



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



THE CALL

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Eidul Adha

عيدمبلك

Festival of Sacrifice

Islam abhors ascetism. It requires man to find God in the world and with the world. But it recognises that man sometimes desires to forsake the world for God. There are two periods provided for this, therefore, and both of these periods culminate in a festival called Eid. The first of these periods is the last ten days of Ramadan after which the festival of Eid-ul-Fitr is celebrated. The second of these periods is the first ten days of the of Zul-Hijjah; the 12th month of the muslim calendar. This is followed by the Muslim Festival of Eid-ul-Adha -- The festival of sacrifice. In Ramadaan, the temporary ascetic sacrifices inner animal passions and desires while in Zul Hijjah the sacrifice is more external. It must be noted however that the ascetic in Islam is never away from society. In Ramadaan he does not stay at home in seclusion -- he must resort to the mosque -- the public place of worship. In Zul-Hijjah he forsakes his home-land and family to go on pilgrimage but still he practises his temporary ascetism in the precincts of the Holy Ka'aba at Makkah together with thousands of other muslims.

We believe in the finality of Prophethood in Muhammao.

مَعَكُمْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

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LOVE DEMANDS SACRIFICE

Sacrifice as an act of obedience to the Divine Will is as old as the known religious history of mankind. In Islam, one word for sacrifice is *qurbaan* from *qurb* meaning nearness. Adam and his mate were both told not to go near this tree. They were to sacrifice their desire to eat of the tree. The two sons of Adam, too, offered a sacrifice, only one of them being accepted. In the first instance man's failure to sacrifice leads to his animal self being overridden by the devil. While in the second instance man's failure to have his sacrifice accepted leads to human sacrifice and bloodshed.

In various cultures sacrifices have been performed for the purpose of placating the wrath of the Deity thus insuring bounty of crops, protection from enemies and the forces of nature. Initially produce of the land was offered in sacrifice but when this failed to propitiate the Deity higher forms of sacrifice were instituted. Eventually human sacrifice became the highest devotion man could offer God. Manslaughter and sometimes the mass slaughter of Man was sanctified by cults in India, Greece and Rome. Even the Jews consecrated themselves to the lord by this method (Exodus 32: 27-29), Christians still believe that without the cruel slaughter of innocent Jesus, man cannot reconcile himself (**find at-one-ment**) with God. Even today human sacrifice exists in the form of Capital Punishment. The Convict is immolated on the altar of Justice in the belief that social vengeance is appeased.

It was to put an end to all human sacrifice that the Festival of Sacrifice was instituted by Divine Writ. More than this, the Holy Qur'an gave the explanation to enable us to accept sacrifice as a factor to human edification. Firstly it blots out the false notion that "That blood and flesh" reach God but states that piety and right-



"Not their flesh, nor their blood reaches Allah." (H.Q. 22 : 37)

eousness reaches Him (22 : 37). Secondly the Qur'an places on record the salient features of the historical incident of Abraham's intent to sacrifice his son Ishmael and extract from it a lesson of piety and righteousness.

The Qur'an acknowledges that one of the greatest factors responsible for keeping man away from God is the begetting of children (7 : 189, 190). What will man not do for the benefit of his offspring? But we see Abraham bringing Ishmael his only son, as an offering to the altar of his Love (ALLAH). Love demands sacrifice of every other thing we care for or value. Abraham would not allow even the most precious thing in his eyes – Ishmael – to stand between him and his Beloved, Allah. But before he could draw his knife to kill his son, Abraham had to kill all those feelings, affections and sentiments which attach the human heart to the issue of his own body. Abraham had to cut all such ties before he came to the place of sacrifice. He had to cut all filial attachments. His heart became empty of all that cemented him to his beloved son. With such a state of mind he brings his only son – through whom he is destined to be the father of nations – to be sacrificed before Allah. Abraham had been promised a multitude from his loins. After so many years just one son came and now in sacrificing him he had to deny himself that promise of innumerable progeny.

