



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the Most Gracious, the Most Merciful



THE CALL

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“THE ENTIRE EARTH IS MADE A MOSQUE FOR ME”

The Prophet Muhammad

Maulaana Muhammad 'Ali in his *Religion of Islam* pg. 380 wrote: “The Arabic word for mosque is *masjid*, which means a place where one prostrates oneself, or a place of worship. It should be borne in mind, in the first place, that prayer can be performed anywhere. No particularly consecrated place is necessary for the holding of Divine service. To this effect there is an express saying of the Holy Prophet, who, speaking of some of his peculiarities, is reported to have said: “The whole earth has been made a mosque for me.” (Bu. 7:1). A Muslim may, therefore, say his prayers anywhere he likes. The mere fact that he does so elsewhere than in a mosque, detracts in no way from the efficacy of the prayer; nor does a building stand in need of consecration. All that is required is that the builder should declare his intention to have that building used as a place of prayer.”

“The only requirement of the law of Islam regarding the building of a mosque is, that it should face the Ka'ba.” (*Religion of Islam* pg 388)

“Every Muslim is free to build a mosque, and so people living in different quarters of a town may build mosques for themselves.” (*Religion of Islam* pg 389)

The word *Masjid* means a place or time of *sajda* or prostration and is so used in the Holy Qur'an. This word is also used in 18:21 to refer to an edifice built to house 'dead' people. It is also used in 9:107 in reference to a mosque built to accommodate an army intending to overthrow the government. It is forbidden to pray in such a mosque. *Masjid* is synonymous with the word *Musal-laa* which means a place or time of *salaah* or prayer. The Qur'an enjoins in 2:125:

“TAKE THE PLACE OF IBRAAHEEM FOR A MUSAL-LAA (A PLACE OF PRAYER).”

The *maqam Ibraaheem* (3:96) is a place about forty feet from the Ka'ba at which prayers are performed after circumambulation (*tawaaf*). The Ka'ba or Sacred Mosque (17:1) remains closed most of the time and hence the area immediately surrounding this Sacred Mosque has been made into a mosque. Indeed during

the Prophet's life in Makkah Abu Bakr built a mosque in the courtyard of his house (Bukhaari 8:46).

Thus while it is not forbidden to build a mosque even adjoining another mosque, it is forbidden to prevent others from peaceably worshipping in a mosque. The Qur'an warns in 2:114 :

“WHO IS MORE UNJUST THAN THOSE WHO PREVENT (PEOPLE) FROM THE MOSQUES OF ALLAH, AND FROM HIS NAME BEING REMEMBERED THEREIN, AND STRIVES TO RUIN THEM (THE MOSQUES)? THESE ARE THEY FOR WHOM IT WAS NOT APPROPRIATE TO ENTER THEM (SUCH MOSQUES) EXCEPT IN FEAR. FOR THEM IN THIS WORLD IS DISGRACE AND FOR THEM AFTERWARDS IS A GRIEVOUS PUNISHMENT.”

The Qur'an in 72:18 strongly reminds that all *masjids* (mosques) belong to Allah and further describes in 72:19 as also in 96:9,10 that when the servant of Allah stood up praying to Him they almost smothered him and prevented him from prayer.

Prayer is so important (73:1-8) that when prayer becomes difficult because of human misbehaviour the Qur'an exhorts (73:10) one to bear patiently what they say and forsake them with a becoming withdrawal. Ultimately however the Qur'an in 4:97 asks:

“ISN'T ALLAH'S EARTH WIDE ENOUGH TO MOVE ELSEWHERE?”



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

مُحَمَّدٌ رَّسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

AHMADIYYA ANJUMAN REBUILDS **Mosque**

The Ahmadiyya Anjuman Isha'at-I-Islam Inc., Trinidad and Tobago has decided to rebuild The Mosque, LP # 17 Uquire Road, Fireburn, Freeport. This site is the registered address of the Anjuman and was often used as its headquarters. This action of the Anjuman follows the pattern of Ibraaheem, the Prophet Abraham, who rebuilt the Ka'ba at the precise site of the first house of worship

