



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



THE CALL

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The Prophet MUHAMMAD — a Man of God and a Man of Men

It was on the 12th of Rabee'ul Aw-wal, now the third month of the Muslim calendar in the year 571 of the christian era that Muhammad was born. This date corresponds to the 20th of August 1994 when Muslims all over the world remember this man Muhammad and his greatness. **Muhammad is the world's only true historical Prophet.** He presented the world with the religion of Islam, the Universal religion which found completion in the mission of Muhammad.

One of the features that make Islam stand out as a Universal religion is the personality of the Prophet Muhammad which Allah describes in these words: "And surely thou conformest to the sublimest morals" (The Qur'an 68:4). Muhammad has been pin-pointed by God as the perfect exemplar for the world. "Certainly you have in the Messenger of Allah an excel-

lent exemplar for him who hopes in Allah and the latter day and remembers Allah much" (33: 21).

"His morals are the Qur'an", are the words in which 'Aa'ishah, the Prophet's wife and the most privy to his domestic life, has summed up the whole range of his morals and manners. In other words, his daily life was a true picture of the Qur'anic teachings. Muhammad was an embodiment of all that is enjoined in the Holy Qur'an. Just as the Book of God is a code of high morals for the development of the manifold faculties of man, similarly the Prophet Muhammad's life is a practical demonstration of all those morals. **Thus a Muslim has a twofold guidance - the Holy Qur'an, in the way of precept, and the Prophet's life as a perfect example.**

Sincerity was the key-note of the Muhammad's character. He loved virtue for its own sake. **High morals** which formed an attractive feature of his character, were not an acquisition with him, they were **ingrained in his very nature.** He would do all things with his own hands. If he wanted to give alms to a beggar, with his own hands would he place it directly in those of the latter. He would assist his wives in their household duties. He would milk his own goats, patch his own clothes, and

mend his own shoes. In person would he dust the house, and he would tie his camel and look after it personally. No work was too low for him. **Muhammad's greatness was not in the number of servants he had but in the number of people he served.**

He worked like a labourer in the construction of the mosque. Again, when a ditch was being dug to fortify **Madeenah** against the impending incursion of the enemy, he was seen at work among the rank and file. In person would he do shopping. In brief, he never despised any work, however humble, notwithstanding the dignity of his position as Prophet and King. He thus demonstrated through personal example, that a man's calling, whether high or low, does not constitute the criterion of his status. It is his righteousness and treatment of others that determines whether he is noble or otherwise. A roadside labourer, a hewer of wood and a drawer of water is as respectable a member of the Islamic Brotherhood as a rich merchant or a high dignitary.

All his actions and movements were characterised by simplicity and homeliness. **He did not like his companions to rise or stand up in respect for him on his arrival.** He forbade them saying, "do not rise or

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

مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

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stand up for me as do the people of 'Ajam (i.e. non-Arabs)', and added that he was a humble creature of God, eating as others ate, and sitting as others sat. Again, when a certain man wanted to kiss his hand, he withdrew it remarking that that was the behaviour of non-Arabs towards their kings. Even if a slave sent him an invitation, he would accept it.

He would take his meals in the company of all classes of people, even of vagrants. When in a congregation, he would sometimes keep quiet for a long while. If there was really anything to talk about, he would talk, but he did not like chatting for its own sake. He gave himself no preference over others. When walking, people would walk in front of him as well as behind him. When seated among people, there was nothing about him to make him conspicuous. A stranger could not distinguish him from the rest, and had to enquire which of them was the Prophet.

Humility and Simplicity

Such was the humility of his disposition. He would never interrupt others talking. He would, in all simplicity, join others in laughing when there was occasion for it. His living habits were also marked by simplicity. Whatever was offered to him, he would cheerfully partake of it. If, however, there was something wrong with it, he would not eat it, but would not find fault with it. Of dates, barely, wheat, meat and milk, whatever he could conveniently get, he would eat. If sumptuous food was placed before him, he would partake of it but, as a rule, he would take only one course at a meal.

In modern times when rulers as well as the average citizen is so health conscious it is interesting to observe the health habits of Muhammad. He loved cleanliness. He had a special liking for honey. Of vegetables, he liked squash. He disliked things that give a bad smell such as onions. If when invited to dinner, some extra men accompanied him, he would not embarrass the host, but would politely drop a hint both for the host and the unconscious intruders. He would wash his hands before as well as after meals and would clean his mouth regularly.

His dress was also simple. He did not mind putting on a patched garment, nor would he discard a handsome one. He did not like males to wear silk, for he wanted them to look manly. He was very particular about the neatness of his dress. He ordered a ring only when it was needed as a seal for sealing his epistles to the various kings.

