



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



# THE CALL

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## ETHNIC CLEANSING IN PAKISTAN

The Muslim community is currently pre-occupied with and expressed vociferously on the issue of ethnic cleansing particularly as it occurs in Eastern Europe. However, ethnic cleansing perpetrated in a Muslim country has evoked a dramatic silence. For over forty years there have been repeated attempts to wipe out the Ahmadiyya Community in Pakistan. Whenever the rabble has failed to decimate the population of Ahmadis through pillage, rape, murder and other inhuman acts, the law has been resorted to to perpetuate this carnage.

Democracy has been the tool for manufacturing the machinery of Apartheid in South Africa. The frenetic obsession of the Western Stupor Powers to displace socialism infatuated the Eastern Bloc countries to resort to the democratic eviction of ethnic minori-

**WRITING THE NAME OF  
THE PROPHET MUHAMMAD  
ON A WEDDING CARD IS  
HELD TO BE BLASPHEMY —  
PUNISHABLE BY DEATH**

**DO YOU SUPPORT  
THIS?**

**EXPRESS YOUR  
OUTRAGE!**

**WRITE TO THE EDITOR  
"THE CALL"**

ties. Almost every evil in the world today is sanctified with the epithet "democratic". The escalating conflicts throughout the world appear to have transformed democracy (the rule of people) into democracy (the rule of demons).

It is in this context therefore than one has to assess the democratic (or democratic) oppression of the Ahmadiyya community in Paki-

stan. On 21st January 1953 an ultimatum was delivered to the Prime Minister of Pakistan on behalf of the All-Pakistan Muslim Parties. The ultimatum was to the effect that if within a month the Ahmadis were not declared a non-Muslim minority and Ahmadis occupying key posts in the State were not removed from office the Parties would resort to direct action. The Government of Pakistan took firm action against the religious mischief makers. But this only inflamed the situation and from 5th March 1953 murder, looting and arson began.

A little over 20 years after, in the summer of 1974 there was a repetition of the events of 1953 but on a wider scale. This was only curtailed when the Government of Pakistan acceded to the demonic demands of the rabble and its leaders and declared Ahmadis as a non-Muslim minority for the purpose of constitution and law. However the rabble was never satisfied and more and more outrageous demands were made to successive Governments until the blasphemy laws were passed.

*The frenzy of the rabble was still not appeased and would never be appeased unless the law is implemented and Ahmadi blood is shed by the Muslim State. Many such opportunities arose and on several occasions the courts were called upon to adjudicate.*

On 17th May 1992 Nasir Ahmad,

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WE BELIEVE: "MUHAMMAD IS THE MESSENGER OF ALLAH AND THE FINALITY OF PROPHETS."

مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

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**NINE-MONTH OLD CHILD CHARGED FOR  
BLASPHEMY**

an Ahmadi, was arrested after he had solemnised the marriage of his daughter two days before. Twelve (12) other persons including three non-Ahmadis and a nine month old child, *Shah Sikandar Bakht*, were charged with violation of the law. The charge was that they had used the words *Bismillah-i-Rahman-i-Raheem, Assalam-o-Alaikum, Inshaallah, Nikah-i-Musnoona* and *Nahmad-i-Hoo-Wanusalli Ala Rasul-i-Hil Karim* on a wedding invitation card in violation of Pakistan Penal Code Sections 295-A (injuring the feelings of Muslims) punishable with 10-year imprisonment; 295-C (defiling the sacred name of the Holy Prophet) punishable by **DEATH** and fine; and 298-C (posing as Muslims) punishable with three years imprisonment.

Seven of the thirteen persons arrested were admitted to pre-arrest bail. On 19th May 1992 **Nasir Ahmad** filed a post-arrest bail application. On July 14th the bail of three non-Ahmadis and two women was granted. On August 4th the Lahore High Court rejected the bail application of **Nasir Ahmad** and two others.

The Lahore High Court observed in the judgement that by using the words on the wedding cards the Ahmadis had defiled the sacred name of the Holy Prophet (Peace be upon him) punishable under Section-C -- **DEATH** -- and thus there were not entitled to the concession of bail. An appeal was filed and the Supreme Court granted bail to all. **Nasir Ahmad** was then released after about 11 weeks in jail.