Abraham is weighed and not found wanting. He has climbed to the highest top of devotion to God and passed all stages of spirituality. Was it necessary then that the intended sacrifice should be performed? Indeed not! the object was accomplished. "O Abraham, thou indeed hast fulfilled the vision." (37 : 104, 105) Love of God became triumphant. All passions and desires were killed. The mind was purged of all earthly inclinations and attachments. Why then to kill a life? Then came Divine Revelation: "Surely this is a manifest trial." (37 : 106) and human sacrifice got as its substitute in animal sacrifice – "And we ransomed him with a great sacrifice." (37:107).

M.K. HYDAL



Maqaam Ibrahim near the door of the Ka'bah

"Take ye the place of Abraham for a place of prayer." (H.Q. 2 : 125)

KAAFIR MAKING

Just as there is no verse of the Holy Qur'an which compels us to make muslims of people — and how could there be when the Qur'an lays down clearly: "There is no compulsion in religion." (2 : 256)? — there is equally no verse of the Holy Qur'an which compels us to make *kaafirs* (disbelievers) of people. Indeed the Qur'an enjoins us to invite with wisdom and goodly exhortation (16 : 125); it urges us to struggle against the disbelievers a mighty striving with it (The Qur'an) (25 : 52); and it requires us to be firm against the disbelievers (48 : 29). One would infer, therefore, that the function of muslims is to lessen *kufir* (disbelief) in the world, not to increase it!

Yet this is precisely what some muslims are doing without realising the repercussions to themselves and their faith. There are among muslims, two factions, one which invites to and propagates Islam (**Isha 'ati Islam**) and the other which declares who are *kaafirs* (disbelievers). The criterion for declaring a person a muslim is his professing the *Holy Kalimah* — **la ilaaha il - lal - laahu Muham-madur-Rasool-lul-laah**: There is no God but Allah and Muhammad is the Messenger of Allah. But what is the criterion for declaring a person a *kaafir* — no one knows, though it appears to be accepting Mirza Ghulam Ahmad as the Mujaddid and the Promised Messiah.

For a Christian, Hindu, Jew or Atheist to become a muslim, mere profession of the *Kalimah* is enough. But for an Ahmadi to be accepted as a muslim a thousand recitations of the *Kalimah* would not suffice. A new *Kalimah* needs to be specially invented for him which includes denying Mirza Ghulam Ahmad.

The serious consequence of declaring a muslim a *kaafir* has been mentioned in a hadith of the Holy Prophet Muhammad, upon whom be peace, when he said "whosoever declares his brother a *kaafir* without grounds he becomes what he says." (Bukhaari 77 : 73). The Qur'an goes even further by pointing out the repercussions to

one's faith and religion. In chapter 109 the Qur'an states: "Say, O Unbelievers! I do not worship what you worship nor am I a worshipper of what you worshipped." It is obvious from this chapter that since members of the Ahmadiyya Movement worship Allah, anyone who calls Ahmadis *kaafirs* will have to give up worshipping Allah, for he is commanded by this chapter of the Qur'an to say that he does not worship what the *kaafirs* worship.

On the other hand it is the duty of the Ahmadies to ignore the pronouncements of their brother muslims . Bukhaari heads a chapter "Whosoever does not consider a *kaafir* one who knowingly or unknowingly calls him so." (Bukhaari 77 : 74) Indeed this is the Qur'anic approach: "And when they hear idle talk, they turn aside from it and say: For us are our deeds and for you your deeds. Peace be unto you! we desire not the ignorant." (28 : 55).



OTHMAN

*A paper read by Nadeem Idrees Hydal at the Fireburn Mosque
during the month of Ramadan.*

Let me tell you a very interesting story about Othman. Othman was rich and one of the biggest merchants in the city of Medina. There was a great shortage of different things people used. Othman had, at that time, a big caravan of many camels coming back from Palestine loaded with merchandise which the people needed greatly. When the news came to the city that the caravan was near, all the merchants who bought from Othman and in turn sold to the people, were happy because they would, in their opinion, make a lot of profit as long as the people were in need. When the caravan reached the city, almost all of them went to Othman. They started to offer him double the price he paid for it.

