam and returned to join in the hike. Picnic Lunches were enjoyed by all, and with the massive artificial lake in the background, a few members were engrossed in deep discussion on Natural Hygiene. The party was then given a conducted tour of the operations at the waterworks, and was fortunate to see the water being washed, after its filtration. The Anjuman wishes to express its sincerest thanks to the personnel at the Navet Dam, for their kind hospitality and instructive tour which they so readily conducted for the benefit of our youths.

On Monday the youths gathered at the Carapichaima Senior Comprehensive School. Due to inclement weather, activities were confined to the auditorium. However the teenagers and adults enjoyed themselves to table tennis and badminton, while the younger ones shared in group games, musical chairs, O'Grady, and individual items by the youngsters were conducted by 'Auntie Kay' (*Miss Farissa Mohammed & Mrs Ayouna Hydal*). After having picnic lunch, the Fireburn Youths thoroughly trounced the youths from New Grant in a 50 over windball cricket 'Test' match. The drizzle did not prevent the women from enjoying their game also, with *Mrs Rakeeban Ramjohn* taking on a role reminiscent of Rohan Kanhai. The youths were then treated to a sumptuous Dhalpuri Chicken Roti, prepared by the Maktab class at Fireburn.

Our special thanks are extended to the Principal of the Carapichaima Senior Comprehensive School, and to the security personnel, for the hospitality extended to us.

Our thanks are also extended to *Mr Yazid Ali, Yamin Alibaksh, Haroale Ogeerali, Mr Shafiat Shorab* the drivers of the cars who assisted in the transportation of our youths to the various centres of activity, and *Mrs Haniffa Hydal* for rendering medical assistance. Through their efforts, our youths were engaged in a week end of activity that would long be remembered. May Allah bless them for their efforts.

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.

NEW FORMAT FOR THE CALL

Regular readers of *The Call* have been aware of the erratic publication of *The Call* during the past year. The Ahmadiyya Anjuman has been experiencing serious difficulties in its preparation of manuscripts for publication. The primary reason for this has been the lack of a regular typist.

The publication of *The Call* has been a subject of much discussion by members at many Special Meetings of the Anjuman and especially at our Annual Jalsa. At one time it was thought that more time should be given to the publication committee to prepare manuscripts, and for some time then, *The Call* was published every two months.

At a recent meeting of the Publications Committee of the Anjuman, the major problem of *The Call* was ironed out. One result is this new format for *The Call* - a change from magazine size to booklet form. It is expected that this new format will appeal to our readers.

For the benefit of those of our readers who have been keeping a file of *The Call* publications,

we wish to inform that the following issues were not published: Vol. 3 Nos. 5, 6 & 7 -April, May, June, 1978. Vol. 5 Nos. 1, 2, & 4 November, 1979, February 1980. And Vol 6 Nos. 4-8 -February - July, 1981. In addition, the following were published as one issue: Vol 4 Nos. 8 & 9 -June, July 1979. Vol 5 Nos. 7, 8, & 9 -May, June, July, 1980. And Vol 6 Nos. 1 & 2 -November, December, 1980.

We thank our many readers for their keen interest and frequent inquiries about *The Call's* publication and we look forward to assuring you of regular publications - *In shaa Allah.*

THE FIREBURN JAMAAT		
invites you to their		
TEA PARTY & VARIETY SALE		
at the		
FIREBURN MOSQUE HALL		
<i>on Sunday 23rd August, 1981</i>		
commencing at 2.00pm		
Tea	-----	\$3.00