The Supreme Court held that it has been alleged that by using such expressions as the ones appearing on the wedding cards and looking at the petitioner's faith, belief and antecedents, he had defiled the sacred name of the

Holy Prophet, attracting the punishment of death and fine under Section 295-C. It was also alleged that he had

deliberately and maliciously done so with a view to outraging the feelings of a particular class of citizens of Pakistan and thereby committed an offence of Section 295-A, punishable with 10 year imprisonment. It was also alleged that being an Ahmadi, by using the expressions, he directly or indirectly posed himself to be a Muslim, thereby outraging the religious feelings of Muslim, which offence was punishable with three years imprisonment under Section 298-C of the Pakistan Penal Code.

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**NASIR AHMAD WHO CAME  
TO TRINIDAD IN 1985 WAS  
REFUSED BAIL**

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The Supreme Court observed:

"After hearing the learned counsel for the parties at length, we find that a serious question which requires examination is whether defiling takes place *ex facie* by the written or spoken words or the act of the person accused of the offence is to be seen keeping in view the totality of the milieu, including necessarily the faith, intention, the object and the background of the person using them. We have got the impression *prima facie* that *ex facie* use of these expressions does not create in a Muslim, or for that matter anyone else, any of the feelings of hurt, offence or provocation etc. etc., nor is it derogatory to the Holy Prophet (Peace Be Upon Him) or the Muslims. It is only when the person reading or hearing them goes deep into the background of the person using them and brings his own special knowledge of the faith, beliefs and latent intentions of such an accused, that the alleged results are likely to follow."

The Court declared that the laws having a bearing on the fundamental rights and civil liberties be strictly construed in accordance with the known principles of interpretation to restrict their application and that in view of the serious question requiring examination in depth and offences punishable with 10-year imprisonment or death, an authoritative pronouncement was called for. Directing that a trial be held to examine the important question, the Supreme Court ruled that the offence under Section 298-C (posing as Muslims) did not fall within the prohibitory clause as the bar was confined to offences under Sections 295-A (injuring the feelings of Muslims) and 295-C (defiling the name of the Holy Prophet). Setting aside the Lahore High Court Judgement, interim bail was confirmed.

On 6th January 1993 the Supreme Court in a landmark decision ruled that Ahmadis can use traditional Islamic greetings such as "*As-salaamu alaikum*" and "*Inshaallah*".



**Nasir Ahmad** B.A., L.L.B., is the son of the late **Maulaana Aftabud-din Ahmad** former Imaam at the Mosque, Woking.

He is a former editor of *The Light* and manager of *Darul Kutb Islamiyya* with responsibility for printing, publication and distribution of literature in Urdu and English by the Ahmadiyya Movement, Lahore. He visited Trinidad in August 1985 to participate in the 10th Anniversary Celebration of the Ahmadiyya Anjuman, Trinidad. He was a close confidant of the late **Maulaana S.M. Tufail** and is responsible together with the Ahmadiyya Anjuman Isha'at-i-Islam Inc., Trinidad & Tobago for the publication of Maulaana Tufail's works. He has recently published Maulaana Tufail's translation of *Al-Nabuwwat fil Islam* entitled "Prophethood in Islam."



## ABERRANT MUSLIM GROUPS AND THE RESPONSIBILITY OF THE MUSLIM COMMUNITY

"THOSE WHO BROUGHT FORWARD THE LIE ARE A BODY AMONG YOURSELVES, DO NOT THINK THAT IT IS EVIL FOR YOU; NAY! IT IS GOOD FOR YOU. TO EVERY MAN AMONG THEM IS THE SIN THAT HE EARNED AND TO HIM THAT TOOK ON HIMSELF THE LEAD AMONG THEM WILL BE A PENALTY GRIEVOUS." (THE HOLY QUR'AN 24:11)

Muslims promote themselves as the best community based upon the Qur'anic verse 3:109: "YOU ARE THE BEST NATION RAISED UP FOR MANKIND." What they fail to indicate however, is that the statement is qualified by the rest of the verse "(because or only as long as) YOU ENJOIN GOOD AND FORBID EVIL AND BELIEVE IN ALLAH."

