



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



# THE CALL

JOURNAL OF THE AHMADIYYA ANJUMAN ISHA'AT-IL-ISLAM INC. TRINIDAD & TOBAGO

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## MISSIONARY APOLOGISES

**T**he Missionary of the Guyana Ahmadiyya Anjuman, Maulvi Mohamed Rasheed has expressed regrets about supplying information that was incorrect. In the last issue of "THE CALL", the article entitled "Ethnic Cleansing in Pakistan" incorrectly identified Nasir Ahmad of the Ahmadiyya Anjuman as the person referred to in the recent court case in Pakistan. Maulvi Rasheed writes: "We are sorry if we have caused you any embarrassment, but there was no way we could have known better."

In the Feb.—March issue of the Newsletter of the Guyana Ahmadiyya Anjuman a newspaper article taken from the Dawn - Karachi, Pakistan, Nov. 1992 was reprinted with the comment "This matter stems from Wedding Invitations circulated by Mr. Nasir

Ahmad - of the Ahmadiyya Anjuman. He and others were charged for using words pertaining to Islamic Custom."

Before the article in "THE CALL" was published a FAX was sent to Maulvi Rasheed requesting confirmation of the identity of Nasir Ahmad. Not only was the confirmation acknowledged but also another newspaper clipping from the Nation - Lahore, Pakistan, 6 January, 1993 was supplied with a signature closely resembling the signature of Nasir Ahmad.

### Nasir Ahmad clears the air

In a letter dated April 12, 1993, Nasir Ahmad, the son of the Late Maulaana Aftab-ud-din in referring to the article in the last issue of "THE

Maulvi Rasheed was then contacted by FAX for clarification. In reply, he wrote: "The News Item published in our "News Letter" of Feb.-March 93 and the clipping I gave you was signed by Mr. Nasir Ahmad... he requested us to publish the clipping..."

The signature that caused it all

Maulvi Rasheed in addition observed: "It seems someone used us..." He further admitted however: "In respect to the publication we gave to the case of the atrocities meted out to Ahmadi by the Government of Pakistan was well worth publicising, we have no regrets about this."

Maulvi Rasheed needs to be commended for bringing the truth to light. The Qur'an clearly states: "Hide not the truth while you know." (2:42). It is obvious that someone has perpetrated a great FRAUD. The Qur'an not only condemns fraud: "Defraud not men of their things, and act not corruptly..." (11:85), but it especially exhorts: "...do not become a partisan of the dishonest... And do not plead on behalf of those who act dishonestly towards themselves. Surely, Allah does not love him who is given to dishonest ways, (and is) a great sinner. They seek to hide (their crimes) from men..." (4:105,107,108 - Nooruddin's trans.)

"THE CALL" wrote: "This Nasir Ahmad is not me but a member of the Rabwa Section. The decision of the Supreme Court is very encouraging. It should be given wide publicity... Anyhow thanks very much for publishing nice remarks about me."

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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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## ISLAM REQUIRES A SACRIFICE FOR OUR SALVATION

We do not mean to discuss under this heading how sacrifice has occupied a place in the world's history, which is closely connected with the idea of salvation or forgiveness of sins. Our object is to show what kind of sacrifice Islam requires of us for our salvation, and whether there is any other form of sacrifice which can lead to the attainment of that end.

The external act of sacrifice in Islam is regarded as a deed done in obedience to the will of God, for His pleasure, and to attain His nearness. It is in commemoration of the wonderful obedience shown by Abraham to the commandments of God, and is a symbolical act showing that the doer of it submits himself completely to the Will of God, and is, like Abraham, ready to sacrifice everything for His sake.

The Holy Qur'an says expressly with regards to sacrifices: "**THEIR FLESH WILL NEVER REACH TO GOD, NOR YET THEIR BLOOD, BUT THE PIETY FROM YOU WILL REACH HIM.**" That sacrifice in Islam has this double significance, viz. that it is an external act of worship with deeper significance of the inward submission of the soul, is apparent from the words used for sacrifice in the Arabic language. Thus one word for sacrifice is *qurban* (derived from *qurb*, meaning nearness), because it brings into the nearness and presence of God the man who sacrifices with sincerity, faith and true obedience to Him.