The Ahmadiyya Anjuman, an influential organisation today, was established at the very site on 9th June, 1975. The land on which a mosque once stood was granted to the Muslim community of Freeport / Uquire by Mr. Yusuf Hosein by virtue of a deed of conveyance from himself and his four brothers to the incorporated trustees of the Trinidad Muslim League. When the Jamaa'at members decided to build a larger mosque the entire edifice was torn down leaving only the Islamic Research Library built by the Ahmadiyya Anjuman. The members of the Fireburn Jamaa'at were prevented from further construction for the sole reason that the premises housed the registered office of the Ahmadiyya Anjuman. Subsequently a temporary structure was built to continue the propagation efforts of the Ahmadiyya Anjuman

The members of the Ahmadiyya Anjuman in the Freeport Uquire Muslim Association envisaged larger premises that would serve the needs of the national organisation of Ahmadies. To this end the financial resources of the Ahmadiyya Anjuman were mobilised to erect a mosque at a site adjacent to the present mosque on land purchased with almost all the funds collected for building a mosque at the present site. With almost all its funds depleted with the purchase of the adjacent land, the members of the Ahmadiyya Anjuman worked in the cause of Ahmadiyyat through the Freeport Uquire Muslim Association in order

to complete the larger building. This larger building was constructed within 400 feet of an existing mosque.

Shortly after the Freeport Uquire Muslim Association occupied the new premises the Ahmadiyya Anjuman was unceremoniously kicked out from the house of God which its members helped to build.

The Trinidad Muslim League returned the land to the surviving donors who at the request of Mr. Yusuf Hosein conveyed the land to the Trustees of the Ahmadiyya Anjuman.

At a moving and impressive ceremony on Saturday February 12, 1994 — Ramadaan 1, 1414 the first block was laid down symbolising the start of construction. The function was attended by the President of the Surinam Ahmadiyya Anjuman, Rasheed PierKhan and was addressed by the Religious Head and Missionary, Maulaana M.K. Hydal, the President Mr. Jaleelul Rahaman and the vice-President Dr. Hamza Rafeeq.



JESUS CHRIST IS DEAD AND WILL NOT RETURN TO EARTH

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JEHOVAH'S WITNESSES ACCEPT QUR'AN AS A DIVINE SCRIPTURE

In fulfilment of clear prophecies of the Holy Qur'an, the Jehovah's Witnesses are perhaps the first from among the community of Christians to openly avow their acceptance of the Qur'an as a Book of God

In chapter 5 verses 82-84 the Qur'an states:

"... YOU WILL FIND THE NEAREST IN FRIENDSHIP TO THE BELIEVERS TO BE THOSE WHO SAY, WE ARE CHRISTIANS... AND WHEN THEY HEAR THAT WHICH HAS BEEN REVEALED TO THE MESSENGER, YOU SEE THEIR EYES OVERFLOW WITH TEARS BECAUSE OF THE TRUTH THEY RECOGNISE ..."

Again the Qur'an prophecies in chapter 72 verses 1-2 (note also 46:29, 30):

"SAY: IT HAS BEEN REVEALED TO ME THAT A PARTY OF THE JINN (CHRISTIANS) LISTENED, SO THEY SAID: SURELY WE HAVE HEARD A WONDERFUL QUR'AN, GUIDING TO THE RIGHT WAY --- SO WE BELIEVE IN IT. AND WE SHALL NOT SET UP ANY ONE WITH OUR LORD ..."

In a pamphlet entitled "*How to Find the Road to Paradise*" published by the Watch Tower Bible and Tract Society, (publishing arm of the Jehovah's Witnesses) several quotations from the Qur'an are used without comment to establish the concept of Paradise. The quotations are taken from the translation of the Qur'an by N.J. Dawood.

Under the heading "**WHERE WILL THE PROMISED PARADISE BE?**" the publication states:

'We read in surah 21, *Al-Anbiya* (The Prophets), verse 105: "We wrote in the Psalms after the Torah had been given: 'The righteous among My servants shall inherit the earth.'"

The publication then invites us to: "Compare surah 39, *Al-Zumar*, (The Hordes), verses 73 and 74."