The Qur'an is quite explicit about the role of a Muslim group or organisation: "FROM AMONG YOU THERE SHOULD BE A PARTY WHO ENJOIN RIGHT AND FORBID WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL" (3:103). The Muslim community needs to appreciate that mere belonging to Islam is not the criterion of righteousness and piety. Indeed *it is more important for Islam (submission to Allah) to be in a person than for a person to be in Islam.*

It sometimes happens that the members of an errant group of Muslims learn Islam from orthodox sources and not from any aberrant concept of Islam. When the beliefs of this errant group are open not concealed, the various Muslim organisations have every opportunity to examine and monitor their concepts. Especially when the actions of this errant group is based upon militant beliefs, it is the duty of Muslims to remind them of the Qur'anic injunction: "CO-OPERATE IN RIGHTEOUSNESS AND PIETY AND DO NOT CO-OPERATE IN SIN AND AGGRESSION" (5:2). Yet none of the various orthodox Muslim organisations express any fault with the belief, statements or actions of any errant Muslim group especially when it involves erratic military action.

The hostile attitude of any errant groups could never be fomented as a

consequence of any Islamic belief based on the Holy Qur'an.

Indeed the various Muslim organisations live in a harmonious relationship with organisations of other religions, races and cultures. The only hostility which is constantly fomented within the Muslim Community is against the Ahmadiyya Movement in Islam. **Yet the Ahmadiyya Movement in Islam is the only organisation which preaches and practises against violent aggression.** In spite of this its members have been declared non-Muslims by our own Muslim brothers and hatred has intensified to the extent of violent opposition.

Hostility towards the Ahmadiyya Movement engendered by both the silent and vocal Muslim organisations, has since expanded to encompass anything and anyone that is un-Islamic.

As long as the Muslim Organisations continue to harbour hostile intentions towards the Ahmadiyya Movement and continue to declare our members as *Kaafirs* (non-Muslims, heretic, infidel) and outside the pale of Islam, militant Muslim groups will arise and continue with aggression.

The Ahmadiyya Movement is the only organisation to oppose the concept of *Jihad* as Holy War. It emphasises rather that Islam is the only religion to preach "THERE IS NO COMPULSION IN RELIGION" (the Qur'an 2:256) and "ALL RELIGIONS ARE FOR ALLAH" (8:39).

Islam is also the only religion that does not preach violence and aggression. The entire *Mahabhaarat* deals with the militant exploits of the

Pandu brothers. In the *Gita*, Arjun is exhorted to take to the battlefield. In the *Ramayaana*, Ram does not conquer evil without violence against Raawan.

In the *Bible* man's first error brought death to the world. Among Adam's sons, it was the murderer Cain who was set free to roam the world (GENESIS 2:15). David rose to the pinnacle of Israelite royalty from his first act of violence against Goliath. Even in the *New Testament*, salvation of mankind is dependent upon *the violent crucifixion of innocent Jesus.*

And what of Islam? The Qur'an quite unequivocally states: "ALLAH ENJOINS JUSTICE AND THE DOING OF GOOD AND THE GIVING TO KINDRED AND HE FORBIDS INDECENCY AND EVIL AND REBELLION" (16:90). It goes further to state: "NOT ALIKE ARE THE GOOD AND THE EVIL -- REPEL EVIL WITH WHAT IS GOOD, WHEN LO! HE BETWEEN WHOM AND THEE IS ENMITY WOULD BE AS IF HE WERE A WARM FRIEND!" (41:34).

This does not mean that Muslims are never to use force. No society could exist without the force necessary to maintain peace. Indeed in modern civilisation, arms to the extent of nuclear weapons are promoted as necessary deterrents to war. Likewise, Islam lays down that **fighting must only and always be for defence never for aggression.** "FIGHT IN THE WAY OF ALLAH AGAINST THOSE WHO FIGHT YOU BUT BE NOT AGGRESSIVE. SURELY ALLAH LOVES NOT THE AGGRESSORS" (2:191).

