



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



THE CALL

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

Vol. 19 No. 12

Zul Hij-jah 10, 1414

May 21, 1994

Sacrifice and Imaamah (Leadership)

'Eid ul Adhaa is the Festival of Sacrifices commemorating Ibraaheem's (Abraham's) attempted sacrifice of his (at the time) only son Isma'eel (Ishmael). It is observed in the first half of the twelfth month of the Islamic Calendar viz. Zul Hij-jah. The word *adhaa* does not mean sacrifice, it means the early morning after sunrise or the brightness of the day. This word *adhaa* has come to mean sacrifice because the animals sacrificed on one of the three days of this Festival, are sacrificed at this time of the day. (When 'Eid ul Adhaa falls on a Friday - to link the 'Eid service with the *Jumu'a* Prayer and then perform the sacrifice after noon is therefore not correct.)

Even though this Festival coincides with the Pilgrimage (*Haj-j*) at Makkah - there are no 'Eid prayers and no sermon at Makkah on the 10th of Zul Hij-jah. The sermon is given on

the afternoon of the 9th of Zul Hij-jah at 'Arafaat, nine miles from Makkah. Combined prayers are also said there. The 10th of Zul Hij-jah is the beginning of the *ay-yaam at-tashreeq* - three days of sacrifice during which animals are supposed to be sacrificed. However most Muslim pilgrims do not actually perform the sacrifice but are told that it is done for them.

"How could it be said that Ibraaheem fulfilled the vision when he did not kill his son?"

The Pilgrimage and 'Eidul Adhaa are associated with Ibraaheem's attempted sacrifice of his son Isma'eel as referred to in chapter 37 verses 100 - 113 of the Holy Qur'an. It is said that Ibraaheem saw in a dream that he is sacrificing his son Isma'eel. Later on when Ibraaheem attempted to literally slaughter his son, God stopped him stating that he has indeed fulfilled the vision.

The question obviously arises "How could it be said that Ibraaheem fulfilled the vision when he did not kill his son?" It is significant to note

that in 37:102 Ibraaheem says he saw the dream (*al manaam*) while in verse 105 Allah says he fulfilled the vision (*ar-ru'yaa*). A dream is a physical experience while *ar-ru'yaa* is a spiritual experience which often contains a prophecy. The Holy Prophet's Ascension to Heaven is described in 17:60 as *ar-ru'yaa* or spiritual experience.

Chapter 2 verse 124 of the Qur'an indicates to us that Ibraaheem was tried by Allah and was finally selected (not elected) as an *Imaam* of mankind. (Nowhere in the Qur'an is the word *Imaam* used to indicate a person who leads prayers in a mosque. Maulaana Muhammad 'Ali in *The Religion of Islam* pg. 395 laments thus: "The present practice of having paid Imaams, whose only duty is to lead the prayers, is to a very large extent responsible for the degeneration of the Muslims. These people have generally no sense of the dignity of Islam and its institutions, nor have they the light, learning and general experience which should entitle them to claim to lead the Muslims spiritually.")

Ibraaheem wished that this honoured office of *Imaamah* or spiritual leadership should continue among his descendants.

see page 2

IN THIS ISSUE

<i>The Holy Spirit — No Whit</i>	3
<i>New Grant — Summer Camp '93</i>	5
<i>Haqeeqatul Wahee — In which Mirza Ghulaam Ahmad denies Claim to Prophethood</i>	6
<i>Books — Just Arrived</i>	7
<i>Look for these Activities</i>	7
<i>What the Ahmadiyya Movement Stands for</i>	7

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

www.aail.org

مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

from page 1

Preventing (people) from the Mosques

Allah prophesies that it will, but not amongst the offspring who are wrongdoers (*zaalims*). The Qur'an in 2:114 describes the greatest wrongdoer (*man azlama - who is greater in wrong doing?*) as the one who prevents (people) from the mosques of Allah (see also 22:25). On the other hand it was Ibraaheem who was destined to rebuild the demolished mosque where only the foundations remained (2:127; 22:26)

a Building in Fire-burning (Jaheem)

The Qur'an also reminds us in this very chapter 37:97 that this spiritual leader was previously in a building in fire-burning (*jaheem*), which became a seething cauldron and a hotbed of contention but he kept his cool (21:69) and was rescued by directing him and others to a land which was blessed for the worlds (21:71).