Similarly sacrifice is termed *naseeka* which is derived from the root meaning to worship and to obey. The use of such words for sacrifice as denote actually and primarily obedience, worship and nearness of God, is

clearly suggestive of the fact that the true worshipper of God is the man who sacrifices his own self, all his faculties and the objects of his love and desires in the way of God and to seek His pleasure and whose passions and desires are all crushed down and swept off so as to be completely annihilated.

### Slaughtering of the *Nafs-i-ammarah*

Any one who reflects over the double significance of these words, cannot fail to see that according to Islam the essence of sacrifice is worship and true worship requires a sacrifice, the slaughtering of the *nafs-i-ammarah* or the disobedient soul which leads man away from God, the cutting off of all connections besides the connection of God and a submission to the hardest trials. Unless this sacrifice is performed by a person, he cannot be called a true worshipper of God, and is not delivered from the death of remissness.

Such is also the significance of *Islam*, viz. a complete submission to the Will of God, which requires a sacrifice of all besides. The true Muslim is, therefore, the person who submits himself wholly to God, and whose passions and desires are all subjected to death.

Sacrifices in Islam are, in short; a symbol of the sacrifice of the self, a remembrance to keep this object fresh in the mind, a step to lead men to it, and a preparation for the attainment of the spiritual reality which is hidden under it.

Such is the sacrifice which Islam requires of a person for attainment of

by  
Maulaana Muhammad 'Ali

salvation. It teaches us that true purity of life cannot be attained except by the sacrifice of a man's own self — a sacrifice which is cleansed with the water of sincerity and purged with the fire of faith and perseverance.

The Holy Qur'an expresses it in the following words: i.e., "the person who submits his ownself to God and devotes his life to His ways and the deeds of righteousness, shall be granted his reward from the fountain of the nearness of God, and they have no fear or grief." This is the sacrifice of self which the Holy Qur'an teaches us. The person who devotes all his faculties to the way of God, and whose words, deeds and movements are all for the sake of God, is deemed to have attained salvation, for he is spoken of as having got his reward from God and as having been delivered from every fear and grief.

### *Istiqaamat* — perseverance

The idea which is conveyed here in the word *Islam* is expressed elsewhere in the Holy Qur'an, by the word *istiqaamat*. Thus in the *sura fatiha*, the Muslims are taught to pray as follows: i.e., "Make us firm in the path of *istiqaamat* (perseverance), the path, of those who have received blessings from Thee, and to whom the doors of heaven have been opened."

It should be borne mind that Almighty God has created man for Himself and therefore since obedience to, and the worship of God, is the object of his creation, he cannot be said to have attained to *istiqaamat*, or be on the right way to the attainment of this object, unless he makes himself wholly for God; and when he does it, Divine blessings are then certainly granted to

**IF A WINDOW IS OPENED  
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MAN.**

him, which is in other words, a life of purity.

If a window is opened towards the sun, the rays of light will at once find their way into the room. So also with man. When he makes himself wholly for God and walks straightly in His path, so that every screen is removed which hides God from him, a flame of light at once descends upon him, which illumines his heart and purges it of every internal dross. He is then a new man and undergoes a mighty transformation. Such a person is said to have attained a life of purity and it is in this world that such a life commences.

The Holy Qur'an says: "The person who remains blind in this world and to whom no light is granted to see God here, shall also be blind in the next world." The senses with which God is recognised are granted in this world, and the person who remains destitute of them here, shall remain in eternal darkness, for his faith is based on hearsay and not on sure and solid facts. In short, there is only one way to purity of life and actual salvation, and that is, as the Holy Qur'an has taught us, that we should make ourselves wholly for God and bow down, with true submission and perfect sincerity, at the Divine threshold, and not deviate a step from the path of God though we should be cut to pieces.