They told Othman, “We will pay you double the price you paid.”

He said to them, “I have a better buyer who is ready to pay more than double the price I paid.”

The merchants said to him, “All right, Othman, we’ll give you three times. How is that? Three times the price you paid.”

Othman answered, “Well, I can still get more than that.”

The merchants said, “You get more than three times? How come? That’s a good profit.” Then they said, we’ll give you four times the price.”

Othman looked at them and said, “I’m sorry because I can still get more than that. The one who wants to buy is offering me more than four times.”

The merchants started getting confused and excited, and asked among themselves, “Who is going to offer him more than four times?” However, they did offer him five times the price.

But again, Othman looked at them and said, “He has offered me more than that.” The merchants could not take it any more.

They said, “Just tell us, who is offering you more than five times the price you paid? We are the business people in the city and we can’t see who he is that is offering you more than that.”

Othman smiled and answered, “God has offered me ten times the price and all the merchandise will be given free to the people in charity. (It is in God,s teachings that anyone who does good will have at least ten times the value of what he had done as a price in the hereafter; and it can be more than that it can be twenty times, it can be a hundred times, a thousand times – but it is not less than ten times. What a great business!).



IN THE LIGHT OF THE HOLY QUR'AN

POSTURES IN MUSLIM PRAYER

by

Moulvi Mohammad Rasheed

Chief Missionary Guyana Ahmadiyya Anjuman

It has been my intention for a long time to describe the Muslim forms of worship in *Salaat* commonly known as *Namaz*. Doing so today stems from an unwarranted attack made by a non-Muslim in regards to the forms that are adopted to observe *Salaat*. In our country we have observed various forms being adopted by different religions in regards to the worship of the Creator. These forms comprise claspings of hands, standing, sitting, kneeling, crying in prayers, throwing down, prostration etc. Whether these forms have any significant meaning attached to them I would not be able to say, but are adopted to portray in my estimation some means of gaining nearness to the Lord.

The reading from the Holy Quran is taken from Chap. 3:190: "Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord, Thou has not created this in vain! Glory be to Thee! Save us from the chastisement of the Fire."

The first thing one should understand about Islam is that it not only means peace, but it carries with it submission of a believer to the Creator Who has devised the system for all humanity. Its literal meaning requires absolute obedience to Divine Control and implicit resignation to His Will. In other words it would require absolute divorcement from anything besides Him. The verse I have recited draws our attention to physical postures that can be adopted in one's quest of attaining to the state of resignation to the Divine Will. Indeed to remove man from one state to the other, or to wean a mind engrossed in worldly concerns from its average occupation is not an easy task. One has to cultivate the will to achieve a relationship with Allah through meditation and other manners. Thus Islam

has prescribed various postures of the body movement to be adopted in *Salaat*.

Complete resignation to Allah demands complete subordination of body and soul, but it must be accompanied with physical movements that would bring the body and soul to a harmonious relationship which would mean a total subordination of the soul and body to the Lord of the creation. We must consider how can our hearts fully incline to one object. In this case we are talking about the merging of our spirit with the Divine Spirit. In this exercise there could be no complete merger if the mind is thinking in one way and the limbs are doing something else. There should be no conflict between mind and body if one hopes to attain to a conscious relationship with Allah.

Let us consider this material world and the worldly concerns. Can we divorce ourselves from it by just wishing, or paying lip service to the objectives of *Salat* or would it need far more concerted effort on our part to free ourselves than mere movements of our limbs? Indeed we cannot achieve the objectives unless there is physical and mental merger for a complete transformation. Now let us consider the physical postures and movements that create conditions and attitudes in a worshipper making him completely surrender to the commandments of Allah.