The Jehovah's Witnesses are adamant that the doctrine of the Trinity is not found in the Bible and any alleged reference is clearly an interpolation. Indeed the Qur'an expresses this quite clearly in 3:77:

"AND THERE IS CERTAINLY A PARTY OF THEM WHO LIE ABOUT THE BOOK THAT YOU MAY CONSIDER IT TO BE (A PART) OF THE BOOK WHILE IT IS NOT (A PART) OF THE BOOK, AND THEY SAY, IT IS FROM ALLAH, WHILE IT IS NOT FROM ALLAH, AND THEY FORGE A LIE AGAINST ALLAH WHILST THEY KNOW."

Under the heading "**HAS NOT THE HOLY BIBLE BEEN TAMPERED WITH?**" it is stated:

"Almighty God could by no means allow such a thing.

The Qur'an declares: "None can change the decrees of Allah."—Surah 6, *Al-An'am* (Cattle), verse 34."

The statement is then made: "Some have tried to falsify God's Word, but they did not succeed. For instance, in John's first letter, chapter 5 verse 7, the following words were at one time added: "In heaven, the Father, the Word, and the Holy Ghost: and these three are

one."—King James Version.

These words do not appear in any of the ancient Bible manuscripts but were added later in order to support the false Trinity doctrine. Scholars, however, know that such words are counterfeit, and modern Bible translations omit them."

One needs to commend the Jehovah's Witnesses for advocating what the Qur'an enjoined over 1400 years ago in 4:171:

"O PEOPLE OF THE BOOK, EXCEED NOT THE LIMITS IN YOUR RELIGION NOR SPEAK ANYTHING ABOUT ALLAH, BUT THE TRUTH. THE MESSIAH, JESUS, SON OF MARY, IS ONLY A MESSENGER OF ALLAH AND HIS WORD WHICH HE COMMUNICATED TO MARY AND A MERCY FROM HIM. SO BELIEVE IN ALLAH AND HIS MESSENGERS. AND SAY NOT, THREE DESIST. IT IS BETTER FOR YOU. ALLAH IS ONLY ONE GOD..."

After acknowledging that the Bible has been tampered with, the Watch Tower Publication urges: "Compare surah 10, *Yunus* (Jonah), verse 94: "If you doubt what We have revealed to you, ask those who have read the Scriptures before you.""



RADIO PROGRAMMES

The Ahmadiyya Anjuman presented seven hours of programmes in celebration of Eid ul-Fitr, 1994. Three two-hour long programmes were aired on Radio Trinidad on Wednesday March 9 (*Lailatul-Qadr*), Thursday March 10, from 10.00 pm to midnight and on Saturday March 12, 1994 from 8.00 pm to 10.00 pm. These programmes were panel discussions on various Islamic topics. The panel led by Maulana M.K. Hydal, Religious Head and Missionary comprised Mr. Jaleelul Rahaman, President, Dr. Hamza Rafeeq, vice-President, Mr. Iqbal Hydal, Corresponding Secretary and Mr. Shaheed Mohammed. Moderator was Mr. Amjad Farzan Ali

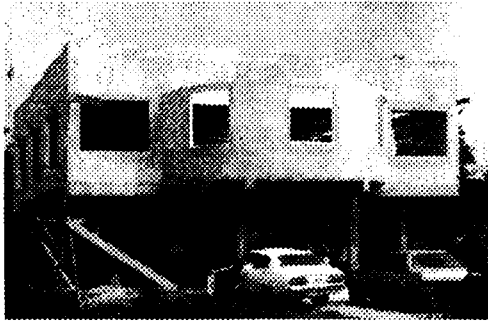
On Eid day, Monday 14th March, 1994 two half hour programmes were presented. Members of the New Grant Jama'at were given the opportunity to present their well researched papers on various Islamic topics. Mr. Iqbal Hydal co-ordinated the programme with Imam Shah, Farida Mohammed, Roger Bissessar and Fazeela Mohammed making their presentations.



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

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FIRST PRAYERS IN MASJIDUT-TAQWAA, CUNJAL ROAD, BARACKPORE



On Friday 11th February, 1994 members of the Cunjal Islamic Association performed congregational prayers for the first time in their newly-constructed Masjid at Cunjal Road, Princes Town.

The Religious Head & Missionary of the Ahmadiyya Anjuman Isha'at-I-Islam Inc., Maulaana Mustapha Kemal Hydal conducted

the service which included the **Khutba** (Sermon) and **Jumu'a Namaaz** (Salaah - ritual prayer) to a fairly large gathering.

