



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



THE CALL

JOURNAL OF THE AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM,
 TRINIDAD & TOBAGO

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FOR FREE DISTRIBUTION

Volume 9 No.1

Jan;Feb; March 1984

THE ISLAMIC CONCEPT OF GOD

In Islam God is presented as having certain attributes and it is by means of these attributes that we understand Him. There is a hadith of the Holy Prophet which says that Allah possesses ninety-nine attributes — which just signifies a great number — but He can be understood by full comprehension of the four Divine attributes mentioned in the first chapter of the Holy Quran — Suratul Fatiha. The reason that these attributes are placed in the opening chapter of the Holy Quran is to put the concept of God in its true and correct perspective from the very beginning since the whole of religion rests on having a proper concept of God.

These attributes are:— Rabb-Nourisher, Lord, Sustainer; Rahman — Beneficent; Raheem — Merciful and Maliki Yowmidin — Master of the Day of Judgement.

RABB

The quality of Rabb is 'to develop a thing from stage to stage, caring for all its needs in all its different aspects of existence in such a way that it will attain its fullest possible development.'

If a person is hungry and you give him food, that is an express-

We believe in the finality of Prophethood in Muhammad.

مَعَهُ رَسُوْلٌ اَشْرَفَ النَّوِيْنَ

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ion of kindness and benevolence on your part. But the quality of Rabbubiyat goes much further than that. It entails a continuous process of tender and careful nourishment of all aspects of one's existence at every stage and every moment until that individual gains his fullest possible development.

The closest example of Rabbubiyat in human relationship is the relationship between a mother and a child. In the beginning the child is just a lump of flesh which requires nourishment and direction which the mother gives freely from her own body. When the baby is born and its stomach and constitution are such that it can only take milk, it gets milk from the mother. Later on as the baby grows it is given cereals and later still it is given solid foods. When the baby is small and helpless, the mother carries it around in her arms. When he grows a little bigger, the mother helps it to stand and later she holds his fingers and help him to walk. The mother is thus providing the needs for the development of the child at every stage of its life.

In the same way, God provides for and nourishes the whole of creation — human beings, animals, plants, birds, fishes etc. His quality of Rabbubiyat encompasses the entire Universe and effectively rebuts the concept that God is only the God of certain people or certain sections of the community.

Almighty God does not only provide the needs for one's sustenance in this world but He has given His creatures the necessary talent to make the proper use of these provisions. The birds live in the air and for them He has provided wings to make it possible and easy for their sustenance. Fishes live in water and He has provided them with fins and other special breathing mechanism that allow them to breathe and to move about for their nourishment. For animals living in different climates He has provided different physical characteristics for their survival and sustenance.

And for human beings, His most precious creation, He has given the most precious gift — the gift of knowledge and reasoning. He has given man knowledge so that man can harness all the forces that God

has provided for his own sustenance and development. For although man cannot fly, he can invent aeroplanes which can remain in the air for days and take him to any part of the world, and even outer space. Although man cannot swim for long periods he can invent equipment whereby he can remain under water for hours without difficulty. And although he cannot dig into the earth with his bare hands like some animals, he can invent machines and equipment which can dig deeper and faster than any animal. All these are manifestations of the Rabbubiyat of God as presented to us in Islam.

The Quran reminds us of this attribute of God when it tells us:

Then let man look at his food —
 How We pour down abundant water,
 Then cleave the earth, cleaving it asunder,
 Then cause the grain to grow therein,
 And grapes and clover,
 And the olives and the palm,
 And thick gardens
 And fruits and herbage
 A provision for you and your cattle. (80 ; 24)

The reminder here is that however much man may want to avoid the realities of life, or however much he may want to deny the existense of God, he cannot shut his eyes against his own sustenance — the food he eats.

Almighty God has not only created the means for our physical sustenance but the means for our spiritual advancement. He has given us prayer and charity and fasting and jihad which all help us to purify ourselves in different ways. He has sent Prophets and revealed scriptures from time to time to show us the way both for physical and spiritual development and purification. He has told us in the Quran that He has not created us in vain but that we will be returned to Him. He has left nothing to chance but has planned everything so meticulously and beautifully that anything we do are only imitations and reflections of God's work.