To begin with, a man must leave the work he is engaged in; he must, as the saying goes, wash his hands off it, he must renounce it, and fold his hands so that they engage no more in their previous occupation. These are the four stages through which we have to pass before we completely divorce ourselves from everything. Then do we incline to the higher things, which, however, cannot reach their perfection unless we lower ourselves in prostration before the object of our adoration the Almighty, Allah, the Great and Nourisher.

These stages become symbolized in the various postures and recitations of the Muslim Prayer. If any one cares to examine the modes of the Muslim Prayer in *Salaat*, he would observe that Muslim prayer starts with the thrilling Call of the Azaan—the Muslim call to worship, which announces to man that “Allah is the Greatest, I bear witness that nothing deserves to be worshipped but Allah, I bear witness that Muhammad is the Apostle of Allah”. How meaningful

and soul-stirring are these words in comparison to ringing of a bell, clanging or blowing of horn. With the call of *Azaan* a Muslim must at once leave the work he is engaged in, and make ablution, which means that he has washed his hands of his worldly concerns.

After this he stands before the Lord with utmost humility and raises his hands to his ears (this position is known as *qiyam*), which means renunciation of all earthly things and cutting away all thoughts that might deviate him from communion with his Lord. He stands at attention knowing fully well that he is in the presence of his Lord. He then folds his hands on his breast, which is also an expression of love and obedience and a consciousness of preparedness to out-pour one's heart to Allah, Who alone knows our shortcomings. Then he inclines his body, repeating words "Glory to my Lord the Great". This bending of body is of great significance, for it implies the bending of the mind and self to Allah Who must be the object of his adoration. This posture is called *Ruku'*. We now come to the posture known as *Sajdah* or prostration and this is when he places his forehead on the ground, which signifies the prostration of his will to the Divine Will. It further shows one's utmost humility to the Creator where a silent prayer "Glory to my Lord the most High" is repeated, praising his Lord and gloryfying Him and showing his utmost humility that he bows to no image or incarnate gods but to the One and only Creator of the heavens and the earth. Our Holy Prophet Muhammad said, "The Servant is nearest to his Lord when he is in a state of *Sajdah*, so be frequent in your supplications to Allah in that position". The Muslim prayer comes to an end in the sitting position which is known as *Qadah* and the turning of the head to the right and then to the left, with the words *As-salaa-mu Alaikum wa rah-ma-tul laah* (peace be with you and the mercy of Allah).

We must consider that the human structure is made up of both matter and spirit, thus it is that mental conditions become intensified by various physical gesticulations. One who does not realize the object of these movements in prayer, consequently fails to apply their teachings to his daily affairs of life, and makes a stage performance of his devotion and a farce of his prayer.

The Muslim prayer includes every movement of the body, accompanied by extolling the Majesty of Allah and our complete sub-

mission to Him alone. With this practice developed fully it augurs well for a Muslim, because in his daily life with each movement he would be conscious of the presence of his Lord motivating him to always depict the quality of a real Muslim.

An ignorant person may laugh at our prayers. He should be forgiven because he is not fully aware that worship and adoration to objects or images made with our own hands can in no way be meaningfully accepted by the Divine Being Who is the Creator of all that exist in the heavens and the earth. The Muslim prayer is a means to unite man with his Lord Who alone deserves all worship and praise. Therefore the postures observed by Muslims in *Salaat* are means of extolling greatness and Lordship of God and complete submission of man to the will and command of his Creator.

ISLAM AND HUMAN RIGHTS

by

Dr. M.A. Aziz F.R.C.S (London)

(Continued from last issue)

Broad Values and Principles

Islam has laid down broad values and principles which clearly endorse the spirit and purpose of the Declaration on Human Rights though it may not pronounce verbatim on all specific provisions of the Declaration.