In fact we should be willing to seal our faith in the true God with our blood. It is for this reason that Almighty God has called our holy faith by the name of Islam, so that it may signify our complete submission and resignation to God, which is, in other words, a sacrifice of our own self.



## of Islam

A Seminar on the Economic System of Islam was held at Ahmadiyya House, Arena Road, Freeport on Saturday 24th April, 1993 from 9.00 am to 2.30 pm. The seminar which was organised by the Ahmadiyya Anjuman Isha'at-i-Islam Inc. featured two lectures by the Religious Head and Missionary Maulaana MUSTAPHA K. HYDAL on "The Economic Problems Facing Mankind" AND "Economic Problems - THE ISLAMIC SOLUTION". THERE WERE TWO WORKSHOP SESSIONS AND PARTICIPANTS WERE PROVIDED WITH LUNCH AND COFFEE.

Maulaana Hydal first gave a historical perspective and the meaning of the term *Economics*. He then gave a review of European Economics and the influence of the Christian Church, after which he pointed out that the economic problems facing mankind must be reviewed in the context of the influence of the European countries on the world economic order. He said:

"What now passes as Christian or Western economic system originated in an agrarian society of feudalism and serfdom in which the financial oligarchy of great families (Lords and Barons) played the main role. It developed subsequent to the rise of Christianity as a humano-theocratic (man / God) state and under the influence of Roman (Hellenistic) structure of society (legal and political system especially) until it came to several types such as fascism, communism, socialism, capitalism, imperialism, colonialism etc." he said.

In insisting that there is the need for change in Economic thinking, the Religious Head remarked: "It must be

remembered that most of the economists whose doctrines still influence modern day economic policies were neither university trained economists nor businessmen themselves. They were initially philosophers. Many of the tenets of the reputable economists are mutually contradictory and adherence to one or the other ideas have brought about untold human misery.

There is no reason therefore why a change in economic thinking has to be initiated by specialists in the field of economics who alone understand the intricate and complicated financial practices. It is falsely presumed that only those who are trained to appreciate the world of high finance can plot the economic recovery of a nation or the world. Economic plotting has unfortunately been treated as a science. In economic analyses it is sometimes assumed that a given small sample of human behaviour will be typical of the behaviour of people in general just as a given small sample of the behaviour of inanimate matter will be typical of the behaviour of all instances of the same kind. But human beings do not always react in the same way as a few milligrams of chemicals in a test tube would react when the circumstances are repeated in a different quantity or location.

The material civilization of the West has created a state of chaos in the international relations of humanity as well as a class-war within every nation. The present day economic system has become either the war of capital against labour or the war of labour against capital. Even though the cold war has ended tyranny and injustice of man against man still continues - primarily because of a broken down economic system. Every country of the world is in debt, even the so-called rich countries.

The economic system at present is a legacy of a slavish past. The plethora of economic theories coupled with the economic fiasco of the entire world is a clear indication that the economic system in existence is basically un-

# The First Mosque built by Muslims in Trinidad

The First Mosque in Trinidad and Tobago was built by Muslims on 20th February, 1868 at Iere Village. In a report on the history of the Mosque read at the 125 Anniversary celebrations and published in a brochure specially printed for the occasion, Mr. Hamid Mohammed, Secretary of the Iere Village Muslim Association indicated that the first building which lasted for 28 years, was rebuilt in 1896. This second building served the community for 60 years and was rebuilt in 1956.

The Iere Village Jamaa'at possesses a well-documented and authenticated history of the Imaams who served from 1868 to 1990. The most notable person who served was Sayyid Abdul Aziz who was an able Arabic, Urdu and Persian Scholar. Because he was young and indentured at the Macoya Estate in Tacarigua, the Jamaa'at paid the necessary expenses to secure his release. Sayyid Abdul Aziz, after serving for eleven years left in 1894 to take up residence at Princes Town.