Muhammad's dwelling consisted of small rooms, made of mud bricks, having a bedstead and a jar of water as furniture. This is how he lived even when he had conquered and acquired the lands of his enemies. On one occasion of his marriage had not the means to entertain his friends to a feast. They were asked to bring their own meals, and the wedding feast served consisted of ground barley and dates. For days together, no fire was lit in his house. The entire family would have only dates and water for their meals.

Attitude as a Leader

Muhammad's attitude as a leader left no room for corruption in public life. He looked upon this world only as a temporary abode. "My case," he once observed, "is like that of a mounted wayfarer who pauses at noon under the shade of a tree, just to rest for a while, and then proceed on his way." Worldly things, riches and comforts, had no attraction for him.

In all his habits, cleanliness was exquisitely blended with simplicity. He would make frequent use of a green twig crushed into a tooth-brush, and clean his teeth a number of times daily. He would keep his body very clean, would often wash and comb his beard and hair, and always keep them tidy. He would also make use of perfume. The Prophet had a deep love for his friends. He met everybody with a smiling face. Sometimes he would enjoy witticism and inno-

cent jokes with his friends. He would talk freely, never putting an artificial reserve to give himself an air of superiority. Nor would he ever talk big of himself.

Muhammad disliked Backbiting

He would take up his friends' children in his arms like a father. Sometimes they soiled him but not a shadow of displeasure would pass over his face. He disliked backbiting and forbade his visitors to talk ill of any of his friends. He would ever take the lead in greeting his friends and shaking hands with them. If someone once befriended him, ever thereafter he valued his friendship. He would remember with tender affection the fidelity of **Khadeejah** even long after her death. **Zaid**, his liberated slave, was so much attached to him that he preferred to stay on in his company rather than go with his father to his native town.

He abhorred Falsehood and Lies

He would overlook the shortcomings of others and would not even hint at them. In a general sermon, however, he would touch upon how to remove a particular drawback, without letting anybody feel a personal reference. He abhorred falsehood and loathed lies. Of mere offence, however great, he would take no notice. At the battle of **Uhud**, when the archers abandoned the position at which he had posted them, with the consequent loss of those near and dear to him and even injury to his own person, he neither court-martialled nor punished them. He did not even rebuke them.

Such is Muhammad the Man of God and the Man of men.



MUHAMMAD, THE ONLY HISTORIC PROPHET

It is time that we change our outlook and accept that the persons considered as founders of the world's religions all obtained their knowledge directly from God. This will create harmony among religions for *it is a Qur'anic truth that no nation was left without a Divine message and that all the great religions of the world came from God and brought the same message and that the Prophet Jesus was one of the Prophets of God.*

Islam has already created this psychology among its adherents that a Muslim must believe in the Divine origin of every great religion. He must believe that Prophets were given to every nation and that all the Prophets of God are entitled to equal respect, and he must not make any distinctions between them.

Why so many religions exist

This position is logically sound. If in His physical dispensation to minister to our physical needs Allah has made no difference between man and man, shall He then be partial in His spiritual Providence. If Allah's message through the Prophet Jesus could not reach the four corners of the world would the Sustainer of all the human race suffer those waiting multitudes to starve for lack of spiritual food? No. He sends His message to them through other Divine messengers; and *this it is that explains the existence of so many religions in the world.* These Messengers from Above brought Divine guidance and illuminated the world.

Unfortunately their contemporaries did not keep full records of the words and deeds of these masters. Whatever has come down has been merely hearsay, giving such ample occasion for adulteration that within the space of a century each religion had suffered in its purity. Coming generations were given a religion which was never taught by the master.

An English writer rightly says: *"The ideals of Jesus tend, rather more than less, to influence the individual towards the life of a recluse. They do not fit in with social or national life. They have no bearing on international relations. There is moreover, a sort of discrepancy between the various utterances of Jesus and his recorded actions which does not help us in understanding his precepts. They in a way are contrary to his own teachings. The root of all is that his disciples or other contemporaries did not leave us an adequate record of his life."*

Such has been the case with the other Prophets of God. Unlike all other Prophets, whose proper likeness is concealed from us in a mist of reverence, Muhammad is a clear historical character, the numberless details of whose conduct are recorded for us by his own contemporaries. *Muhammad is the only Prophet who may be called historic in the true sense of the word.*

From his childhood to his death, most of Muhammad's life and especially the period of his ministry as a Prophet is on record. *The lives of other Prophets are enshrouded in mystery and myth.* We know very little of their daily life. But *Muhammad is more definitely historic than any personality in history.*

Herein lies the superiority of the Holy Prophet Muhammad. We accept him as the *Ideal Prophet.* The record of his words and deeds is complete, and his precepts and examples stand in complementary re-

lation to each other. *As a Muslim I cannot say that other Prophets of God did not perfect their mission. I only say that we find very little in their record to help us.* They must have done that for which they were sent, but their historians have not been faithful. In the light of this dearth of record of the world's Prophets, I am constrained to remark that **had it not been for Muhammad we should not be able to appreciate the Divine institution of Prophethood.**

We cannot be guided by precepts which were never put into action by their own teachers. This is a sound principle that should guide us when selecting our teacher and guide. His actions, rather than his words, should entitle him to our allegiance.