The religious and spiritual leader's opposition came from the very person who had given him birth, his progenitor (21:52; 37:85). All opposition arose because they worshipped lies (29:17; 37:85,85) but when their enmity became clear to him he dissociated himself from them (9:114). While the older generation wished to remain steeped in their old ways (21:53,54) the true *Imaam* put his hope and dreams in the younger generation (37:100)

Leadership and Death

The vision that Ibraaheem fulfilled therefore, was the bringing out of the qualities that led to his offspring being *Imaams - spiritual leaders*. Ibraaheem saw in a dream that he was sacrificing his son. The significance of this is that when a parent devotes or dedicates his or her offspring to spiritual leadership or leadership in righteousness it is as if the parent is signing the child's death warrant. The opposition to truth often leads to attempts on the life of the truth giver. All the prophets of Allah had attempts to take their

life. The attempts on the lives of Ibraaheem, Moosa (Moses), 'Eesaa (Jesus) and Muhammad are well documented in the Qur'an.

An Imaam must consult

The impact of this dream of putting his own son's life in jeopardy was so tremendous on Ibraaheem that he consulted with his son, asking for his views (37:102). Ibraaheem himself was tender-hearted and forbearing - *haleem*- (9:114) and so was his son (37:101). Herein therefore lies the first requirement of a spiritual leader or *Imaam* i.e. he must be patient and compassionate rather than arrogant, strutting around with a false feeling of authority. This attitude was possessed by the Holy Prophet Muhammad and his companions as the Qur'an indicates in 3:158; 9:128; 15:88; 18:6; 26:3 and 46:35.

**ALLAH NEVER
WANTS THAT AN
IMAAM SHOULD
BE THE CAUSE OF
HIS SON'S DEATH.**

Isma'eel's reply to his father: "*O my father, do as you are commanded; if Allah please, you will find me patient*" must be understood as a double entente. Ibraaheem understood this to be his son's willingness to give up his physical life, but Isma'eel understood this to be his ability to be patient in the face of the challenges and opposition as an *Imaam* or leader. Isma'eel was prepared for the sacrifices that spiritual leadership (*Imaamah*) required. Allah stopped Ibraaheem's action because He never wants that an *Imaam* should

be the cause of his son's death. The *ru'yaa* or spiritual vision or foresight was fulfilled when it was clearly manifested that the young man possessed the requirement of patience even in the face of death.

The Qur'an urges us: "*Allah speaks the truth; so follow the pattern of Ibraaheem, the embodiment of righteousness*" (3:94). This pattern indicates that trials are a prerequisite for Allah placing a person as an *Imaam* - a true leader (2:124). This trial may include leaving one's home and country, family or *Jamaa'at*, house or mosque to move to a greater House of Allah. This is why Pilgrimage in Islam is a movement away from one's nostalgic surroundings to a another place with a higher purpose in mind. This movement is a trial which requires a sacrifice as the Qur'an points out in 37:106-107.

Muslims are the best nation when they enjoin good and forbid evil

Imaamah in Islam is not the prerogative of one individual. Islam envisages the collective *Imaamah* of the entire Muslim nation. "*You are the best nation raised up for mankind; you enjoin good and forbid evil and you believe in Allah*" (3:109). Pilgrimage is an occasion when Muslims are able to demonstrate the Universal or World Family. The sacrifice of one animal or a share per household demonstrates the need for sacrifice within the family. The purpose of all this is *Imaamah* - leadership as manifested in attitude and actions of the family of Ibraaheem. All this is beautifully expressed in 25:74 "*Our Lord grant us in our spouses and our offspring the joy of our eyes, and make us Imaams for those who guard against evil.*"



THE HOLY SPIRIT — NO WHIT

WhitSunday is alleged to be the date of the founding of the Christian church. It is supposed to coincide with the Jewish feast of Pentecost (50th day) or the Feast of Weeks which comes fifty days after the Jewish Passover. According to Leviticus 23:15 **seven complete Sabbaths** are to be counted after the day of the wave of the sheaf offering which is the day that follows the **Sabbath of the Passover**. This places the **Passover Sabbath** on a Thursday. Since the Paschal lamb was slaughtered on the eve of this Sabbath and Jesus was put on the cross at the time of the preparation of the ram (John 19:14), therefore the crucifixion of the Christ took place on a Wednesday.