The occasion was one of great joy, relief and happiness for the members who had to perform their prayers at the home of the secretary of the Association for almost three years. The Vice-President of the Ahmadiyya Anjuman, Dr. Hamza Rafeeq was also present. He brought greetings from the Anjuman as well as from the Ahmadies of the Fireburn Jamaa'at.

The President of the Surinam Ahmadiyya Anjuman Mr. Rasheed PierKhan was also present and he brought greetings on behalf of the

Surinam Ahmadiyya Movement. Mr. Hamid Mohammed, Treasurer of the Trinidad Ahmadiyya Anjuman and Assistant Religious Head of the Iere Village Mosque donated a prayer mat and offered a **du'aa** (prayer).

The over eighty persons present were then treated to light refreshments after which group photographs with the **uncompleted building** were taken out. The Mosque building still needs quite a lot to be completed. **Donations in cash or kind would be most welcomed.**

The Cunjal Islamic Association extends an open invitation to all its friends, well-wishers and supporters to visit their new Masjid, during Ramadaan or at any other convenient time.

Noor Mohammed



Islamic Classes

Maulaana M.K. Hydal successfully completed the first part of a series of intensive Islamic research classes at the New Grant Mosque. The classes were conducted over a period of three weeks from January 19th to February 9th, 1994. Classes were held twice weekly: on Wednesdays from 6.30 pm - 8.00 pm and on Saturdays from 4.00 pm - 5.30 pm.

Handouts were provide for the members of the Jamaa'at by the Missionary and these provided a very detailed analysis of *Surah Al-Faatihah* — the Opening Chapter of the Holy Qur'an. The key aspect of the class was an intensive study and analysis of the four major attributes of Allah (**Ar-Rabb, Ar-Rahmaan, Ar-Raheem, Maaliki yaum mid-Deen**). These classes were highly educational and motivating and they were all appreciated by the members of the Jamaa'at. The crowd response was very good and the second part of the course is scheduled to start just after the holy month of Ramadaan.

Roger Bissessar

NEW GRANT



Annual Sports Day

The New Grant Jamaa'at held its Annual Sports Day on Sunday 6th February, 1994 at the Mosque grounds. The morning session of the all-day affair was devoted to the men's cricket match.

After the lunch session, there were several activities for the younger children of the Jamaa'at. This was followed by an exciting and entertaining ladies cricket match which was the highlight of the day.

Other activities included volleyball, table-tennis and scrabble. The final event of the day was a rounders match which gave the youths of the mosque an opportunity to have some fun with the older members of the Jamaa'at

Roger Bissessar

AHMADIYYA ANJUMAN — FOR AN INTELLECTUAL AND RATIONAL APPROACH TO ISLAMIC PRINCIPLES

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AHMADIYYA ANJUMAN ISHAA'AT-I-ISLAM INC.

TRINIDAD & TOBAGO

In order to service its members as well as the wider community, the Ahmadiyya Anjuman has opened several departments. The Heads of each department together with the President Mr. Jaleelul Rahaman and the Religious Head Maulaana M.K. Hydal will constitute a Planning Committee which will draft a seven-year projections setting major goals in each year.

This Committee will delegate and monitor projects to and through the various departments. It will also handle all correspondence with the Central Anjuman in Lahore, Pakistan as well as with Anjuman's abroad especially in neighbouring Guyana and Surinam.

The following are the various departments with their respective heads. Further information can be obtained by calling the telephone number listed after the names of the department heads.

THE PLANNING COMMITTEE

PROPAGATION DEPARTMENT Dr. Hamza Rafeeq 673-3326 (Office)

1. Religious Classes
2. Religious Services
3. Training
4. Seminars
5. Lectures
6. Inter-Faith
7. Certification
8. Exchange Visits - Jamaa'ats

COUNSELLING DEPARTMENT Mr. Aziz Hosein 650-3293

1. Births
2. Marriages
3. Divorce
4. Alcoholism
5. Smoking
6. Drugs
7. Family Life
8. Sick & Elderly
9. Orphans & Vagrants
10. Psychiatry
11. Legal Advice
12. Wills