The qualities of Rahman and Raheem are translated as Beneficence and Mercy. They both come from the root word Rahmat. We can therefore combine these two and look at the quality of Rahmat in Almighty God.

The Quran points out that whatever beauty and perfection there is in life is an expression of God's Rahmat. In addition to creating everything with beauty, God says that He has ordained a measure for everything, and a set period, and when the time comes that our period in this life is over, we move on to another state of existence. God ^{did} not only create us and give us the means of sustenance and left us to wander about in this world, but He has made for us a higher purpose on this life — all because of His love and mercy for human beings.

Almighty God through His Rahmat wants all human faculties to be developed to the highest degree. The purpose of man's life is to reflect in his thoughts and actions the attributes of God because all good comes from God. And to illustrate and understand man's station in life God says in the Holy Quran that 'He has shaped him and breathed of His spirit into him and give him hearing and seeing and hearts.'

Because of His quality of Rahmat, He has created many opportunities for man to perfect himself while at the same time giving man a certain amount of freedom to chose and to do as he pleases. But although God has given man freedom, He has created laws for him to live by and whenever man strays from the path too far God creates situations whereby He brings them closer to Him. We have seen this in history and God has promised that we will all be returned to Him.

In the quality of Rahmat however, the greatest component attribute is that of love. The Quran repeatedly points out that the bond subsisting between God and His creation of mankind is that of love. The highest form of devotion therefore is love for God. The Quran points out that love for God should be expressed through ones

love for God's creatures. He who desires to love God must necessarily learn to love His creatures. Almighty God is not a selfish Being and His love is not a selfish love for He says that if we love Him we must express that love towards our fellowmen.

MALIKI YOWMIDIN

Maliki Yowmidin is the Dispenser of Justice on the day of Recompense. God points out that justice is the inevitable result of ones own actions and not arbitrarily imposed. God does not dispense reward or punishment as He feels or as His whims and moods suggest. He places the concept of reward and punishment on a different footing. He tells us that every thought, action or feeling has an inevitable reaction. This is requital, recompense, reward or punishment. If we do a good act it has a good result, and if we do an evil deed it has an evil result. This is why it is made clear over and over in the Holy Quran that when religion invites man to do good and abstain from evil. it does so only to afford happiness and salvation to man.

'He who does good, it is for himself and he who does evil is for himself; and thy Lord will not deal unfairly with His servants.'
H.Q. 41 : 46

The attribute of Maliki Yowmidin or Dispenser of Justice does not in any way contradict the attributes of love and mercy but are complementary — all operating for the benefit of man. Just as the world of creation owes its existence to the forces of Rabbubiyat and Rahmat even so does it need the principle of the maintenance of justice for keeping whatever order and beauty there is in life.



THE DESIRE FOR PRAISE – A PARADOXICAL SOLUTION

..... Kalamazad Mohammed

One of the most powerful needs in the heart of a human being is the desire for praise; yet it is the most difficult one to satisfy. It is not by chance that the Quran begins with ‘Alhamdulillah – lah’ (All praise is due to Allah) and repeats this injunction throughout the Book, (6 : 2; 25 : 58 etc.). So deep is this desire in us that the Quran mentions that some of us like to be praised not only for what we do but also for what we don’t do. Stealing of praise from others seem to be a common pastime of men. We tend to glow and swell with satisfaction not only when our name is favourably mentioned but even when others merely inquire after us.

On the other hand Allah holds out to us as our ideals, humility and selflessness in Divine service for the Quran points out to us the attitude of a genuine Muslim:

‘And they gave food out of love for Him to the poor and the orphan and the captive. We feed you only for God’s sake and desire from you neither reward nor thanks.’
(76 : 8, 9).

and in Chapter 59 verse 9 this attribute of selflessness is again commended:

‘They prefer others before themselves though poverty may afflict them

What is the condition of those who work for rank and renown? The Quran in the following verses tells us, warns us and advises us at the same time:

‘And do not go about in the land exultingly, for thou canst not cut through the earth nor reach the mountains in height. All this – the evil of it is hateful in the sight of God’ (17 : 37, 38).