Pentecost

Pentecost was a feast of sacrifice for the Jews but for the Christian it is associated with the 'gift' of 'forked tongues' (Acts 2:3) causing to the disciples to speak in various languages (*sic*). This gift is supposed to be a result of the holy spirit 'filling' or 'coming into' the believer. Within the last one hundred years the alleged experience at the first Pentecost has been 'revived'. Persons filled with the holy spirit are said to have a Pentecostal experience. Revival meetings, crusades and even charismatic gatherings are now being encouraged by several sects of Christians as evidence of the holy spirit. An issue of the *Civil and Military Gazette* published in India in 1906 gave the following eye-witness account of a meeting where persons were alleged to be filled with the holy spirit.

"The service began with the singing of hymns. The women sang with a certain wildness, in ear-piercing nasal tones, but there was nothing at all unusual to one who was accustomed to a Salvation army meeting. The first strange touch came with a shriek from the back of the hall- 'Oh, I am in Heaven,' and a sickly girl whom I afterwards discovered to be blind, bounded up the gangway between the chairs in an awkward gallop ... As the singing

went on, in a rolling, rhythmic lilt, broken every now and then by piercing screams from the octoroon, a rosy-cheeked girl exclaimed: 'Oh, I am so happy !' and began to glide backwards and forwards across the open space; swinging her arms in time to the music. Then a tall, hard-featured woman sprang up and down two or three times where she stood, and a scrubby young man made three backward springs in the air. For a moment all the women in the front-row were dancing, one or two shyly and shame-facedly, but with a rapturous expression. Some times they leaped into the air half a dozen times where they stood; sometimes they sprang backwards some ten paces or so, flat-footed and from both legs simultaneously; and some-times they 'giggled' round and round."

The Revival

This is the description of as good a Revival meeting as any was ever held in the India, in England or in Trinidad. In the *Trinidad Guardian* of Saturday May 14, 1994 a letter to the Editor expressed the following concern:

*"You tell me to jump for Jesus,
It can't do me no harm,
But when you jump you jiggle,
and jiggle can turn to jam ...
So I begin to wonder,
Is this the Blessed Saviour's way? ...
First jump and wave, then get on bad,
Then on to jam and wine...
Are these the steps you'd have to take
To get things Divine?"*

Even among people of other non-Christian faiths there are similar behaviour at their religious or prayer

meetings. But no Christian will like to give these meetings the credit that the singing and dancing were due to an overwhelming presence of the holy spirit, though there is not the least difference between the epileptic movements in the two cases. There are the same shrieks of joy, the same frantic movements and savage dancing, the same singing and praying. In fact, such feats with similar expressions of alternate joy and grief may be witnessed among all ignorant people, and to call them outpourings the holy spirit is the veriest absurdity.

Religious Trances

For instance, there are **Naushahis**, a branch of the **Qadria** sect of Muslims. They have their meetings which are generally held annually. In these meetings pious songs are sung by the **Qawwals**, over which those present go into trances first, then with a sudden shriek they swing their bodies to and fro and make movements as under epileptic compulsion. In this condition, they are seized by their saner friends and are hung by the feet upon trees, heads downward, where they continue to swing their bodies to and fro in the most violent manner. These frantic movements continue for about an hour and then the swinging and the convulsions cease, and they are again their own selves. After they come out of the trance they are as well as they were at the beginning.

The dancing dervishes of Konya, Turkey are alleged *soofees* and followers of Maulaana Rumi. They too, dance and enter into a trance while uttering praises of God. Similarly there are various Hindu and Muslim sects which follow these methods but no one ever thinks of attributing these wild scenes to the unbearable power of the holy spirit.

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

"THE CALL" - MAY 21, 1994 Page 4 •

from page 3

Our Christian friends who are eulogising the Revival or Charismatic methods and thus aiding in the spread of the Pentecostal epidemic, should bear in mind that such wild scenes of excitement are to be met with among the ignorant and superstitious classes of all religions, and to look at them as a sign of a real revival in the Christian church is nothing more than a delusion. The emotional in man is, in fact, affected by intense feelings of any kind. The satisfaction and pleasure which an idol-worshipper finds in prostrating himself before his idol are in no way inferior to the satisfaction and pleasure witnessed in Revival or Charismatic meetings, and therefore it is not in these conditions that we can find the true criterion of the presence of the holy spirit.