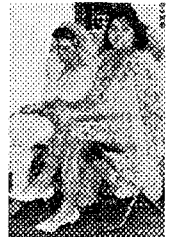


Cindy Mahaboob presenting a copy of the 125th Anniversary brochure to His Excellency Noor Hassanali

In the year 1906, he founded the Islamic Guardian Association, the first Muslim national body which was registered in 1913. The title of Qaazi was conferred on him on July 26th, 1907, and then again he was given the title of Khaleefa on August 5th, 1923 at Chaguanas where he was acknowledged as Head of the Muslim Community. He was also a founder of the Tackveeyatul Islamic Association Inc. (T.I.A.) and was its first President in the year 1927. He also built several mosques.

In his report, Mr. Hamid Mohammed who is also the Treasurer of the Ahmadiyya Anjuman Isha'at-i-islam Inc., indicated that among the founding fathers of the Mosque were Mr. Cariman who was one of the immigrants to arrive in Trinidad in 1845 on the first ship *Fatel Rozack* and Mr. Nagir Mohammed who acquired the property on which the Mosque is built.

Mrs. Betty Rahman, wife of the President of the Ahmadiyya Anjuman and Mrs. Nareeman Hydal, wife of the Religious Head of the Ahmadiyya Anjuman at the 125th Anniversary Celebration of the Iere Village Mosque



Mr. Mohammed also pointed out:

*"At present, the Masjid is being served by the grandson of Mr. Cariman, Mr. Abdul Razack who was appointed as the Religious Head by the Jamaa'at and he is assisted by Haji Hamid Mohammed, a great-grandson of the late Nagir Mohammed. Our esteemed Maulaana M.K. Hydal who gives his services to the Jamaa'at is a great-grandson of the late Sayyid Abdul Aziz."*



From left — Mr. Hamid Razack, Religious Head of the Iere Village Muslim Association, His Excellency Mr. Noor Hassanali, President of the Republic of Trinidad & Tobago, Her Excellency Mrs. Hassanali, Maulaana Mustapha K. Hydal, Religious Head of the Ahmadiyya Anjuman and Mr. Hanif Mohammed, Parliamentary Representative.

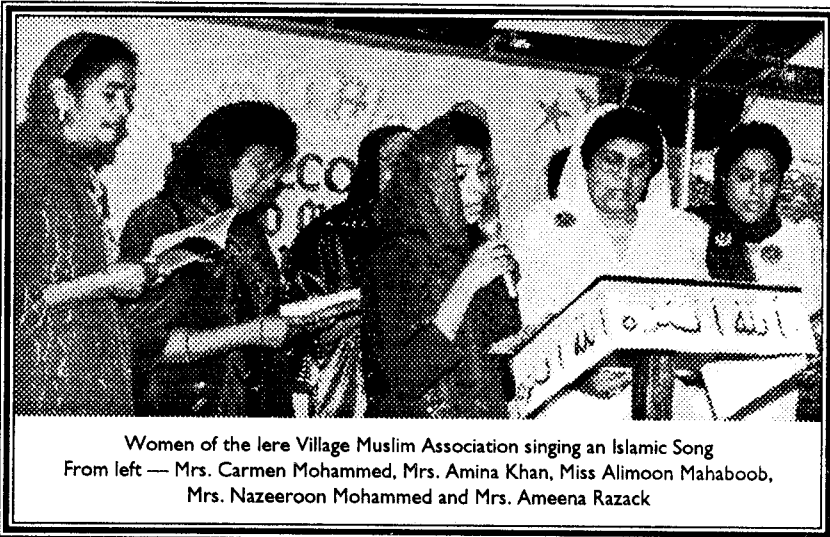


Sayyid Abdul Aziz

First Qaazi and Khaleefa of a united Muslim Community

Imaam at the Iere Village Mosque from 1883 — 1894

# Iere Village Masjid Celebrates 125 years



Women of the Iere Village Muslim Association singing an Islamic Song  
From left — Mrs. Carmen Mohammed, Mrs. Amina Khan, Miss Alimoon Mahaboob, Mrs. Nazeeroon Mohammed and Mrs. Ameena Razack

- 1) The Mosques belong to Allah, not to any individual or organisation or religion.
- 2) There are those who are the guardians of the Mosque and it maintain it.
- 3) None can be prevented from the Mosque of Allah who wishes to remember or glorify Him.
- 4) Other places of worship must enjoy the same protection as the Mosque
- 5) The foundation of the Mosque is taqwa - self-restraint.