Again the Holy Qur'an teaches: "AND THOSE WHO WHEN A GREAT WRONG AFFLICTS THEM, DEFEND THEMSELVES. AND THE RECOMPENSE OF EVIL IS PUNISHMENT LIKE IT; BUT WHOSOEVER FORGIVES AND AMENDS, HIS REWARD IS WITH ALLAH. SURELY HE LOVES NOT THE WRONGDOERS. AND WHOEVER DEFENDS HIMSELF AFTER HIS BEING OPPRESSED, THESE IT IS AGAINST THOSE WHO OPPRESS MEN AND REVOLT IN THE EARTH UNJUSTLY. FOR SUCH THERE IS A PAINFUL CHASTISEMENT. AND WHOEVER IS PATIENT AND FORGIVES -- THAT SURELY IS AN AFFAIR OF GREAT RESOLUTION" (42:39-43).

In the aftermath of any failed militant and errant action of a Muslim group, Muslims will have to assess that having the same beliefs as the errant group -- has Allah failed them or have they failed Allah?

The bond of Muslim fraternity is so strong that it often stifles the Muslims' ability to be "MAINTAINERS OF JUSTICE, BEARERS OF WITNESS FOR ALLAH EVEN THOUGH IT BE AGAINST YOUR OWN SELVES OR PARENTS OR NEAR RELATIVES" (4:135).

In spite of the fact that Muslim organisations apparently reject the attitude and actions of a group of errant Muslims they will go further and reject the words of the Qur'an: "AND THOSE WHO BUILT A MOSQUE TO CAUSE HARM AND DISBELIEF AND TO CAUSE DISUNION AMONG THE BELIEVERS AND A REFUGE FOR HIM WHO MADE WAR AGAINST ALLAH AND HIS MESSENGER BEFORE. AND THEY WILL CERTAINLY SWEAR: WE DESIRED NAUGHT BUT GOOD. AND ALLAH BEARS WITNESS THAT THEY ARE CERTAINLY LIARS. NEVER STAND IN IT" (9:107-108); they will also reject the action of the Prophet Muhammad when he demolished the said Mosque.

The irresponsible call for *Jihaad* and physical battle against an elected government sometimes made by larger Muslim bodies, oft-times is the spark that ignites the already inflamed ego of militant Muslims who must therefore believe that the entire Muslim community want such action.

It is wrong Islam to call for *Jihaad* against a peaceful community and a wrong Islam cannot replace or supplant a wrong system of government.

A prayer of the Holy Qur'an often read by Muslims is: "OUR LORD GRANT US GOOD IN THIS WORLD AND GRANT US GOOD IN THE HEREAFTER, AND SAVE US FROM THE CHASTISEMENT OF THE FIRE" (2:201). It befuddles the human mind to think that those who pray to be saved from the chastisement of the Fire could seek to annihilate with so much fire and fire power.

According to the Holy Qur'an the chastisement of the Fire is to be feared,

## CONSULTATION ON INTER-FAITH DIALOGUE

The Religious Head and Missionary of the Ahmadiyya Anjuman Isha'at-i-Islam Inc., Trinidad & Tobago, Maulaana Mustapha K. Hydal was invited to participate in a Consultation on Inter-Faith Dialogue in the Caribbean which was held at the Park Hotel, Georgetown, Guyana from 4th to 7th March 1993. The Consultation, organised by the Caribbean Conference of Churches who paid all the expenses of Maulaana Hydal's visit, was officially opened by Rev. Dr. Dale Bijnauth, the Minister of Education, Guyana. Dr. Bijnauth spoke on "Religious Plurality and Caribbean Liberation."

Participants from Switzerland, Canada, United States of America, Jamaica, Virgin Islands, Barbados, Guyana, Suriname and Trinidad spent their working sessions in finding ways and means to open up dialogue between people of different faiths especially Islam, Christianity and Hinduism. The Consultation lamented the non-participation of the Pentecostal Churches, the Jewish faith and other localised religious groups. It is in-

tended that future dialogue will include these groups.

Participating churches and organisations included the Lutheran, Methodist, Roman Catholic, Presbyterian, United Churches of Canada, Arya Samaj, Hindu Prachar Kendra, Anglican, Ahmadiyya Anjuman of Trinidad and the Islamic Trust of Guyana. Even though the consultation discussed the Caribbean perspective, references were made to the historical barriers that formerly prevented inter-faith dialogue.