How the Holy Spirit comes to us

It is in fact making the Holy Spirit a child's play when singing and dancing and all those epileptic movements are attributed to its presence. Nor do a man's weeping and confessing his sins show that a transformation has been wrought in him by the Holy Spirit, for *the transformation that is wrought by the Holy Spirit is permanent and abiding and is not due to the excitement of the moment*. The Holy Spirit comes upon the person whose heart is completely prepared for a close and strong union with God. Mere humbleness and weeping in prayers does not bring about such close union with God.

The Holy Book says:

"HAPPY ARE THE FAITHFUL (IN HAVING FOUND A CLOSE UNION WITH GOD) WHO ARE TRULY HUMBLE IN THEIR PRAYERS, AND WHO KEEP ALOOF FROM VAIN TALK, AND WHO ARE ACTING IN THEIR RELIGIOUS SERVICE FOR GOD'S PURIFICATION OF THEM, AND WHO CONTROL THEIR PASSIONS ... AND WHO ARE FAITHFUL TO THEIR COVENANTS AND OBSERVE THEIR TRUSTS, AND WHO ARE CONSTANT AT THEIR PRAYERS" (23:1-9).

Humility in prayers is here described to be the very first step in the spiritual advancement of man, and therefore it is not the goal which one should try to attain to. On the other hand, the man who is humble in prayers is liable to

fall off from this first step if he does not rise higher still. The mere weeping while praying does not show that a person has attained union with God or that the Holy Spirit has come upon him.

A Muslim may be weeping while praying to God, a Christian while praying to Jesus to take away his sins, a Hindu while praying to an idol, and so on, there being not the least difference so far as external conditions are concerned. It is for this reason that the Holy Qur'an tells us that mere weeping or humbleness in prayers does not show that the Holy Spirit has come down upon a man.

True humility in Prayer

Someone may be very humble in his prayers, but his humility may be limited only to the prayer meeting. So it happens in the Revival meetings and the utmost that can be said in favour of those who are greatly moved at such meetings is that they are humble in the presence of others.

It is not shown that the same humility is witnessed in their private prayers or that they are moved to such a degree by the consciousness of the presence of God so that the whole course of their lives is changed and they keep aloof from all the vain talks in which they indulged in before.

Hence the Holy Qur'an tells us that the next step in spiritual advancement which moreover shows the sincerity of the first step is that a man should refrain from all vain talks, which he certainly will if the feeling which makes him weak and show humility in his prayers is based on sincerity and is not the outcome of a momentary excitement. Humility in prayers should prepare the heart to receive Divine lights and therefore it does no good to the man who feigns humility.

The Holy Spirit must purify us

The next step in spiritual advancement is that one should be acting in his religious service for purification. **Prayer is not the end** but the means to the attainment of an end, and that end is purification. Weeping and humility in prayers are, therefore, only useful if the object is to be purified by the Hand of God, but if that object is not kept in view, no agony in prayers and no cry of suffering has the least value.

The fourth stage is reached when a man learns to curb his passions, for without this purification cannot be brought about. Then next higher step is that a man should faithfully keep his covenants, not his agreements with men only, but still more earnestly and faithfully the promises which he has made to God. When a man prays to God with earnestness, humility and weeping, he promises to refrain from all evil deeds in future, for without such promise his repentance is useless.

Repenting does not mean only sorrowing for the past, as the votaries of Revivalism seem to take it, but it indicates a change in the course of one's life for the future. We should not praise a man for his great grief for the evils which he has already done, but for the steadfastness with which he keeps his promise of shunning evil for the future. A man may frighten a meeting of several thousands with his shrieks, for the evil which he has done in the past, but his frightful shrieks are no guarantee that he shall walk uprightly in the future.