SOCIAL ACTIVITIES DEPARTMENT Mr. Noor Mohammed 654-0917

1. 'Eid Functions
2. M'iraaj / Meelaad
Functions
3. Sports Day
4. Family Day
6. Cultural Day
7. Hikes / Outings
8. Youth Link
9. Ahmadiyya Women's
Movement
10. Special Meetings
11. Annual Jalsa

PRINT / MEDIA DEPARTMENT Mr. Iqbal Hydal 665-2522

1. The Call
2. Islamic Calendar
3. Publications - Books,
Pamphlets, Cards, Tapes
4. Radio / Television
Programmes
5. Press releases
6. Photography

FINANCE DEPARTMENT Mr. Hamid Mohammed 655-8007

1. Membership
2. Deeds of Covenant
3. Fund Raising
4. Sponsorship
5. Zakaat
6. Marketing

BUILDINGS / PROPERTIES DEPARTMENT Maulaana M.K. Hydal 673-1517

1. Lands
2. Buildings
3. Maintenance

ALL OUR OPPONENTS WILL DIE AND NOT A SINGLE ONE OF THEM WOULD SEE JESUS, SON OF MARY, DESCENDING FROM ABOVE.

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THE FIRST AMERICAN MUSLIM

Opposition to Mirza Ghulaam Ahmad creates a set back in the propagation of Islam in America.

"I saw the Holy Prophet Muhammad in a dream and he said: MIRZA GHULAAM AHMAD IS MY REPRESENTATIVE IN THIS AGE — WHAT HE SAYS - DO."

Sayyid Ashhadud Deen

"THEN THEY FOUND ONE OF OUR SERVANTS WHOM WE HAD GRANTED MERCY FROM US AND WHOM WE HAD TAUGHT KNOWLEDGE FROM OURSELVES." (THE QUR'AN 18:65)

In 1846 in the city of Hudson, New York a child was born who was named **Alexander Russel Webb**. His father was a notable newspaper editor. After completing his college education he was greatly inclined to comparative religion. So he first entered a church in St. Louis, Missouri where he took a course in theology. As he was fond of deep



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

thinking, his mind gradually became disenchanted with the teachings of Christianity and he left that religion in 1872. On giving up the priesthood he followed in his father's footsteps and started a weekly journal. Because of this the reputation of his knowledge and intellectual ability spread far and wide. He was then invited to join the editorial staff of the *St. Joseph Missouri Daily Gazette*. Later on he was the editor in charge of several other newspapers.

For several years Webb followed no religion but he thought of researching all religions. He studied Buddhism and Brahmanism but was not satisfied. He did study Zoroastrianism and Confucianism yet his mind was not at ease. He did study about Muhammad but only a little. Meanwhile, an advertisement in

English appeared about the book *Baraaheeni Ahmadiyya* of Mirza Ghulaam Ahmad. This book promised to provide 300 proofs of the truth of the Holy Qur'an and the Holy Prophet Muhammad and an offer of 10,000 rupees was made to anyone who could refute these proofs. Webb was impressed by this challenge and began corresponding with Mirza Ghulaam Ahmad.

His first letter was received in 1886 which Mirza Saahib returned a proper reply and invited him to Islam. In his second letter which arrived on 1st April, 1887, he requested literature on Islam in English. He also expressed the desire that if Islam should satisfy him, not only would he accept Islam but he will also propagate Islam in America. Mirza Saahib wrote him back indicating that at the point in time there was little literature on Islam in the English language, but he had a plan to bring out a magazine on Islam in English which he would send him. The last two letters pertaining to Webb were published in Mirza Saahib's book *Shahnai Haqq*.

Due to his correspondence with Mirza Saahib, Islam took root in his heart and eventually Webb accepted Islam in Manila, Philippines where he had come as a notable newspaper editor. In America, the power of the press and the pen is such that even the government bows before it. Webb's ability to write created such a tremendous impact that the President of the United States appointed him at the embassy at Manila in the Philippine where he accepted Islam.

In Bombay, a wealthy Muslim by the name of Abdullah Arab having heard that Alexander Russel Webb had accepted Islam sent a letter to him. Webb enthusiastically replied that should he come to Manila he would advise him how to propagate Islam in America. Abdullah Arab, taking along an interpreter, travelled to Manila. After meeting Webb it was decided that Webb would resign as ambassador while Abdullah Arab would collect funds for him to propagate Islam in America.