‘The future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mis-

chief; and the good end is for those who guard against evil.' (28 : 83).

Seeking praise for what we do turns us into egotists and distorts and perverts the noble purpose of altruism which is ultimately a vision of God's countenance.

When we do things for recognition from men, we begin to guard and count and publicise our achievements. We begin to do only what we feel can bring fame to us. We begin to choose whom to help (for future favours in return). We begin to seek mileage out of every chance occurrence. Doing good can never attain the height of spontaneity for now we become scheming and calculating – choosing only what we think will enhance our standing and prestige in society, forgetting all the while that we are using the bounty and grace of God to achieve our mistaken idea of success.

A Muslim must ever be mindful of the fact that he has no personal success, i.e. that no success is independent of God. To this effect Allah has clearly defined not only the status of man:

'I (Allah) am going to place a ruler on earth' 2 : 30
and 'I have not created the jinn and men but that they should
serve Me' 51 : 56

but has also made equally evident the concept of success:

'Who believe in the Unseen and keep up prayer and spend out of what We have given them. And who believe in that which was revealed to thee and that which was revealed before thee, and of the hereafter they are sure. These are on a right course from their Lord and of the Hereafter they are sure' 2 : 3 – 5

Furthermore, even Prophets of God are reminded that Allah is the Sole Master, that he is in full control of all affairs and that whatever good we do is only by His command. Allah speaks to the Prophet Jesus thus:

'O Jesus, son of Mary, remember My favour upon thee and upon thy mother, when I strengthened thee with the

Spirit of Holiness so that thou didst speak to the people in the cradle and when of middle age; and when I taught thee the Book and Wisdom and the Torah and Gospel; and when thou didst fashion a creation out of clay, in the likeness of a bird, by My command; and thou didst heal the blind and the leprous by My command, and when thou didst raise the dead by My command’ 5 : 111

These words to the Prophet Jesus are in fact a warning to everyone of us that we should cultivate a general attitude of humility and selflessness in Divine service. Never must we play the archaic childhood game of ‘if it wern’t for me,’ for if we do so we will be unwittingly walking in the footsteps of Pharaoh and his great ones of whom it is said in the Quran:

‘..... These behaved with arrogance, for they were people wont to glorify (only) themselves’ 23 : 45.

And when we glorify ourselves we inevitably move further from God and so pay the ultimately penalty:

‘But as for him who shall turn away from remembering Me – his shall be a life of narrow scope; and on the Day of Re-surrection We shall raise him up blind.’ 20 : 124

We have seen the dangers of self glorification and examined some of the teachings of Islam on this point. Nevertheless, certain questions may still lurk in our minds: ‘Is there a necessary opposition between the inborn desire for praise on the one hand and the exhortation to be selfless in Divine service on the other hand ? Is Allah unjust to us ? Has He put a desire in us which cannot be legitimately satisfied and which serves only to torment us ? No ! Allah is Beneficent and Wise and Merciful and has ordained ways and means by which we, human beings, can satisfy all our desires in a lawful and fruitful manner. How then can we fulfil this desire for recognition without feeling guilty ? Ironically, we assurge it not by wanting praise but by giving it. The Mujaddid of the twentieth century, Hadzrat Mirza Ghulam Ahmad has lucidly explained this

seeming paradox in his book *Najm – al – Huda* (the Star that Guides) by revealing the deeper significance underlying the two names of the Prophet Muhammad, the Praised One, and Ahmad, the Greatest Praiser. He writes:

‘Naturally therefore, the soul of the Holy Prophet celebrated the praise of God with an exuberance the depth of which is beyond the power of any human vision to explore. He attained the highest perfection in the celebration of God’s praise and was lost and effaced in His remembrance Since it so happened that the Holy Prophet’s glorification of God consisted in his complete attachment to Him in preference to his own desires, and in his sincere, genuine and solicitude for Him God as a reward returned all those praises to the Holy Prophet Himself. Such, indeed, is God’s way of dealing with His particular devotees. He turns His praises into the Praised. The Holy Prophet accordingly became the praised one on the earth and on the Heavens. This incident bears a moral for all true devotees, and a happy promise for all of us who praise God, namely, that God returns to the praiser all his praises and makes him the true subject of the same. The praiser then becomes the praised one on the earth and his acceptance spreads through the land. Every good soul joins him in praise for him.’ Eng. Trans. Pp 2 – 4.