The Christian churches in particular made great strides in reversing their image as a colonising, proselytising, Euro-centric force. Inter-faith dialogue, it was said, must not be perceived to be a new method of covert conversion. Emphasis was made that in the overall plan of One God salvation was not through Jesus Christ alone and that the Caribbean churches especially, need to interpret their role in the context of the *rainbow* culture of the Caribbean peoples.



it is not to be imposed as a replacement for peace. The Qur'an questions: "DO YOU ENJOIN MEN TO BE GOOD AND NEGLECT YOUR OWN SELVES, WHILE YOU READ THE BOOK? HAVE YOU THEN NO SENSE" (2:201).

An errant Muslim group can secure the admiration of the populace, but not its trust, as long as these questions remain un-answered: Who are the officers especially the President, Secretary, Treasurer and Trustees? Are they or their *Imaam* elected? Do they subscribe to constitution? Is there financial accountability?

It is inconceivable that some Muslims do pour funds readily into aberrant Muslim groups or organisations without knowing what these funds are

being spent on. Muslims must be aware of the verse of the Qur'an: "IF ALLAH WERE TO AMPLIFY THE PROVISIONS FOR HIS SERVANTS THEY WOULD REBEL IN THE EARTH..." (42:27).

Muslims submit to the power of Allah not to the power of a gun - one negates the other. Far too much Muslim funds are spent on bringing death upon individuals. Millions are offered for the death of Salman Rushdie and millions are wasted on weapons of death when militant action fails.

Rather Islam is a religion which invites to life, as the Qur'an states in 8:124: "O YOU WHO BELIEVE RESPOND TO ALLAH AND HIS MESSENGER WHEN HE CALLS YOU TO THAT WHICH GIVES YOU LIFE." □

The Hindus were able to open up a better understanding of their tradition and culture. It was felt that this understanding would curtail the offensive proselytising endeavours of some religious groups which could only engender inter-faith strife.

The Muslims pointed out to the conference that they have been typified as **fundamentalists**. The delegates were made to understand that fundamentalism is not to be equated with militancy or extremism. While Muslims deplored the pejorative use of the term *fundamentalists*, it must be realised that the Islamic faith is based upon **fundamental** human values and concepts of God. Maulaana M.K. Hydal of the Trinidad Ahmadiyya Anjuman pointed out that it is the Holy Qur'an which teaches the **fundamental** concept yet to be realised, that "MANKIND IS A SINGLE NATION" (2:213) and "WE HAVE CREATED YOU AS TRIBES AND FAMILIES THAT YOU MAY KNOW EACH OTHER" (49:13). He also referred to the Holy Qur'an (5:4) which allows inter-faith dining and marriages.

The group discussions and plenary sessions sought out inter-faith dialogue in the context of *Race and Religion, Religion and Economics, The Gender Issue, Religion and Politics and Religion and Culture*. The conference concluded with some firm conclusions and recommendations - inter-alia:

1) The Consultation on Inter-faith Dialogue in the Caribbean, March 4th -7th, 1993 initiated by the Caribbean Conference of Churches (C.C.C.) has revealed the extent to which cordiality and respect is displacing prejudice, ignorance and distance in the relations between faith communities in the Caribbean. Our religious communities are challenged to reproduce this transformation in the everyday life of the villages, towns and cities of the Caribbean.

2) Processes of atonement and reconciliation must be pro-

moted in all of our faith communities. Such exercises should be rooted in critical appraisals of our own past practices and beliefs, especially those which have served to foster triumphalism or prejudice in our members. Setting aside impulses to domination will pave the way for opportunities of healing actions and reconciling deeds, to arise between our faith communities.

3) Concern was expressed over the vulnerability of inter-faith activity degenerating into an overt form of proselytism. The difficult area of conversion between faiths and inter-faith marriages is a matter which should be put on the agenda for future discussions arising out of this consultation.

