



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



# THE CALL

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## ACADEMY FOR HUMAN BEHAVIOUR!

In the light of the rise in *criminal activity* "THE CALL" is for an **Academy for Human Behaviour**. Human behaviour has deteriorated in the home, in the society and even at international levels. In the home, incest, abuse and domestic violence are on the increase. In the society, racialism, mammonism and disorder are rampant. While at the international level, nationalism, tyranny and economic terrorism are the order of the day.

Many reasons have been alleged for this breakdown in human behaviour. Stress, poverty, ethnocentrism, capitalism and a host of other theories have been advanced to explain away the morass that mankind has found itself in. The failure of religion, especially the impotence of the churches and their leaders, has also been attributed as a leading factor. Indeed it is relevant to inquire whether religious dogma is capable of modifying human behaviour or is it that **human behaviour has modified and determined what religious dogma should be**. So that rather

than religion changing man to suit the will of God, *man has changed religion to suit his own whims and fancies.*

While on the one hand, selfishness in a single individual is condemned, in a nation or group it is highlighted as an achievement. Hence nationalism, political power and trade cartels are avidly pursued with pride. Tyranny or individual greed is denounced but is multiplied in the greed of the community. This neo-colonialism has manifested itself in *group greed* leading to the right to capture another's territory or 'turf'. In the struggle for economic survival the rich employers huddle themselves in 'chambers' of commerce while the poor employees endure 'suffrage' within trade unions. This division of the communities has led to ethnic cleansing with each group trying to destroy the other. Power not a moral code binds men together.

The basic cause of all human misbehaviour is summed up in the Qur'an as the lack of one entity TAQWAA i.e. *discipline*. The Qur'an quite clearly states that it is a guide for those who discipline themselves (2:2). In every human society, at any level of development, in any age there has always been a **core group** of highly trained, highly disciplined persons who have been relied

upon to save and protect the society. Some times they functioned in a military capacity, but it was the high extent of discipline that made them efficient. In the field of education, schools, colleges and universities became prestigious to the extent of the discipline they enforced. Civilizations have fallen when the level of individual and societal discipline dropped.

There is need therefore for an **Academy for Human Behaviour** in which persons between the ages of seven and seventeen are educated in every branch of knowledge together with interpersonal discipline. This was the initial format of education according to the Qur'an (2:31,35) - cf. 4:65 for the use of the Arabic word *shajara* (tree) as dispute or indiscipline. This Academy must be manned by highly paid teachers who are themselves disciplined and dedicated to the cause of improving human behaviour "From him to whom much is given, much will be expected."

Discipline is an integral part of military training. The Qur'an advocates, however, discipline in moral and spiritual re-armament when it enjoins Jihaad with the Qur'an (25:52) rather than Jihaad with the sword. Human behaviour must be changed by means of the **WORD** of God and not by the **WORD** of God. ❖❖❖

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## THE LEAVES OF THE GARDEN

Religion teaches us that man was first created, not as a single individual, but as a society. "Male and a female created He them" says Genesis 5:2. The concept of Adam is given in the plural i.e. man was created male and female. Human nature is such that in a sense it is dual—men and women are not really different from, they are complimentary to each other. Both have the same qualities except that in the male certain qualities are preponderant while others are dormant. In the female, the qualities that are dormant in the male are preponderant and those that are preponderant in the male are less evident.

The male for example is courageous and physically strong. Women, too, are strong but they also have the qualities of tenderness, love, mercy, kindness etc. more than men. The first men and women were created, then the law of reproduction came into effect for the rest of the human society to exist. In order to bring the male and the female together, God placed within the human heart desires for each other. These desires have been described as the devil or *negative force*. The devil itself is not evil but it is the misuse of the devil that brings about evil. Negative passions, e.g. hate, can be useful. If a person doesn't hate something that is evil or wrong, he will not stand up against it. One must not hate a person but can hate a thing. One can hate wrong concepts and ideas but one should not hate a person who upholds those incorrect ideas. Rather, if a person is doing a wrong then one should be sympathetic towards him in order to guide him.

Allah addresses all mankind in the Qur'an: "O children of Adam let not the devil seduce you, as he expelled your parents from the garden, pulling off from them their clothing that he might show them their shame. He surely sees you, he as well as his host, from whence you see them not. Surely we have made the devils to be the friends of those who believe not." (7:27) Islam teaches that when the

mind or heart, is subjected to the worship of God then the devil is absent. It is said "an idle mind is the devil's workshop." As long as the heart or mind has been bereft of the concept of God or the worship of God then the devil seduces it i.e. negative forces influence it.