Islam emphasises the duty of inculcating and promulgating Islamic values upon every adherent of the faith and the generic word for these values is *Ma'roof* meaning that which is good, equitable and desirable. The Holy Qur'an enjoins this in the following verses:

“You are the best of people raised up for the benefit of mankind, you enjoin what is equitable and forbid what is wrong and believe in Allah.” (3:110)

“Let there arise from among you a band of people who should invite to goodness, and enjoin equity and forbid what is wrong. They are the ones to attain felicity.” (The Qur'an, 3:104).

In the comparative study and analysis of the Declaration of Human Rights the religion of Islam accords liberal recognition to merit wherever it is found and this is brought out in bold relief in discussing a few articles of this great document on Human Rights.

Articles 1 and 2 together stress the freedom, equality and dignity of man. Being endowed with reason and conscience, men should act towards one another in a spirit of brotherhood. No discrimination on whatever grounds should be practised or permitted.

The Holy Qur'an stresses the equality of mankind as deriving from the Unity of God its common Creator Who created man from a common source and to whom all men owe allegiance and obedience.

“O mankind be careful of your duty to your Lord, Who created you from a single being and from the same created your mate, and from these two caused to spread countless men and women, and be careful of your duty to Allah in Whose name you demand your mutual rights and be mindful of your ties of kinship. For God is ever watchful over you.” (The Qur'an, 4:1).

The question of superiority in respect of origin or descent does not arise as the common origin of man is stressed as a Divine favour. Islam concedes no privilege on account of birth, nationality, race or any artificial barriers set up by man himself. Nobility lies in righteousness alone.

“O mankind' We created you from a single pair of male and female and we have made you into tribes and nations that you may recognise each other. Verily the most noble among you in the sight of God is he who is most righteous among you. Surely Allah is All-knowing, All-Aware.” (The Qur'an, 49:13).

God has endowed man with a position of dignity and honour by appointing him as His Vicegerent on earth (35:30, 6:165) equipping him with appropriate faculties and capacities among them reason and understanding and given him the guidance and shown him the way. “Surely We have created man in the best of mould.” (95:4).

Man is made conscious of all this and is a witness against his own self, despite excuses he may put forward for his misdeeds for he has been equipped with a conscience with a critical self-accusing faculty that constantly admonish him. (75:2, 14, 15).

Spirit of Brotherhood

The spirit of brotherhood is emphasised at every step in Islam and permeates every section of the Muslim society. "He united your hearts in love so that by His grace you became as brethren." (3:103).

The Holy Prophet admonished: "Be not envious of another nor bear ill-will nor sever relationship with another; behave towards one another as brethren, O servant of Allah." He reminded: "You are as brothers, one to another so let no one transgress against another, nor leave another to endure transgression unaided." He observed "None of you can be a believer unless he should desire for his brother what he desires for himself." (Bukhari,) Article 3 states that "Every one has the right to life, liberty and security of person" and Article 4 states "No one shall be held in slavery and servitude, slavery and the slave trade shall be prohibited in all their forms.

Islam is very emphatic in safeguarding the rights to life, liberty and security of person. "*WA LA TAKTULU ANFUSAKUM*" (4:29; 17:33). Suicide is forbidden, abortion and infanticide (17:31) are considered crimes against humanity. The sense of horror sought to be instilled in the hearts of men against destroying human life can be found in the following verse: "Wherefore we prescribed for the children of Israel that whosoever killed a person unless it be for murder or for creating disorder in the land, it shall be as if he slaughtered all mankind; and whoso secures the life of one, it shall be as if he had secured the life of all mankind." (5:35) Law of retaliation and remission (2:178).

In his Farewell Address to the multitude of over 100,000 gathered in the Plain of Arafat he spoke from Jabal Rahmat (Mount of Mercy) on the occasion of his last pilgrimage the following words:— "Your persons, properties and honour are declared sacred like the sanctity attached to this day, this month and this spot. Let them not be violated." He charged those pilgrims present and who heard him to convey what he had said to those who could not be present. Perchance one who is not present here may be even more mindful than one who is." This Testament continues to be very relevant today in our troubled world.