On Sunday April 4th, 1993 the Iere Village Muslim Association celebrated the 125 Anniversary of the building of their Mosque. A large crowd of Hindus, Christians and Muslims from every section of the community turned out to join with the Iere Village Jamaa'at, the Executive and members of the Ahmadiyya Anjuman Isha'at-i-Islam Inc., and the Head of State — the President of the Republic of Trinidad & Tobago, His Excellency Mr. Noor Hassanali and Her Excellency Mrs. Hassanali in the observance of this historic occasion.

The celebration commenced with the performance of the *Zuhr* and *'Asr* prayers (combined) led by the Religious Head and Missionary of the Ahmadiyya Anjuman, Maulaana M.K. Hydal. The programme included Islamic songs rendered by the women of the Iere Village Jamaa'at as well as a lesson from the Holy Qur'an presented by the children of the Jamaa'at.

The feature address was given by the Religious Head and Missionary of the Ahmadiyya Anjuman, Maulaana M.K. Hydal who spoke on the topic:

**"The purpose of the Mosque is to foster Religious Harmony."**

In his address Maulaana Hydal highlighted the following points:

"(All) The mosques are Allah's. So call not upon anyone with Allah." (72:18)

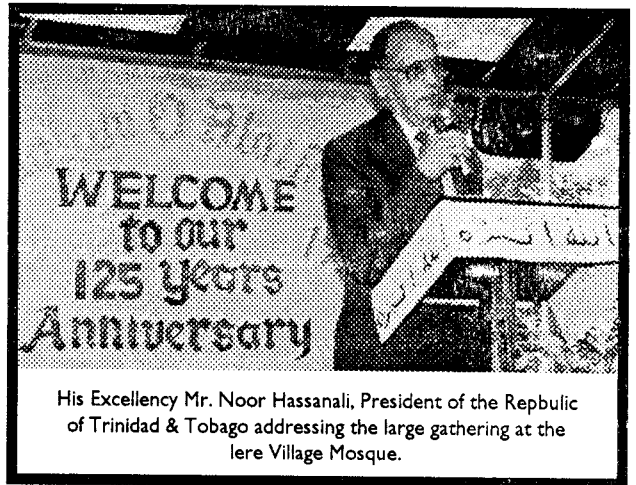
"Only he can maintain the mosques of Allah who believes in Allah and the Last Day, and keeps up prayer and pays the poor rate and fears none but Allah." (9:18)

"And who is more unjust than he who prevents (men) from the mosques of Allah, from His name being remembered therein..." (2:114)

"If Allah did not repel some people by others, cloisters and churches and synagogues and mosques in which Allah's name is much remembered would have been pulled down." (22:40)

"Certainly a mosque founded on observance of duty (taqwa - self-restraint) from the first day is more deserving that you should stand in it." (9:108)

*When Allah has given the sun, moon rain, air and the entire world to all - Hindus, Jews, Christians, Muslims etc. how could we think that religion especially the religion of Islam and the mosque is only for Muslims.*



His Excellency Mr. Noor Hassanali, President of the Republic of Trinidad & Tobago addressing the large gathering at the Iere Village Mosque.

*The Prophet Muhammad prayed in the Ka'ba even when there were idols in it.*

Never be afraid to enter any place of worship to remember God. Never hesitate to invite people of any other faith to worship God in the Mosque. Remember the Holy Prophet and the Christians of Najraan !



**Continued from page 3**

sound, degenerate and a product (as well as a producer) of injustice, exploitation and greed.