Agony is not always brought about by the presence of the Holy Spirit, for if it had been so, we should have no backsliders, whereas in the Revival meetings hundreds of those who cry

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

"THE CALL" - MAY 21, 1994 Page 5 •

in great agony in one meeting are found involved in the same black and horrible deeds by the time that a second meeting is held. The Revival leaders tell us that the falling back into evil ways is due to the circumstance that they were reclaimed from heathenism of the lowest type, but this excuse is of itself sufficient to entitle one to question the presence of the Holy Spirit in the Revival meetings. If the trances and the weeping are brought about by the Holy Spirit, its effect cannot be annihilated so soon. It is all the work of emotion and there is no reality under it.

The Last Stage

The last stage of spiritual advancement is reached by being constant at prayers according to the Holy Qur'an. Being constant at prayers means that a man should have such a strong union with God that he should under all circumstances consider himself to be in His glorious presence. Such a person does not need to be reminded that he owes a duty to God, but is at every moment full of the consciousness of the Divine presence. Prayer to God is the food for the soul and is far more precious to him than ordinary bread and water.

When a person has reached this stage of spiritual advancement, Almighty God sends His spirit which is as a soul in a spiritual body. This is called the Holy Spirit. It dispels every darkness and purifies the heart of every dross. If there is one thing common to the teachings of the Prophets Jesus and Muhammad it is the idea of the Holy Spirit bringing Divine revelation to man. The Qur'an speaks of Jesus being 'given a hand' with the Holy Spirit (2:54; 5:102) while Muhammad is himself called the Holy Spirit (16:102).

The Qur'an admits that the disciples of Jesus did receive Divine Revelation (5:111) but its effect was not that they spoke in strange languages which neither they nor their audiences could understand. They were purified enough to earn the name *hawaaree* (3:51) i.e. the whitened or cleansed and they became helpers in Allah's way (3:51; 61:14).



NEW
GRANT



SUMMER CAMP 21st and 22nd AUGUST 1993.

A two days camp was planned for the youths of our Jamaa'at. All parents and members were asked to send their children ages three and over to participate.

There was a good turn out of youths to this event and registration was held on the Saturday morning of the camp. After registration some of the adults left and some stayed on to help the co-ordinators with the children. The children were excited at such an event in the mosque and activities such as games, Qur'an reading, quiz, etc. were planned for both days, not forgetting the most important, the reading of namaaz at the appropriate time.

When it was time for the girls to leave that first evening they tried to persuade their parents to let them stay on in the night. They said that they will miss the fun the boys will have in the night. They did eventually leave about 7.00 pm after being promised an early morning hike. Wazir Mohammed and Imtiaz Rasheed stayed with the boys in the Mosque. They were about fourteen of them there and they had story-telling and a pillow fight before they went to

bed at about 11.00 pm. Imagine the little ones stayed without their parents and made no fuss whatsoever.

Everyone was up at 5.00 am that Sunday morning. They said their Fajr namaaz after which the girls arrived and they went walking to the river in Sancho Road where they saw some baby alligators. They all spent a lovely time there before returning to the mosque for breakfast.

After breakfast a few members of the Jamaa'at who had vehicles took the children to see the mud volcano at Devil's Woodyard. That really was fun for the kids exploring a real volcano and actually walking close to it. The rest of the day was spent playing games and in general everyone had fun with the children and they all enjoyed the camp very much.

Special thanks must be made to all members who prepared meals for the participants of the camp and also special thanks to Farida Mohammed, Wazir Mohammed, Imtiaz Rasheed, Zalina Shah and all the other members who contributed to making the camp a success.

Vimla Mohammed.

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

"THE CALL" - MAY 21, 1994 Page 6 •

***Haqeeqatul Wahee - IN WHICH
MIRZA GHULAAM AHMAD
DENIES CLAIM TO PROPHETHOOD***

Many opponents of the Ahmadiyya Movement in Islam and opponents of Mirza Ghulaam Ahmad, the Muslim Reformer (Mujad-did) of the 14th century of the Islamic Era are fond of referring to Mirza Saahib's books alleging that he made a claim to prophethood. In most cases his books have never been read by the opponents. One book that is often quoted is entitled *Haqeeqatul Wahee (The Essence of Revelation)*. Many who have never read this book claim that it is the book in which he claimed to be a prophet. Nothing can be further from the truth.