In a report to the Executive Committee of the Ahmadiyya Anjuman, Trinidad Maulaana Hydal highlighted the fact that the work of the Founder of the Ahmadiyya Movement in Islam, Mirza Ghulaam Ahmad is now bearing greater fruit. While the conference realised the need for self-criticism and a revised and reformed approach to ones own religion, it is the claim of Mirza Ghulaam Ahmad to be the Promised Messiah -the Christ returned- that can truly bring harmony to peoples of different faiths,

The four major religious groupings await the advent or return of a **Divine Personality** to reform the erroneous ways of man. The Jews expect him as the Messiah, the Christians and Muslims as Jesus, the Christ-returned and the Hindus as a re-appearance of Krishna. Mirza Ghulaam Ahmad came in fulfilment of all these prophecies and demonstrated that if peoples of all religions re-think their prophecies they would realise that **one person not several** is awaited and **he has come**. He teaches that in the midst of religious pluralism there is no need to find a new religion but rather for all of us to **find God anew!**

Mirza Ghulaam Ahmad's teachings based on the Holy Qur'an centers around the fact that while Christ is an essential element for the Unity (not Trinity) of God and mankind, it is not the *Christ of the flesh* but the *Christ of the Spirit* who is required. Thus, he pointed out, Allah has told me that the *Christ of the flesh, Jesus of Nazareth is dead and buried, and I have come as that spiritual appearance* of the **Promised Christ**.

Maulaana Hydal observed that this point was fully comprehended by Rev. Dr. Adolfo Ham in his paper "*The Challenge of Inter-faith Dialogue*" (pg. 10) delivered at the first session of the conference. Dr. Ham said:

Jesus Christ left us the Spirit when he departed and now we are living in the "era of the Spirit" ... P. Tillich said very daringly, "Jesus dies in order for Christ to live". Interesting enough, in Islam Christ is called "Ruh Allah" ("the Spirit of God"). If in "Jesus" the presence of God was bound to a particular history/time and a human person, now the Spirit is not bound anymore exclusively within the Christian religion. I can say with Paul, "I do not know Christ anymore according to the flesh..." (2 Cor. 5:16)

Maulaana Hydal further remarked that in inter-faith dialogue differences must sharpen our wits (our understanding) and not our swords. Indeed when Mirza Ghulaam Ahmad renounced the Muslim concept of *Jihaad* as Holy War and highlighted the Qur'anic concept of *Jihaad* as **striving with the Qur'an** he was laying the foundation for religious concord based on the principle that religion must be propagated not with the **Sword of God** but with the **Word of God**.

Ahmadiyya Women's Movement  
presents an  
**Evening of SONGS and MUSIC**  
at Ahmadiyya House 3.00 pm  
**Sunday 30th May 1993**  
CONTRIBUTION -- \$5.00



Mirza Ghulam Ahmad  
Mujad-did of the 14th  
century of the Muslim  
Era, the Promised  
Messiah and Mahdi

## Why we must not oppose the AHMADIYYA MOVEMENT!

Some persons in a frivolous way find fault with this humble servant. Indeed human beings are not faultless as Jesus has truly said : "I am not good, only One is good i.e. God." But because such ir-rational criticisms instill a detrimental effect on religious conduct, affecting even truth-seekers a refutation of some of these criticisms is briefly given.

The first criticism levelled against me is that in my writings I have used **harsh words** against my opponents who being antagonised by these words, published scurrilous literature with untold disrespect to Allah and His noble Prophet. In the Holy Qur'an (6:109) a clear command is given not to speak abusively of their gods that they in ignorance may not maliciously hurl invectives against God. But here (in my writings) abusive language is resorted to, contrary to the way of the righteous.

**My reply:** Please note that in this criticism the objector has not quoted from any of my writings those words which in his opinion fall in the category of abusive language. I truly say that as far as I am aware I have not used a even single word which could be called abusive. The misconception lies in the fact that many people consider localized explications in the same light as invectives (verbal abuse); not knowing how to distinguish between them in their various usages.

Every statement is painted as abuse which really is a localized explanation of a certain point and which should be confined to its context. This is a means forced upon the proponent of Truth only at a time of bitter opposition. Abuse and slang-throwing is really when such language is used contrary to the occasion, is false and intended to

offend. If every strong and displeasing language is classified as abuse merely because it is bitter, biting and hurtful, then it must be said that the entire Qur'an is full of abuse.