Thus the concept of the devil seducing the first parents and stripping them of their clothing is an allegory in the Holy Qur'an that teaches that when those desires which God has placed within humans for a useful end, get out of control they are destructive.

Just as fire can be useful to cook food, run vehicles, propel air planes and rockets into space but can also destroy homes and buildings, crops and even lives; so too every thing God has created is good. It is man's use or misuse of

it that determines how it is good or bad. Similarly that desire which God has placed within man when it is not under control it denudes him. It strips him naked.

The Qur'an indicates that the natural inclination of a human being whenever he commits a sin is to cover himself. "He {the devil} causes them to fall by deceit so when they had tasted of the tree their shame became manifest to them and they both began to cover themselves with the leaves of the garden." **Covering themselves with the leaves of the garden illustrates the tendency of human beings to make excuses when caught.** When someone makes a mistake, the tendency is to make an excuse rather than make amends or seek forgiveness. But an excuse is just like a leaf on a naked body, it just cannot stand up nor will it cover entirely. It cannot cover all faults.



## Pornography & Freedom

The impact of pornography on society is such that people are no longer ashamed to be naked or indecent in public. But *people are ashamed of talking about pornography or speaking out against it.*

The supporters of pornography look down at all who speak out against pornography considering them prudes who interfere with their pleasures. But isn't there pleasure in chastity and decency also? Therefore aren't those who impose pornography interfering with the enjoyment of others who take pleasure in chastity and decency?

The opposition to pornography is based not on the assumption that sexual activity is a sin, but upon the true concept of freedom. In a community in which the national anthem states "here every creed and race find an equal place" some would uphold pornography as a creed which should have an equal place. But these words are followed by "may God bless our nation." Could God really bless a nation which upholds a creed that is opposed and contrary to His will?

## Pornography & Freedom

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Freedom is often misunderstood. Rabindranath Tagore has simplified the concept of freedom. He explains— if one takes a violin string, hold it by the fingers and let it dangle in space. It is free, but it is useless. Take that same string, stretch it tightly across the frets of a violin, restricting it at both ends, then pluck it. It is still free, but now it is free to produce a beautiful note. In other words there is a difference between freedom and licence. Freedom must be contained within certain limits, for *freedom is activity within limits for a useful end.*

Some may say that pornography can have a useful end, and give the example of a husband and wife looking at each other in the nude. However, the Qur'an, God's final and perfect Scripture teaches that one should not expose oneself *except before one's mate.* God teaches in the Qur'an that this exposure is lawful and is not pornographic. Some things which may be considered pornographic— within the context of the relationship between the husband and wife, are not so. They are in fact necessary to the fulfilment of the purpose for which God has created the male and female and therefore they must be taken outside the definition of pornography.

Everything in life needs to be controlled. Without control nothing can really function efficiently. God blesses mankind with rain but when there is flood there is destruction as the water is uncontrolled. That same water from heaven when utilised as irrigation is useful as it is controlled. So it is with every gift of God. God has given human beings the human form or body with its beauty. That beauty must be controlled. It must be limited to the intention for which God has willed it. It must not be taken outside the purpose for which God Almighty has created it.

The excuse for pornography has been a misunderstanding of religious values and the quoting of the scripture "*let him who is*

*without sin cast the first stone.*" The response to this is **let him who is without virtue stand up and receive the first stone** for it is part of human nature to be moral and virtuous. Even pornographers have some sort of virtue and may revolt against certain things such as rape or murder. Their warped love for freedom should permit rape or murder. Therefore to uphold pornography as a recognition of the freedom that should be exercised in human living is inconsistent and hypocritical.

The daily and weekly newspapers ideally illustrate this hypocrisy. If an insane person should be seen walking half naked or totally nude in public the newspapers would appeal to the authorities to remove that individual from the street. But if a sane person appears in public in the same condi-

tion half nude or totally nude he or especially she will be photographed and the picture published under the pretension that it is good, it is beautiful. Should the Police arrest such a person the state would stand accused of interfering with human rights.

What standard is it there? Is it that in a country where every creed and race has an equal place that there is one law for the sane and a different one for the insane. Rather one should be sympathetic to the insane because he is unaware of what he is doing. Thus when the insane appears naked the authorities are urged to remove him from the community but when the sane person does it the hypocritical response is that is freedom, that is culture, that is the fashion.