The economists of the so-called 'third-world' countries, especially, have become mere jugglers hovering between one economic concept or another while hoping the whole economic system does not collapse. There is a stagnation in economic thinking and a fear of trying new and original ideas. There is a subliminal attitude that the criterion of right and wrong in economic philosophy lies only in European and Western practices and precedents and to veer away from them is evil and dangerous. Perhaps it is for these reasons that the Economic system of Islam has not been carefully looked at."

Having recognised the haphazard development of the present economic system of the world and the impasse it has created, it is time to look at an alternate and workable system such as that provided by the tenets of Islam. There is a feeling however that the present debt crisis in which all countries of the world has been plunged, cannot be solved through any new

ideas or concepts. Economists of the so-called 'third-world' countries especially, have been subjugated by a slave mentality with the feeling that there is nothing the countries of the world can do to impact *against the economic and financial cartel of the international lending agencies*. Like the slave, during the period of slavery who believed that not only could he do nothing, but also nothing could be done to change the harsh and inhuman treatment imposed on him by his master and by the system called slavery.

While it is acknowledged that Islam possesses the principles of an economic system to solve not only the problems of the modern world but also of all times; **it cannot be denied that the attitude of most Muslims is to live in a fool's paradise** - believing that the Islamic economic system is the best yet neither understanding what that system is or how is it relevant to our own age.

To many Muslims the solution to the economic problems of the world from an Islamic viewpoint is simply to condemn capitalism, communism and lending money on interest. There is no positive advocating of practical eco-

nomical policies. Moreover the thinking of Muslims of today on so many social issues (e.g. polygamy, ill-treatment of women, terrorism, jihaad and inter-faith harmony) leaves much to be desired, that anyone would be justifiably apprehensive of any economic ideas they may put forth. Indeed the problem of an Islamic economic system is not only **what it is** but also **how is it to be implemented**.

Must it **supplant** or replace the old economic order? Can it **implant** itself within the existing economic system such that it functions in parallel with it? Or is it to be **transplanted** on the existing economic system such that it grows and overtakes it?

In effect, is there a transition between an unsound economic policy and the ideal Islamic system? What did Muhammad do?

In looking at the Islamic economic system it is important to note that we do not look at what the Prophet Muhammad did and then try to understand the Qur'anic concept of it; but rather we look at what the Qur'an teaches and then we see how the Holy Prophet Muhammad interpreted it for his time.



**Continued from page 5**

Maulaana Hydal continued to emphasise that:

**Islam is an inter-faith religion:**

It recognises all religions are from God. *"All religions belong to Allah."* (2:193).

It requires us to believe in all scriptures and all prophets. (2:4).

It acknowledges salvation to people of all religions:

*"Surely those who believe and those who are Jews and the Christians and the Hindus whoever believes in Allah and the Last Day and does good they shall have their reward with their*

*Lord and there is no fear for them, nor shall they grieve."* (2:62)

It permits inter-dining and inter-faith marriages:

*"The food of the people of the Book are lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you."* (5:5)

It allows inter-religious worship of One God:

*"O people of the Book come to an equitable word between us and you, that we shall worship none but Allah."* (3:63)

The Religious Head concluded with the remark:

**"If religion cannot bring us closer to each other how can it bring us closer to God."**

**The Ahmadiyya Anjuman is the last to let you down, therefore be the first to support it!**  
**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.

## Ahmadiyya House News Desk

Panel Discussion on  
**"Does the Penal Law of  
 Trinidad & Tobago  
 perpetuate further  
 crime."**

at the  
 Special General Meeting  
 Saturday 19th June, 1993.  
 (Labour Day Holiday)  
 2.30 pm  
 at Ahmadiyya House

.....  
*Annual Fund Raising Bar-B-Q*  
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*Help towards the Proagation of*  
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### PRICE LIST

- *The Holy Qur'an -- Translation of Allaamah Noorud-din* ..... \$85.00
- *The Holy Qur'an -- Translation of Maulaana Muhammad 'Ali* ..... \$70.00
- *The Religion of Islam -- by Maulaana Muhammad 'Ali* ..... \$75.00
- *Jesus in Heaven on Earth -- by Khwaja Nazir Ahmad* ..... \$95.00
- *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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