Freedom of Conscience

Islam instituted regulations and means of elimination of slavery and bondage. With the firm establishment of freedom of conscience for everyone the major source of conflict would be removed and war would be abolished so that there would be no captives to enslave. This was achieved during the lifetime of the Prophet who freed the slaves by paying ransom from Zakat. The Holy Prophet advised his followers thus: "These are your brethren over whom Allah has granted you authority, then he who has a brother under his authority should feed him on what he eats himself, should clothe him as he clothes himself, should not set him a task beyond his capacity, and if he is assigned something heavy and difficult should help him in carrying it out." (*Abu Dawud*). The slaves were freed and allowed the same privileges as the citizens of the City even to the extent that they were allowed to marry in the family of their former masters. e.g. Zaid marrying a cousin of the Holy Prophet, Zainab. The Prophet of Islam 1400 years ago abolished slavery and all forms of bondage. It was not till the early 19th Century that slavery was abolished in the West. Article 5 is directed against torture, cruelty, inhuman or degrading treatment or punishment.

Fair and Equal Treatment

As regards treatment since Islam does not recognise indiscrimi- nation, all persons are entitled to fair and equal treatment. The Holy Prophet prohibited all forms of cruelty and torture. The Holy Qur'an prescribes the following treatment: "If one of the unbelie- vers seek asylum grant it to him so that he may hear the word of God, and then escort him to where he can be secure." (9:6). Again: "If God finds any good in your hearts, He will give you something better than what has been taken from you and He will forgive your faults, for God is Oft-Forgiving, Most Merciful" (8:70). "No one should be subjected to branding by fire, and no one should be struck on the face and on their private parts." (*Bukhari-11*).

Imprisonment as a penalty for offences and the establishment of prisons and all that is involved were comparatively unknown in the early century of Islam. Flogging has been prescribed for offences of fornication or adultery whether on the part of the male or female,

(24:2) and the slanderous accusation of unchastity against a woman, (24:4). The severity of the penalty prescribed for these offences will be more readily appreciated if it is remembered that the safeguarding of moral values and standards remain a primary concern of religion. This form of punishment might be irrelevant in a promiscuous society as ours today, but it was applied 1400 years ago though resurrected in Iran and Pakistan today. In Saudi Arabia the penalty for this offence is beheading which is not prescribed by Islam. Flogging was meant to bring the parties to shame and not to maim or mutilate them, and to serve as a deterrent.

Similarly the offence of theft was penalised by “cutting off the hand” but not for the first offence but if repeated, however if the thief repent and amend his conduct, mercy must be shown. To attract the extreme penalty there must be an element of aggravation in the offence committed. The slightest element of extenuation would procure relief for an offender. The literal meaning of the word *Qat'a*, cutting off, has also a secondary connotation i.e. circumscribing the use of and this is the meaning given by jurists and scholars. Article 6-8 are designed to secure for all persons recognition and equality before the law and the protection of the law without discrimination. Islam inculcates and advocates these values very clearly and firmly. It had laid down a condition of faith that recourse must be had to the judicial process for the settlement of disputes. The judgement handed down must be accepted without question and carried out fully.

“By Thy Lord they can have no faith until they make thee judge in all disputes between them and find in their souls no resistance against thy decisions, but accepted them with the fullest conviction” (4:65). The Prophet was the first and principal judge at Medina and was commanded to judge justly between you. God is our Lord and your Lord.” (42:15). Judges are admonished to carry out their duties with strict impartiality and justice. “When you judge between people, judge with justice. Surely excellent is that with which Allah admonishes you.” (4:58). The process of administration of justice is strengthened with a strong moral exhortation of accountability to God Who is the Supreme Judge. The course of justice is not to be tainted or corrupted through bribery or through the admission of false evidence (25:73).

A more comprehensive and emphatic injunction is given in the following verse: "O you who believe, be strict in observing justice, and bear witness for the sake of Allah, even though it be against yourself, or against parents or kindred, whether they be rich or poor. Allah can protect them best and follow not the lusts of your hearts lest you might be led astray and if you distort justice or decline to do justice, remember that Allah is well aware with what you do." (4:135).