## Religion & Pornography

When a man or woman goes unclad in public it is not so much an indecent body that is shown it is rather an indecent mind that is displayed. It is necessary therefore, to reflect on the mind. An argument put forward for pornography is that it is natural i.e. nudity is the state in which God has created humans. The Qur'an categorically denies this attitude. It says: "*when they commit an indecency they say we found our forefathers doing this,*" 7:28 i.e. this was a fashion long ago. Thus people who walk naked or topless point to the aborigines of Africa and South America, arguing this is something natural. People

long ago i.e. our forefathers, used to do it; thus they claim God has enjoined it on us. A look at history, however, will show that **pornography was always condemned by men of God.**

When Moses was on the mount receiving the Torah, his people had turned to pornography in that they were worshipping the golden calf with orgies of dancing and nude scenes and licentiousness. When the Holy Prophet Muhammad began to preach to Arabia, people used to dance around the Ka'ba naked.

# MUHAMMAD NEVER MARRIED ANOTHER WOMAN DURING THE LIFETIME OF HIS FIRST WIFE

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## Religion & Pornography

Some people feel that pornography is so deeply entrenched in society that it cannot be removed. But this is false for Muhammad the son of Abdullah, the final Prophet of Allah, 1400 years ago reinstated the Hajj and Muslims each year make that Pilgrimage to Makkah where there has been and still is a complete change from a pornographic society to a society where people in the millions are circumambulating that Ka'ba in Mecca worshipping the oneness of God without rude talk, behaviour or dress (The Qur'an 2:197). Thus it is the unity of God and His remembrance that can really instill in the community the discipline to remove this evil of pornography

**W**HEN PORNOGRAPHERS ARGUE that nudity is something natural, one must differentiate between what is natural and what is imposed. It is natural to eat, for example, but if one cannot eat, nobody would think of walking around having food transfused into one's bloodstream intravenously, for that is an imposed way of feeding. Similarly so far as the admiration of the human body is concerned, it is natural to have that admiration which develops qualities of love and desire between the husband and the wife, within the marriage tie, within the home, within the privacy of the bedroom but if it is imposed upon one from outside, from the society, then that is not natural.

## Speech, Clothing, Behaviour

Pornography exists in basically three forms. First in *speech*, secondly in *clothing* and thirdly in *behaviour*. The pornographer may object to regulation of speech or words. He may uphold that there is no vulgarity in words and people should be free to say and use words (even obscene language) as they want whether it offends others or not. But human beings are such that the more educated and enlightened and cultured one becomes the more

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refined is one's language, the more exact and precise are the words that one chooses in speaking.

**A** DOCTOR, FOR EXAMPLE, when speaking to another doctor about a heart attack may use the term *myocardial infarction*. To a person of a similar intellectual level one utilises words that are precise and exact rather than use the common word. Even the pornographers themselves revolt at the use of the word pornography because it has certain criminal implications, so they use the words *erotic art* or *erotic literature* instead. They themselves want to use refined language.

It is the ignorant, uncultured and uncouth persons who utilise the common four-letter words. Isn't it amazing that people such as drunkards can describe a whole scene with just four-letter words even though there are so many words in the English language? It shows the level to which man's intelligence has been reduced such that he leaves off the language he has learnt in school and uses the language he has learnt in the bar room, in the street, or in the gutter in order to express himself.

**C**ONCERNING CLOTHING, isn't it noticeable that fashion centres around the female form with less emphasis on men. The reason seems to be that there is a need in fashion to divest women of more and more clothes in order that the male may become

more and more sexually aroused. This in fact is a reflection of the state in which the society has reached when men have to be artificially aroused perhaps because men are becoming more and more impotent.

**G**OD HAS CREATED natural desires within man but if those natural desires are killed or stifled then something has to stir it up. If there is need for pornography, therefore, this indicates that the society of today is producing men and women who in their inter-relationships are becoming more and more impotent. Shakespeare rightly has said, "*surfeited the appetite sickens and so dies.*"

When people are exposed to nudism and pornography, when they can walk around in a nudist club and feel no desire. Then there is no sexual attraction. This is unnatural because men and women are created such that when they see the human form they should desire and be attracted to each other in order to fulfil the purpose for which they have been created.

Anyone who studies human behaviour would agree that the type of attitude, *that type of society in which people can look at each other in the nude and feel no desire*, feel nothing at all, just feel natural as they say, then something is wrong with such a society, pornography is having a bad psychological effect upon it.



## COMBATING PORNOGRAPHY

How can Islam combat the rising tide of pornography? First, it teaches respect for the home. This is mentioned in the Qur'an 24:58: "O you who believe let those whom your right hand possesses and those of you who have not attained to puberty ask permission of you three times". The Qur'an advises that when people are entering each others' homes permission should be sought. Thus it is the responsibility of the persons in the home to determine who or what enters into that home not only through the doors but also through the radio, the press, the television.