Strong words used in the Qur'an demeaning idols, expressing contempt for idolaters and rebuking them, are they such that gratify the hearts of the idol worshippers? Nay, without doubt, these words would have excited them to anger. According to the *invented criterion of my objectors*, does it not fall in the category of abuse when God Almighty addresses the disbelievers of Makka thus ? :-

"YOU AND WHAT YOU WORSHIP  
BESIDES ALLAH, ARE FUEL FOR  
HELL." (21:98)

Has not God in the Holy Qur'an (98:6) determined that the disbelievers are *Shar-rul bariy-ya - the worst of creatures*, exposing them as worse than mean and dirty animals? Doesn't this, according to the thinking of my objectors, enter into the category of abuse? Has not God said in the Holy Qur'an (9:73;66:9): "BE HARSH WITH THEM" (Picthall's Translation). Is it not in the signs of the believers that they are "HARD AGAINST THE DISBELIEVERS" (48:29)?

Hasn't the Messiah (Jesus) called the learned men of the Jews (the Scribes) and the Pharisees by names of dogs and swine (Matthew 5:20; 7:6)? Galilee's high ranking commander Herod is given the name of fox (Luke 13:32). The revered high priests and scholars (rabbis) are likened to prostitutes. The honourable leaders of the Jews of high rank in Ceasar's government and nobles in his court in obnoxious and disgusting words are addressed as: "bastards, fornicators, evildoers, vile faithless fools, hypocrites, devil, inhabitant of hell, snakes and sons of vipers." (Matthew 12:34,39;23:13-33)

Aren't all these words in the view of my objectors gross and dirty abuses?

From this it is clear that **the objection of my opponents are not merely against me or my writings, but the objectors have really attacked all God's Scriptures and all Prophets with an extremely pernicious and infuriated mind.** This attack is levelled most of all upon the Gospel for the strong language of the Messiah is more copious than that of all other Prophets as it is evident from the Gospel that due to too much strong words on several occasions the Jews took up stones to pelt Jesus. Jesus even suffered a slap on his face by an officer because of disrespect of the high priest (John 18:22).

Jesus had said that: "I CAME NOT TO BRING PEACE BUT TO BRING A SWORD." (Luke 12:49+51) Thus the sword of the tongue was so unsheathed by him that in the language of no Prophet are there such harsh and annoying words as there are in the Gospel. By unleashing the sword of his tongue look at the pain Jesus suffered in the land.

Likewise, John too, having called the elders and scholars of the Jews "GENERATION OF VIPERS" (Matthew 3:7) had his head cut off by their stratagem and wickedness.

*To be continued*

**The Ahmadiyya  
Anjuman provides an  
opportunity to  
propagate the religion  
of Islam.**

**Earmark a percentage  
of your income  
towards this cause.**

## WHAT THE AHMADIYYA MOVEMENT LAHORE, STANDS FOR ?

- **A UNITED ISLAM**, that has no room for sectarian disruption and in which no one is a Kafir who declares his faith in the holy *Kalima*.
- **A RATIONAL ISLAM**, that seeks support for all its doctrines from the facts of experience.
- **A LIBERAL ISLAM**, that respects goodness wherever found; and respects all religious traditions as from God at their source.
- **A WINNING ISLAM**, that is anxious to win the whole world by loving persuasion and moral influence.
- **A PROGRESSIVE ISLAM**, that finds new light from the Qur'an and Sunnah at every change in the intellectual climate of the world.
- **A LIVING ISLAM**, that is capable of bringing its worthy followers into seeking contact with Almighty God in every age.
- **A PEACEFUL ISLAM**, that condemns all kinds of violence in matters of religion, either to secure its acceptance or for the continuity of adherence to it.
- **A COMPLETE QUR'AN**, no verse of which has ever been or shall ever be abrogated.
- **A MIGHTY QUR'AN**, whose spiritual force is sure to conquer the world and which in its conquest has never needed, and shall never need, the sword.
- **THE FINALITY OF PROPHETHOOD** with Muhammad, peace be upon him, admitting the coming of no prophet after him, neither old or new.
- **THE PERFECTION OF PROPHETHOOD** with Muhammad, so that his followers receive greater Divine favours than those bestowed upon others before them.
- **THE DEFENCE OF ISLAM** against all attacks, meeting all objections, removing all misconceptions.
- **CARRYING THE GREAT MESSAGE OF ISLAM** to all peoples, and spreading true knowledge about the Holy Qur'an among Muslims and non-Muslims.