That this is no exaggeration, no idle boast is borne out by the following incident in the life of the Prophet:— After he had delivered his last sermon to the people he lifted his head to the heavens and shouted out at the top of his voice:

‘O Allah ! I have delivered Thy message,’ and everyone there raised up an unanimous voice and the valley resounded with the words: ‘Aye ! That thou hast.’

Let us therefore join together and be among those who glorify Allah night and day and enter the ranks of those:

‘..... who turn to Allah, who serve Him, who praise Him who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah, and who give good news to the believers.’ 9 : 112. ■■■

CHRIST'S SO-CALLED DEATH ON THE CROSS

Discussed Scientifically by a Doctor

The 'rupture of the heart' theory of the death of Jesus advocated by Dr. M.B. in the Epiphany of 2nd April 1904, on the authority of Professor Simpson and others, is not warranted by the facts of the case. To every unprejudiced scientist who for a moment thinks over the subject it would be quite clear that the 'rupture of the heart' theory does not account for the alleged sudden death of Jesus on the cross, after being nailed to it for three or four hours only.

The study of the New Testament makes it clear that at the time of crucifixion, Jesus was in perfect health, a well-developed muscular man, aged about thirty years, passing his days easily in gardens and other healthy places, eating, drinking and preaching boldly whatever he thought right. There was not much persecution against him previous to this occasion. There is in fact no previous history of Rheumatic heart disease, debility etc. On this occasion also he bore his trial very well. There was no fainting when the sentence of death was delivered, and St. John says 'and he bearing his cross went forth into a place called the place of a skull' showing of course that he was strong enough to bear a heavy burden and was able to carry it to a distance. On the other hand, rupture of the heart almost always occurs in elderly people with diseased heart, and with a distinct history of pre-existing disease (Vide Bristowe 1890, page 539; Taylor 1898, page 537; Roberts 1894, page 617; Pepper, Vol. II, page 363).

SYMPTOMS :— Now let us consider the symptoms of rupture of the heart as described in the Medical Books referred to above and see whether they correspond to those recorded of Jesus on the occasion of the crucifixion. In rupture of the heart there is severe pains in the region of the heart, gasping for breath, fainting, dyspnoea, collapse, profuse sweats, great oppression, constriction or pain at the chest and death at the end of some time (Bristowe 1890, page 539) and sometimes suddenly. On the other hand, Jesus while

on the cross was talking quite easily with his mother and the disciples around him, and also with the two malefactors crucified with him, and then he said: 'I thirst' and then he sucked the vinegar in the sponge raised to his lips, and said 'it is finished, and he bowed his head and gave up the ghost.' (St. John). 'Jesus when he cried again with a loud voice yielded up the ghost.' (St. Matthew); and 'when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit, and having said thus he gave up the ghost' (St. Luke). So there was no gasping for breath, no pain in the chest, no restlessness, no collapse, etc., the symptoms given for rupture of the heart in Medical Books.

POST MORTEM:— Dr. M.B. lays great stress on blood and water said to have come out of the wound when Christ was pierced with a spear after his apparent death; and thinks it to be a conclusive proof of rupture of the heart. By 'Blood and Water' Dr. M.B. understands that after rupture of the heart the blood effused into the pericardium, was separated into coagulum and serum and afterwards interpreted as blood and water by the soldiers. In the first place, it is impossible for the blood to have coagulated within so short a time as elapsed between the alleged 'giving up of the ghost' and the 'piercing of the side' which interval according to St. John does not seem to be more than an hour. As a proof, let us see what medical experts say on this question. Taylor in his *Medical Jurisprudence* 1894 (Vol. I page 517) says 'Blood coagulates more slowly in the dead body than into a vessel into which it has been drawn during life or after death. The blood may remain fluid in a dead body from four to eight and according to Donne as long as twelve hours after death. It rarely begins to coagulate until the lapse of four hours.' Moreover the blood in some cases may not coagulate at all or it may coagulate only imperfectly after death (Vide Carpenter's *Physiology* pages 187 and 189). From this it is clear that the blood had not coagulated in the body of Jesus so soon after his giving up the ghost. Secondly, Bristowe (1890, page 539) says 'the pericardium post mortem ^{is} is