Those who live in a home must be very conscious of who or what is entering the home whether through the mass media or literature, books, magazines etc. or through individuals coming into the home, talking to children, molesting them, telling them wrong things. The Qur'an thus places a responsibility on those at home. Show respect for the home. **Nothing should enter into the home without permission unless those who are in the home determine that it should be so.**

Secondly, there must be respect for the human body and the Qur'an indicates this in two ways. First it teaches: "let the believing men lower their gaze... and let the believing women lower their gaze". That is, in ones relationship with one another one must have the control over what one looks at, over what one sees. The Qur'an then gives guidelines about the dress with which one should adorn oneself.

The Qur'an further teaches respect for marriage. One of the causes of pornography is the breakdown of the values that lie within marriage. It must be said in no uncertain terms that as long there is a society that caters for and pampers to the lack of religious and moral values, especially among husbands and wives, pornography will thrive. It is unfortunate, but those who uphold religious values have been scoffed at and ridiculed for advocat-

ing what standard of clothes should be worn, what standard of language should be spoken, what standard of behaviour should be adopted.

A very significant contribution that the Qur'an makes in combating pornography is when it enjoins respect for debtors. Many people resort to pornography because of the need to survive. They have debts to pay, rent to pay, and children to educate. Something must be done to ameliorate the condition of these people as a means of preventing them from resorting to pornography which may bring easy money.

The Qur'an in 24:33 therefore exhorts society not to be pimps when it says: "And compel not your young girls to prostitution when they desire to keep chaste."

It is taken for granted that many young girls who are involved in pornography really enjoy it. This is not so! The history of many prostitutes, and some of them have become famous and even films have been made about them, indicate that they live a life of loneliness, that they want to get out of it, but they cannot.

When there is a desire in them to reform themselves what must be the attitude? "Then surely after their compulsion God is Forgiving Merciful," the Qur'an assures. This was the attitude that Jesus encouraged in his society when the prostitute was present and he said *he that is without sin cast the first stone*. If there is a prostitute who wants to reform herself, society should give her that chance to do so.

The Holy Prophet Muhammad once said that a prostitute saw a dog at a well dying of thirst. She took her shoe, dipped out water and gave it to the dog. The Prophet said she will be rewarded for her good deed. God will bless her for that act of hers because in everyone even though there is some element of wrongdoing, or sin, or evil, there are also elements of good. No human being is a total angel. Humans don't live in a community of angels. Mankind recognises and respects beautiful traits in human beings but at the same time must appreciate that human beings have certain weaknesses. "Man is created weak" says the Qur'an in 4:28.

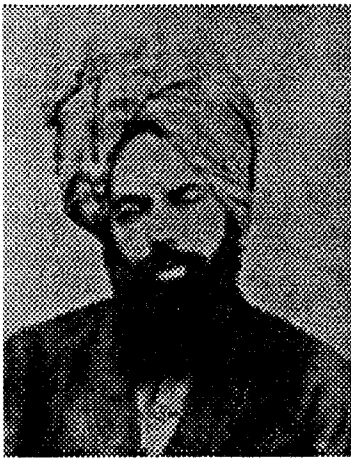
The Qur'an also teaches that prayer keeps one away from indecency and evil and the remembrance of Allah is the greatest force (29:45). It is essential therefore to infuse into the mind and heart from childhood, the remembrance of God. Adam and his mate when they were away from God, were easily seduced by the devil but when they turned back to God, the Qur'an teaches (2:37,38) Divine revelation came to them and God forgave them. They were now on the path to guidance because they accepted God's guidance. This is a lesson for all. When one has gone astray turn towards religious guidance and moral values and God will forgive, help and guide one along the right path.

This subject of pornography is something, all will agree, that is eroding the values of our community and society, for **pornography is an infringement of a society's right to chastity and decency.**



## THE PROOFS OF AHMAD

How  
"Baraaheeni Ahmadiyya"  
came to be written



Mirza Ghulaam Ahmad  
Mujad-did (Reformer) of the 14th  
century of the Muslim Era,  
the Promised Messiah and Mahdi

*Baraaheeni Ahmadiyya* is the first book that Mirza Ghulaam Ahmad published. Its first and second volumes were printed in 1880 C.E. the third volume in 1882, the fourth in 1884 and the fifth in 1905. The full title of the book is *Baraaheeni Ahmadiyya 'alaa Haqeeqati Kitaabil-laa hil-Qur'ani wan-Nabuw-wa til-Muhammadiyya* i.e. **The Proofs of Ahmad on the TRUTH of the Book of Allah—the Qur'an, and of the Prophethood of Muhammad.**

The principles of Islam were being assailed from all sides. Christianity with its full force and strength was bent on extirpating Islam. For instance, pastor Imadud-deen boasted that if we cannot convert Muslims to Christianity, then we will not let them remain Muslims. A picture of the Prophet Muhammad was painted in the blackest possible colours by preachers and pastors. The Arya Samajists too, borrowed calumnies from the Christians and repackaged them in their own style, grossly offensive to Muslims. The Brahma Samaj chopped at the root of religion by their denial of revelation and prophethood.