*Annual Family Sports Day*  
*Sunday April 18, 1993.*  
*Beginning at 10.00 A.M.*  
*Recreation Ground,*  
*Cunjal Road,*  
*Barrackpore*

Seminar on the Economic  
 System of Islam  
 Saturday April 24, 1993.  
 9.00 am – 2.30 pm  
 at Ahmadiyya House

.....  
*Annual Fund Raising Bar-B-Q.*  
*Saturday 3rd July, 1993.*

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**The Voice of Truth**  
**Eid ul-Fitr**  
**Programmes**  
*Thur 25th March 1993*  
 10.30 - 11.00 am  
 4.15 - 4.45 pm  
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## PRICE LIST

- *The Holy Qur'an -- Translation of Allaamah Noorud-din* ..... \$85.00
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- *Jesus in Heaven on Earth -- by Khwaaja* ..... \$95.00  
*Nazir Ahmad* .....
- *A Manual of Hadith -- by Maulaana Muhammad 'Ali* ..... \$60.00
- *Early Caliphate -- by Maulaana Muhammad 'Ali* ..... \$40.00
- *The Teachings of Islam -- of Mirza Ghulaam Ahmad* ..... \$40.00
- *The New World Order -- by Maulaana Muhammad 'Ali* ..... \$40.00

We accept *Hadrat Mirza Ghulaam Ahmad* of Qadian, the Founder of the Ahmadiyya Movement in Islam as the **Mujad-did** of the 14th century A.H. and we affirm that **HE NEVER CLAIMED TO BE A PROPHET**

# What is Islam ?

*The following are some of the highlights of the religion of Islam :*

## *One God : One Humanity*

Islam looks upon the whole of humanity as one family under the universal benevolence of God -- the common Creator and Nourisher of all.

## *Universality of Divine Light*

Islam teaches that just as the life and light-giving rays of God's sun shine upon all alike, the light of revelation, equality indispensable for man's growth and well-being, was vouchsafed to all the nations of the world in all ages.

## *Belief in all World Teachers*

As a corollary to the above, Islam enjoins faith in all the Prophets considered as Founders of the revealed religions of the world, as much as in the Prophet Muhammad

## *Jesus Venerated as a Divine Teacher*

The Qur'an (God's final Scripture to Mankind and the Scripture of Islam) speaks of Jesus in the highest terms, describing him as one of God's chosen Prophets, making it obligatory on a Muslim to venerate him as such. It refutes the doctrine of sonship, resurrection and atonement as later inventions never taught by Jesus.

## *No Chosen People*

Islam rejects the idea of a chosen people, making faith in God and good actions the sole key to Heaven.

## *No Priestcraft*

Islam is the common man's religion, making direct personal access to God open to all alike, without the mediation of a priest.

## *Universal Human Rights*

Islam teaches the sanctity of human personality, confers equal rights upon all, makes freedom of conscience and expression man's most sacrosanct birth-right which must on no account be violated, and subjects the highest and the humblest, the prince and the peasant, the king and the commoner, equally to the sovereignty of the law.

## *Equality of the sexes*

Islam puts man and woman on a footing of equality, throwing open to both alike all opportunities for self advancement--spiritually, intellectually, morally, socially and economically.

## *No Fatalism*

Islam makes man the architect of his own destiny. Created with the highest of potentialities, man is left a free master to make or mar his own future through a life of honest endeavour or otherwise.

## *Tolerance of Differences*

Islam gives every individual the right to differ with others, and teaches toleration of, even respect for, honest differences of opinion or religious views.

## *A Democratic Way of Life*

Islam stands for a democratic way of life, making popular will and public opinion the cornerstone of both the State and social progress, abhorring indoctrination or regimentation any shape or form.

## *A Dynamic Progressive System*

There is no rigidity in the Islamic system. It looks upon change and progress as the very breath of life -- static-ness and stagnation being its very negation.

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