Haqeeqatul Wahee as its name indicates is a book that was written to establish the nature and reality of Divine Revelation. It was not written to establish the alleged prophethood of Mirza Ghulaam Ahmad. The book was begun in 1906 but was published on the 15th May, 1907. Mirza Saahib himself explains the reason for publishing this book. He said that nowadays as much as there are hundreds of innovations and other new things introduced into religion there is as much an upheaval created by people's unawareness of Divine Revelation *i.e.* to what extent and in what condition a dream or sudden inspiration can be relied upon and when is it from God and when from the devil.

In a supplement to this book, Mirza Saahib published an eighty-seven page booklet in Arabic entitled *al-Istiftaa' (Seeking a Decision)*. In this booklet he has clearly stated his beliefs and claims and requested the learned Muslim scholars to determine whether his beliefs and claims are true or false.

On page 390 of *Haqeeqatul Wahee* Mirza Ghulaam Ahmad has written:

"Ignorant people in order to inflame and excite others state that this person has claimed prophethood. Really this is an outright lie.

Indeed it is well known that it is forbidden to claim prophethood according to the Holy Qur'an and no such claim has been made. The claim made is merely this that on the one hand I am of the community of Muhammad while on the other hand by reason of the blessings of the prophethood of our Holy Prophet I am a nabee and by nabee only this much is meant that is that I do have frequent dialogue and communication with Allah the Most High."

The question arises here about the use of the word *nabee*. This word *nabee* is common to the Hebrew and Arabic languages. It means to **make a prophecy after receiving knowledge from God**. In this sense of the word, as found in the dictionaries, it is not essential that a *nabee* be a person who brings a law from God.

In Islamic terminology however, the word *nabee* has an additional and specialised meaning in the Holy Qur'an. The Qur'an has used the term *nabee* for a **prophet who brings a book or a law**:

"Allah raised prophets ... and He revealed with them the Book with truth ..." (2:213)

"For every one of you (prophets) We have appointed a law and a way ..." (5:48)

Thus the Qur'an has fixed the term *nabee* to mean a prophet who brings a book or a law from God, and the Qur'an has forbidden the use of this term in this sense when it describes our Holy Prophet Muhammad as the *Khaatam an-nabiy-yeen*



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

- *the Finality of Prophets*. Since no prophet who brings a book or law can come after the Holy Prophet Muhammad, this frees up the use of the word *nabee* in its original dictionary sense. Neither the Qur'an nor any Islamic scholar has forbidden the use of the term *nabee* in this literal, dictionary sense. The use of the word *nabee* (*prophet*) outside the context of the Qur'an is therefore not forbidden. Only the use of the word *nabee* in the sense in which the Qur'an uses it is forbidden and no one can claim to be a prophet or *nabee* in this sense.

It is in the literal, dictionary sense therefore that we have to understand the use of the term and word *nabee* (*prophet*) in the writings of Mirza Ghulaam Ahmad. Thus in *al-istiftaa'* page 64 he writes:

"You lie against Allah about my claim to prophethood ... Prophethood has completely ended after our Holy Prophet ... Allah means by my prophethood nothing more than frequent communication and dialogue with Him and Allah's curse is upon anyone who makes it more than that."



ALLOCATE PART OF YOUR MONTHLY INCOME FOR THE PROPAGATION OF ISLAM

"THE CALL" - MAY 21, 1994 Page 7 •

JUST ARRIVED !	JUST ARRIVED !	JUST ARRIVED !
• <i>The Holy Qur'an</i>	<i>Translation of Maulaana Muhammad 'Ali</i>	\$100.00
• <i>The Religion of Islam</i>	<i>by Maulaana Muhammad 'Ali</i>	\$100.00
• <i>Jesus in Heaven on Earth</i>	<i>by Khwaaja Nazir Ahmad</i>	\$110.00
• <i>The Holy Qur'an</i>	<i>Translation of Allaamah Noorud-din</i>	\$90.00
• <i>A Manual of Hadith</i>	<i>by Maulaana Muhammad 'Ali</i>	\$85.00
• <i>Muhammad, the Prophet</i>	<i>by Maulaana Muhammad 'Ali</i>	\$50.00
• <i>Living Thoughts of Muhammad</i>	<i>by Maulaana Muhammad 'Ali</i>	\$50.00
• <i>Early Caliphate</i>	<i>by Maulaana Muhammad 'Ali</i>	\$50.00
• <i>The Teachings of Islam</i>	<i>of Mirza Ghulaam Ahmad</i>	\$50.00
• <i>The New World Order</i>	<i>by Maulaana Muhammad 'Ali</i>	\$50.00
• <i>Anti-Christ, Gog & Magog</i>	<i>by Maulaana Muhammad 'Ali</i>	\$25.00