distended with blood — partly serum, partly a bag of undecolourised coagulum in which the heart is enclosed and in which it is concealed.’ Even supposing that rupture of the heart had taken place and the blood had separated into clot and serum; how is it possible for a bag of clot enclosing the heart ‘to come forthwith’ from a small puncture wound made by the spear of a soldier ? Thirdly, St. John says ‘But one of the soldiers with a spear pierced his side and forthwith came there out blood and water. I would call the attention of the readers to the words ‘side’ and ‘forthwith’ in the above quoted text. Dr. M.B. without any stated reason takes it for granted that by the ‘side’ in the Bible is meant the left side of the body and definitely the region of the heart as if the soldiers were medical men well up in Anatomy and Pathology etc. and knew exactly where the cause of death was situated and consequently put their spear just in the pericardium. Why should we not think that by the side is meant the right side of the side of the belly or the armpits ? Next the word ‘forthwith’ in the text clearly indicates that as soon as the spear went in, immediately came there out blood and water which is quite impossible in the case of a big bag of clot enclosing the heart coming out of a small hole in the side. Moreover it ought to have been ‘water and blood ’ and not ‘blood and water’ as in the case of pericardial effusions serum always comes out first and clot afterwards. Anybody who has made a single post mortem examination cannot deny this. The soldiers who are reported to have pierced the body of Jesus just in the region of the heart are expected to know a better phraseology than calling clots blood and serum water.

Having considered the rupture of the heart theory and having refuted it on scientific grounds, let us see what actually happened to Jesus when he was nailed on the cross. Notwithstanding his health and strength and prime of youth, it is clear from the New Testament that on the occasion of crucifixion he suffered some physical trouble from the hands of his persecutors, as, for instance, he was scourged, no food was given to him and he was made to carry his

cross to a long distance. His hands were pierced and nailed to wood which must have given him pain and some loss of blood, the result which was that he cried 'Eli Eli lama sabachthani,' felt thirsty, took some vinegar or wine out of a sponge, bowed down his head and then fainted. His friends were around him, the soldiers were each and all frightened on account of the darkness and the earthquake and were struck with terror, and consequently they came to believe in his righteousness and even their Centurion 'glorified God saying this was a righteous man' (St. Luke). The Governor, they knew, wanted to save Jesus' life. Under the circumstances, Jesus' friends found an opportunity of saving his life and they did not lose a second and at once began to take the proper steps. They unfastened him from the cross and bore him away to a nicely ventilated sepulchre, dressed his wounds, wrapped him in linen and spread stimulating spices around him in order to revive his heart, and when he was strong enough and before the Jews had time to think over the situation and arrange for guarding the sepulchre, they took him away to a distant village. When he was convalescent he showed himself to some of his disciples and to assure them that he had been miraculously saved from the accursed death on the cross, he showed them his wounded hands, ate fish etc, with them, and acted in the manner of living human beings.

The scientific proofs of the above are the following:—

1. History clearly proves that crucifixion in the time of Jesus was a very slow process of bringing about the death of the culprit; it took some days before the victim succumbed to the miseries of long exposure, exhaustion, pain, hunger and thirst etc. Moreover cases occurred in which a man was saved after having remained nailed to the cross for more than a day. Under such conditions how was it possible for Christ to have died so suddenly after only three or four hours suspension on the cross, although none of his vital organs was diseased or injured, nor were his legs broken ? The only possible explanation for his

'giving up the ghost' is that he fainted and afterwards feigned death to escape death at the hands of his enemies; or possibly to make him senseless he may have been administered some narcotic dissolved in vinegar which John says he took immediately before 'giving up the ghost.' ... Some of his rich disciples like Joseph of Arimathea might have thought of some such device for saving the life of their beloved master.