The examples that illustrate the quality of judicial practice obtained during the reign of the Khulafa or Successors of the Holy Prophet are as follows: 'Umar the second Caliph was cited as a defendant in a civil suit. As he entered the court to answer the claim preferred against him, the judge stood up as a mark of respect. Umar felt that he had come to court as a private citizen and not as the Khalifa and that it was inconsistent with the judge's position for him to extend a courtesy to him which was not extended to every citizen appearing in Court. He held that the judge by his action, had contravened his duty of impartiality toward the parties and was no longer fit to perform judicial function." (Shibli Nu'mani, *Al-Farooq*, vol. II).

Hazrat Ali Murtaza the fourth Caliph also had occasion to appear in Court as a claimant against a Jew. In support of his claim, he produced his eldest son Hassan as a witness in whose presence the obligation had been incurred by the defendant. The judge held that in view of the close relationship between the plaintiff and the witness, the testimony of the witness was not admissible and he dismissed the case. The defendant was so impressed by the system of justice that he acknowledged the claim and discharged it.

The past decades have witnessed the onset of a tremendous change and revolution in human values in all spheres of life. Standards that were accepted and subscribed to for centuries are undergoing rapid revision and replacement. The very dimensions of human life are being reshaped and human rights will always need safeguarding. Islam gives the hope that the Holy Qur'an will meet any contingencies and that the guidance and Divine laws contained therein and still to reveal themselves to man will be found adequate during all stages at all times.

GOD-REALISATION AND DEVELOPMENT OF HUMAN CHARACTER

by

Nasir Ahmad B.A. LL.B.

Text of a talk delivered at the Sum Sum Hill Mosque.

(Continued from last issue)

Glorification of Allah

We have been commanded in the Qur'an to impress upon our minds the grandeur, All-powerfulness and Lordship of Allah. A Muslim undergoes this spiritual exercise through daily prayers. It is reported in the Traditions of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, that he used to frequently recite prayers such as: "Glory be to thee, O Allah, And all praise is due to you." "There is no strength nor power but in Allah". "There is no God but Thou, O Allah glory be to Thee, Surely I am of the sufferer of loss." "I seek protection of Allah from every fault and I do turn to Him for His forgiveness and mercy." A good Muslim following the Sunnah of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, recites these prayers as well.

To express our insignificance and smallness before the All-powerful Allah, the Creator and Controller of all the creatures on this universe is understandable. Because our heart spontaneously offers thanks to a being Who is Beneficent, Merciful and has granted us all the bounties of life without much effort on our part. But why should we be constantly urging ourselves to be humble, meek and seek Divine help in guarding against weaknesses and omissions in our attitude and behaviour towards our fellow beings? The Qur'an says: "And the servants of the Beneficent are they who walk on the earth in humility" (25:83), "they speak to men in good words" (2:83) and laugh not at others may be they are better than they. Neither they find fault with their own people, nor call one another by nick names . . . and avoid most of suspicion. For surely suspicion in some cases is sin and spy not nor let some of you backbite others (49:11, 12). The real purpose of inculcating such a sense of utmost humility prompts us to appreciate good in others and enables us to

know our own weaknesses. Because if we are self-conceited, then we fail to appreciate good qualities in others and consequently pay little attention to develop the good qualities which God has endowed us. This is how feelings of hatred and jealousy can be eradicated and goodness and well-fare can be promoted in a society. That is why a believer is time and again exhorted in the Qur'an to inculcate qualities of meekness and humility not only for self-development but also for earning Allah's blessings as "His blessings encompasseth all the things" says the Qur'an.