While on the one hand Muslim scholars excited controversy on such issues as *rafa' yadain* (the raising of the hands during prayer), the loud utterance of *Aameen* (at the end of the first chapter of the Qur'an), the citing of decrees of lawful or unlawful for the eating of crows, assiduously condemning one another as *Kaafirs* (heretics); yet also the movement initiated by enlightened thinkers such as Sir Syed Ahmad Khan (founder of the Aligarh University) denied the efficacy of prayer and postulated that revelation was merely the impression of one mind over another. These concepts stifled the spirit of Islam. On

the other hand, atheism and materialism were bent on annihilating religion in its entirety.

At such a critical period for Islam, Mirza Ghulaam Ahmad launched his literary campaign through the Press. But as it was not sufficiently effective, he decided to wage a decisive battle to refute the false claims of all religions and provide rational and intelligent arguments in reply to every objection levelled against Islam. By means of heavenly help and evidences to manifest the truth of Islam he was determined to write a voluminous book. These were the initial circumstances which motivated him to write the book "*Baraaheeni Ahmadiyya*".

Yet he did not confine himself solely to the writing of the book. As his heart was brimming with the conviction of the truth of Islam which he had tried and proven, having acted on them under the circumstances. So he offered an award of ten thousand rupees (10,000) on the publication of "*Baraaheen Ahmadiyya*". The award would be granted to anyone who could show how he could destroy the arguments of the book or show these arguments in his own divine scripture, even one half, or one-third, or one fourth, or one-fifth in support of his religion and show the refutation of Islam. ❖❖❖

*The Survival of Islam requires a redemption. What is it? That we die in its path!*

*Walk proudly! The time has almost reached when Muhammad's friends are firmly established upon a lofty minaret.*

*I am he who has been sent in time for the reformation of man*

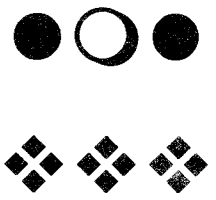
*Mirza Ghulaam Ahmad*

ALLOCATE PART OF YOUR MONTHLY INCOME  
FOR THE PROPAGATION OF ISLAM

"THE CALL" - AUGUST 30, 1993 Page 7 □

WHAT THE AHMADIYYA  
MOVEMENT LAHORE, STANDS  
FOR

- A UNITED ISLAM, that has no room for sectarian disruption.
- 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.



## Ahmadiyya House News

### Family Day Moved to Sunday 26 th September

The Annual Family Day of the Ahmadiyya Anjuman has been moved from Friday 24th September, 1993 to Sunday 26th September. This is because the Republic Day Holiday when the grand event is held, falls this year on a Friday. The Social and Welfare Committee under the co-ordination of Mr. Noor Mohammed will be planning an exciting programme for the activities to be held at Ahmadiyya House.



### LISTEN EVERY FRIDAY FROM 5.00 A.M. ON RADIO TRINIDAD 730 AM

### The Religious Head will speak on ISLAM the Universal Religion

*This Programme is also broadcast on Radio Paramaribo, Suriname*



*Our Messenger (Muhammad) is the Finality of all Prophets. The chain of Messengers has been cut off with him. None dare claim Prophethood independently after our Messenger, the Chosen*

*Mirza Ghulaam Ahmad*

There can be no Prophet to come who is superior to Muhammad. Nor can a Prophet inferior to Muhammad come.. If any Prophet has to come it would have to be Muhammad himself and this is a physical impossibility.

But the personality (spiritual self) of Muhammad can be superimposed on the personality (soul) of a true and faithful follower of him. And when that happens the prophethood the follower reflects is not that of his own self but that of Muhammad. It is in this way alone that *zilli nabi* (shadow prophet) and *baroozi nabi* (reflected prophet) and *majaazi nabi* (metaphorical prophet) can be understood.

#### PRICE LIST

□ <i>The Holy Qur'an</i> — Translation of Allaamah Noorud-din	\$85.00
□ <i>The Holy Qur'an</i> — Translation of Maulaana Muhammad 'Ali	\$70.00
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□ <i>Jesus in Heaven on Earth</i> — by Khwaaja Nazir Ahmad	\$95.00
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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 birthright 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 — stitiveness and stagnation being its very negation.

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