2. 'But one of the soldier with a spear pierced his side and forthwith came there out blood and water' (St. John 34). In this text the word 'forthwith' clearly shows that it was the living blood, that is, the blood circulating in the capillaries of the skin which came out immediately after its being wounded as happens in the living tissues in the living body and not in the bloodless skin of a crucified body, whose blood may all have effused in the pericardial sac. First there flowed out blood and when the spear went in a little deeper came out water from the distended bladder or pelvis of the kidney of Jesus.
3. Chapter 20 of St. John clearly shows that after two days his body was not found in the sepulchre in which it was originally laid. 'Linen cloth was lying,' 'the napkin was wrapped together,' the body was not there, showing that somebody had been hurriedly interfering with Jesus's coffin when he took him away in disguise and in another suit of clothes. 'I am not yet ascended to my Father,' proving that his body was still on earth and alive, but not in the sepulchre. 'He breathed on them' showing that he was respiring and his lungs and heart were working normally, and 'saith unto them' showing that he could speak and his brains was in working order. 'Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, be not faithless but believing,' showing clearly enough that it was the earthly body plus soul and not soul alone.
4. Chapter 21 St. John. 'After these things Jesus showed himself again to the disciples at the sea of Tiberias' (a distant place).

'Then Jesus saith unto them, children have you any meat,' 'Jesus then cometh and taketh bread and giveth them, and fish likewise.' I am sure this is not a dream and Jesus is heartily enjoying his breakfast of bread and freshly roasted fish like an ordinary human being with a normal stomach and good appetite. Poor superstitious Christians all the while consider him a man risen from the dead. What a pity, and what a belief in the 20th century.

In the editorial of the same issue of the Epiphany I find that the Editor, doubtful perhaps of the death of Christ on the cross, starts the theory of suffocation by the weight of spices laid over him while he was buried in the sepulchre. From Chapter 20 St. John, it is evident that the sepulchre was wide enough to let a man pass in to examine it as Simon Peter did. Is it an impossible task to spread one hundred pounds of Myrrh in such a spacious compartment without causing the suffocation of a single person laid down there? Nor in my opinion did the bandages on the head or limbs of Jesus cause him any inconvenience; on the other hand, he was, I am sure, greatly relieved of the pain of the wounds by their being dressed and bandaged at once with the best antiseptics and ointments procurable at the time, and came to his senses by being revived by such an abundance of the spices. ■■■■■

PLANS AND PROJECTIONS — 1984

- January : Sunday 29th: Discussion and analysis of Lecture "Recession as it affects the Muslims of Trinidad and Tobago." — SPECIAL MEETING
- February : Saturday 11th, Lecture on Ahmadiyya Movement. Lectures in three Secondary Schools on Alcohol and Drug Abuse. Four week course by Missionary on Christianity — Monday — Friday. Sunday 26th: One day Seminar on National Insurance, Income Tax and Pension.

- March : Saturday 10th, 17th, 24th : Lectures at California, Four Roads and Carapichaima.
- April : Saturday 14th: Lecture on Ahmadiyya Movement. Saturday 28th : Mi'raj un – Nabee. Friday 20th – Friday 27th : Easter Retreat at Mayaro.
- May : Saturday 12th: Lecture on Ahmadiyya Movement. Thursday 31st: Ramadaan – First Tarawih.
- June : Friday 1st : First Day of Fasting. Book pool to be initiated in Jamaats. Tuesday 26th : Lailatul Qadr. Saturday 30th: EID UL FITR.
- July : Saturday 14th: Lecture on Ahmadiyya Movement.
- August : Course in Christianity.
- September : Thursday 6th: EID – UL – ADHA.
Saturday 15th: Lecture on Ahmadiyya Movement.
- October : Friday 12th, Saturday 13th, Sunday 14th: 3– Day Function on Ahmadiyya Movement.
- November : Award Ceremony and Certification for students in the Maktab classes, Sunday School and Arabic classes conducted by the Anjuman.
- December : Tuesday 4th: Meelad un Nabee.
Wednesday 26th: ANNUAL JALSA.