Social Responsibilities

While dealing with social responsibilities, the Qur'an attaches utmost importance to the well-being of the unfortunate section of the society. It goes to the extent of regarding a Muslim as belying his very religion if he is negligent in fulfilling his social responsibilities. It says: "Hast thou seen him who belies religion? That is the one who is rough to the orphan, and urges not the feeding of the needy. So woe to the praying ones, who are unmindful of their prayer! who do good to be seen and refrain from acts of kindness." (107:1-7).

Islam wants us to look beyond the material world—to the higher aspects of human thought and action. It exhorts us not only to care for immediate gains but to act and strive for prospects which are more edifying and lasting. A student can play and enjoy his time.

But if he wants to achieve knowledge and academic distinctions then he will have to forego some of the short-lived joys and work hard for a higher and lasting career in life. Thus the Qur'an says: "Whoso desires this transitory life, We hasten to him therein what we please for whosoever We desire, then We assign to him the hell; he will enter it despised, driven away. And whoso desires the Hereafter and strives for it as he ought to strive, and he is a believer—those are they whose striving is amply rewarded" (17:18-19).

And again it says: "He indeed is successful who purifies himself, and remembers the name of his Lord, then prays. But you prefer the life of this world, while the Hereafter is better and more lasting" (The Qur'an, 87:14-17).

In short the closing *du'a* in the prayer tries to create in us an awareness of reforming our ourselves, our children and of showing care and respect to parents and for that matter, to the members of society at large.

The Founder of the Ahmadiyya Movement emphasised the importance of God-realisation for the development of human character and spiritual attainment in the following words:

“How unfortunate is the person who is not aware of the fact that he has a God Who has supreme control over every thing in this world. Earning of Paradise and all the excellent pleasures lie in His subservience alone. I have seen Him and have found every beauty in Him. It is a wealth worth acquiring even if one has to give away one’s own being. O Unlucky ones! Make haste towards this spring. It will provide you sustenance. It is this spring of life which will save you. What should I do and in what manner should I impress this good news upon the hearts of people. What kind of drum should I use to announce in public places to inform them that this is your Lord. What medicine should I use to cure their deafness so that they are able to listen to it. If you become humble servant of Allah, then let me assure you, that Allah will always be at your side. You will be sleeping and Allah will be awake for you. You will be unaware of your enemy, but Allah will take care of you and will destroy the evil plans. I do not prevent you from taking recourse to worldly means. But I will certainly advise you not to put all your faith in these means, for it is Allah alone who is the Creator of these means. If you have eyes, then you can see for yourselves that Allah alone is the Lord and anything besides Him is worthless and insignificant.”

MEELADUN – NABEE

The Holy Prophet’s Birthday (Meeladun-Nabee) will be commemorated on 14th November, 1986. To accomodate celebrations in various Jamaats, activities will be spread over a one week period.

SPECIAL MEETING

The Ahmadiyya Anjuman is holding a Special Meeting for members on Thursday 24th September, 1986.

The main purpose of the meeting is to discuss the acquisition of lands and the concept of an Islamic Centre. Members will also be brought up to date on all affairs of the Anjuman and will have an opportunity to make further recommendations to the Executive Committee to further the cause of the propagation of Islam through Ahmadiyyat.

The place, time and agenda for the meeting will be sent by circular to members.

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

Ahmadiyya Anjuman Ishaati Islam Inc.

of Trinidad & Tobago

presents

A GRAND EID – UL – ADHA DINNER

at

The Lions Civic Centre

Carlson Field, Chase Village

on

Sunday 24th August, 1986 from 6.00 – 8.00 pm

Dinner	(Adults)	\$15.00
	(Children)	\$10.00

ASSALAMU ALAIKUM

PEACE BE UPON YOU

The New Grant Mosque

present their

**GRAND TAKE AWAY
BARBEQUE DINNER**

IN AID OF NEW LECTURE HALL

on SATURDAY 30th. AUGUST, 1986

from 4.00 p.m.

BARBEQUE - \$10.00

Card Courtesy:- Twin Luck Printing Works

54 Torrib Tabaquite Road, New Grant

(Opposite Mosque)

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