Look out for the following:

Religious & Educational Activities:

Lectures on "CANCER" for Adults 6.30 pm
 Wednesday May 25th Cunjal Mosque
 Wednesday June 1st Gasparillo Mosque
 Wednesday June 8th San Fernando

Leadership Training Course
 Wednesdays 6.30 pm and Saturdays 4.00 pm
 from June 29th to July 23rd, 1994
Ahmadiyya House, Arena Road, Freeport.

**Youth Seminar - "Problems in Family Life
 — What must I do?"**
 Saturday July 16th, 1994 at 8.30 am
 San Fernando Mosque Hall.

**Ahmadiyya Women's Movement
 "Bathing & Shrouding the Dead"**
 Sunday July 3rd, 1994 at 3.00 pm
Ahmadiyya House, Arena Road, Freeport.

Proper Recitation of the Holy Qur'an
 Wednesdays 6.30 pm and Saturdays 4.00 pm
 from July 30th to August 10th, 1994
Ahmadiyya House, Arena Road, Freeport.

Cultural Activities:

Annual Inter-Jamaa' at Sports Day
 Sunday May 29th, 1994 at 10.00 am
 Cunjal Recreation Ground
ALL ARE INVITED !

Annual Grand Bar-B-Que - \$10.00
 Saturday June 25th, 1994
 from 11.00 am to 5.00 pm
 The Mosque, Iere Village
SUPPORT A WORTHY CAUSE !

Sale of Second-hand Books
 Sunday July 17th, 1994 at 9.00 am
Ahmadiyya House, Arena Road,
 Freeport.

**Ahmadiyya Women's Movement
 Cultural Evening**
 Sunday July 31st, 1994 at 2.00 p.m.
Ahmadiyya House, Arena Road,
 Freeport.

The Religious Head has been invited to present the *Islamic Viewpoint* at a Seminar on "**Family Life**" at San Fernando on Wednesday August 31st.

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.



The following persons will deliver the **Friday Khutba (Sermon)** at the dates and places shown

	Arouca	Fireburn	Cumuto	Iere Village	New Grant	Siparia
May 27th	Iqbal Hydal	Imam Shah	Hamid Mohammed	A.Q. Syne	Maulaana M.K. Hydal	Noor Mohammed
June 24th	Shaheed Mohammed	A.Q. Syne	Maulaana M.K. Hydal	Usman Ali	Dr. Hamza Rafeeq	Imam Shah
July 22nd	Jaleelul Rahaman	Shafiat Shorab	Iqbal Hydal	Dr. Hamza Rafeeq	Shaheed Mohammed	Maulaana M.K. Hydal
August 26th	Noor Mohammed	Hamid Mohammed	Jaleelul Rahaman	Imam Shah	Iqbal Hydal	Usman Ali
Sept. 30th	Dr. Hamza Rafeeq	Jaleelul Rahaman	Imam Shah	Maulaana M.K. Hydal	Noor Mohammed	Hamid Mohammed

We accept *Hadrat Mirza Ghulaam Ahmad* of Qadlan, 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.

PUBLISHED BY

AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM INC.

TRINIDAD & TOBAGO

THE MOSQUE, UQUIRE ROAD, FIREBURN,
FREEPORT P.O., TRINIDAD W.I.

PRINTED BY

PRINTMASTER (W.I.) LTD.

68 BYRON BLVD

MARABELLA

TRINIDAD W.I.

EDITOR: MAULAANA M.K. HYDAL B.A

For Information and Literature, write to:

25700 Hayward Blvd. # 108
Hayward CA 94542
U.S.A

73 Widdicombe Hill Blvd Apt 1212
Etobicoke, Ontario M9R4B3
CANADA

85-09 / 91st Avenue
Woodhaven, Queens, N.Y.
11421 U.S.A

**FOR FREE
DISTRIBUTION**