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.”

NEWS

A.Y.M. SPORTS DAY

The Ahmadiyya Youth Movement held its Annual Sports Day on Sunday 4th March, at the Carapichaima Senior Comprehensive School grounds. It was another bumper success as members from many Jamaats participated. The activities included a cricket match, a march past and track and field events. The participants were divided into four different houses and taking the coveted AYM Shield for the winning house for 1984 was Abu Bakr.

ANTI ALCHOCOL CAMPAIGN

The Anjuman continues its assault on the problem of Alcoholism and Drug Abuse. This year the emphasis is placed on lecturing to secondary school children. So far the Missionary of the Anjuman Maulana M.K. Hydral and Dr. H. Rafeek had two successful lectures at the Carapichaima and Chaguanas Senior Comprehensive Schools. The Missionary and Dr. Rafeek were also invited to speak on the same subject at the Tacarigua Presbyterian Church.

AHMADIYYA YOUTH CONVENTION

The Guyana Ahmadiyya Anjuman will be hosting an Ahmadiyya Youth Convention from April 19th to April 29th, 1984. Twenty delegates from Trinidad will be attending the Convention and a similar number is expected from Suriname. These Conventions are held from time to time to prepare youths in the region for the propagation and defense of Islam.

RESEARCH CLASSES

Research classes organised by the Anjuman continues fortnightly at the following venues:— Iere Village, Siparia Old Road, Gasparillo, Four Roads and California.

EASTER RETREAT

The Easter Mayaro Retreat for adults and children will be held from April 20th to April 27th, 1984. As in previous years this year's ^{no break} retreat promises to be another major success. The emphasis will be placed on consolidating work done in research classes as well as the different Makthab classes run by the Anjuman.

MIRAJ CELEBRATIONS

Miraj Celebrations 1984 will be held by the Anjuman at six different centres: Iere Village, Gasparillo, New Grant, Cumuto, Siparia and Fireburn Mosques from April 30th to May 5th.

Don't mention it

Mother to her daughter: "I hope you thanked Mrs Alan when the party ended."

Daughter: "I was going to mother. But when Joan said, 'Thank you Mrs Alan.' She immediately said: 'Don't mention it.' So I didn't."

Replacement

A friend of the deceased talking before burial to the young and beautiful widow: "You know me very well. I was a great friend of your husband. Is it possible for me to replace him?"

The widow replied, "Certainly! If the undertakers don't object." ■

A MUSLIM'S PRAYER

Allāh, Our Lord! Hidden and manifest, Creator Supreme and Fashioner Superb! Thine is the world we know and Thine the worlds we know not. Thy mercy envelops creation and Thy light dispels gloom. Burden us not with what we cannot bear and forgive us when we err.

Let us not squander Thy bounty and lose hope in Thy loving beneficence. Unto Thee we flee and cry in anguish. Hold us close when our feet fail and lead us with the righteous to victory. Why should we grieve and fear when Thou art near and why should we complain against Thy decrees when we know not what Thou hast prepared for us? Ignorant as we are we know not the joy that may lie hidden in sorrow and the sorrow that may lurk in joy.

We pray for those who have gone before us and beseech Thy forgiveness for our parents, in whose loving care we grew. Informed with wisdom let us grow in knowledge that comes of Thee. Suffer us not to envy the pleasures that others have and to languish in grief at the loss of what we have. Guard us against pride and lust and make us not vain and hypocritical. Let not passion make us wild and let not power blind us to the transient state of all that life offers.

Blessed is he who has surrendered his all unto Thee and who has won his peace in Thy pleasure. May our tears in constant remembrance of Thee sustain the heart and bring deliverance! Bless us with the fullness of life on earth and when the time comes make us return unto Thee united in the fellowship of Thy loving ones. Lord! Grant us above all, we pray, the vision of Thy countenance that Thou hast promised for those who are Thine.

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.

“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
Muhammad 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 Munawwarab his body lay;
He 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