At a meeting in Hyderabad, Abdullah Arab collected six thousand rupees and telegraphed Webb telling him all is well, he should resign and come to India. Webb visited Islamic institutions in Bombay and Poona but in Hyderabad he requested to meet with Mirza Ghulaam Ahmad who had done him a great favour by exposing him to Islam.

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ALLOCATE PART OF YOUR MONTHLY INCOME FOR THE PROPAGATION OF ISLAM

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Because of him he had become a Muslim. Webb was told that Mirza Ghulaam Ahmad was considered infamous (*sic.*) and was classed as a heretic (*sic.*) Webb then wrote to Mirza Saahib who replied in an eight page letter, defending his claim of **Promised Messiah and Mahdi**. Webb listened with great enthusiasm and respect as the letter was translated to him. Mirza Saahib also expressed a desire to see him, but the committee set up to raise funds for the propagation of Islam in America decided it would be unwise for Webb to meet such an infamous (*sic.*) person as it would damage their efforts to raise funds. After visiting many important cities of India except Qadian, Webb returned to America fired with zeal to propagate Islam.

But whereas Muslims made great promises to provide funds, not a cent was forthcoming. Abdullah Arab tried to stir up Muslims to spend towards this great project. But except from Rangoon and Hyderabad, Deccan nothing was obtained. In all about thirty thousand rupees were sent of which he donated sixteen thousand. In desperation Abdullah Arab turned to his mentor Sayyid Ashhadud Deen who after praying to Allah gave this reply: *"It seems that the spread of Islam in England and America will be a result of the spiritual efforts of Mirza Ghulaam Ahmad."* Abdullah Arab on hearing this explained that the Muslim leaders of Punjab and India have declared him to be a heretic - a non-Muslim. How could this be? Sayyid Ashhadud Deen again prayed to Allah then said: *"I saw the Holy Prophet Muhammad in a dream and he said: MIRZA GHULAAM AHMAD IS MY REPRESENTATIVE IN THIS AGE — WHAT HE SAYS - DO."*

In the meanwhile Alexander Russel Webb having returned to America started a paper entitled *Muslim World* to propagate Islam. After a while due to lack of funds it ceased publication. Muslims of India made great promises but eventually deserted him. In 1902 Webb again wrote to Mirza Saahib regretting that he came to India but did not visit him while it was because of Mirza Saahib he was guided to Islam. He also lamented the attitude of Muslims whom he tried to please by not going to Qadian in order that they may contribute to the propagation of Islam. These people never lived up to their promise to provide the necessary funds. *"How sad I am,"* he wrote *"that because of these people I was denied the opportunity of visiting a Godly man like you. Please turn your attention to the west for the explanation of the teachings of Islam which you provide is the only one that can appeal to the western mind."* In his continuing correspondence with Mirza Ghulaam Ahmad Webb also wrote: *"It is essential that such a man should come to America who would be an excellent example of a Muslim. For without example, the people of the west cannot understand Islam. The Muslims who are here are themselves strangers to Islam, and their pattern of behaviour is not that of Muslims. Rather than encourage others to benefit from Islam, they turn people away from it. It is better to send such a missionary whose behaviour character and example will capture the heart of the people of America."*

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.

PRICE LIST

• <i>The Holy Qur'an</i> -- Translation of Allaamah Noorud-din	\$90.00
• <i>The Holy Qur'an</i> -- Translation of Maulaana Muhammad 'Ali	\$80.00
• <i>The Religion of Islam</i> -- by Maulaana Muhammad 'Ali	\$80.00
• <i>Jesus in Heaven on Earth</i> -- by Khwaja Nazir Ahmad	\$95.00
• <i>A Manual of Hadith</i> -- by Maulaana Muhammad 'Ali	\$70.00
• <i>Early Caliphate</i> -- by Maulaana Muhammad 'Ali	\$50.00
• <i>The Teachings of Islam</i> -- of Mirza Ghulaam Ahmad	\$50.00
• <i>The New World Order</i> -- by Maulaana Muhammad 'Ali	\$50.00

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 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 indocination 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 -- staticness and stagnation being its very negation.

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