WITH ALL OF OUR KNOWLEDGE OF HIM, MUHAMMAD COMMANDS OUR RESPECT AND ADMIRATION. HOW WONDERFUL IT IS THAT HIS DETRACTORS FIND SO LITTLE TO USE AGAINST HIM!

But few act on this principle, especially in matters of religion. We find any amount of stories, of homilies and moral lessons in sacred books. But they are not sufficiently effective, if they are not translated into action by the teachers. They may even mislead us, since we do not know how to act upon them, if the actions of the teacher are wanting to enlighten us on the subject. Our own ingenuity, then, comes to work, and we do what was perhaps never intended by the teacher.

For example, every student of the Gospels knows that there are hopeless contradictions in the teaching of the Prophet Jesus as to the use of the sword. Had there been some actions of the Prophet Jesus to explain his precepts, the history of Christendom would have been different.



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

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Ms. Zahira Ramjohn

Paper read at a
Fortnightly
Qur'anic Reading
of the Jamaa'at
Ahmadiyya,
Fireburn

ALCOHOL

THE MOST DANGEROUS DRUG ON EARTH

In the world today, many people are not aware that **alcohol is the most dangerous drug**. Unlike other drugs, it is a drug that can unfortunately be taken legally (in most countries of the world) without fear of police harassment. Thus alcohol users have a false feeling of security because they believe that they are using a safe legal drug. However **alcohol is the cause of more deaths than all other drugs combined including cocaine, marijuana, heroin and others**. Alcohol is the most important cause of **broken bones and broken homes**.

With alcoholism, memory deteriorates, personality degenerates and character disintegrates. **Alcohol is a well-known thief**. It takes away cash from families, childhood happiness from abused children, chastity from young women, reasoning from the educated, productivity from the working class and years of life from the alcoholic.



The Child's Daily Lesson

Because alcohol is glamorised and made to appear good, people of all ages drink it. There is now an increasing tendency for young children to drink. Children are being allowed and even encouraged to take a little drink at Christmas or on their birthdays or other occasions. Innocently these children are being fed poisons into their systems. When people start drinking, no one knows who will become an

alcoholic and who will remain a 'social drinker'. If only for this reason, people should abstain from drinking.

Alcohol from Birth to Death

Alcoholism may begin in the womb through no fault of the foetus. The mother drinks the alcohol and the poor unborn child gets the first taste of it. The baby may be born suffering from the withdrawal effects of alcohol (*foetal alcohol syndrome*) or may be born with congenital abnormalities.

Soon after birth, alcohol gets into the mother's milk in small quantities. Even these small amounts affect the milk's odour in such a way that babies don't like it. They suck more frequently but consume substantially less milk when it contains alcohol. Despite nature's aversion, the infant is forced by the suckling mother into alcoholism.

The child grows up. With the first attack of fever or influenza, the parents give the child a shot of brandy.

The child comes home from school and watches television. What does he see?

He sees alcoholic beverages outnumbering other beverages.

He sees young characters eager to start drinking.

He sees older people resembling his parents, teachers and elders who grab the bottle before it is served.

He watches a sporting programme e.g. car rallies, football etc. and he finds alcohol is heavily advertised on the walls, on clothing with brand names and attractive logos. He begins to associate excellent performance in sports with the use of alcohol. The message to the public on TV portrays that drinking alcohol could make them glamorous, sexually desirable, socially acceptable with prominent status in society.

He finds that every film or commercial shows alcohol as a way to face a crisis. He finds every hero on the screen drinks alcohol to project his macho image.

At home when parents drink alcohol as well as serve alcoholic drinks to the guests, the children once again are exposed to this influence, and grow up with double standards.

Even during the holy month of **Ramadaan** when the little child is attempting to keep the fast he hears beautiful Islamic songs on the radio sponsored by alcoholic beverage companies, through Muslim announcers. The child now associates alcohol with Islamic religious songs.

When youths go to sports clubs, alcohol is abundantly available, as well as being advertised on walls. When thirsty they are encouraged to drink a glass of cold beer. As an adult, to close a business deal, he drinks alcohol himself and gives it to the potential customer.

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

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Blessing-or-Cursing their future?

He goes to a wedding reception. Imagine! A Muslim wedding! The Imaam comes and performs the marriage ceremony according to strict, very strict Islamic rites. As soon as the Imaam is hustled out of the function, the parents and the guests drink alcohol, and take pride in drinking more and more alcohol and serving the guests alcohol again and again.

The company of friends who drink alcohol is also a strong influential factor in causing one to become an alcoholic. The daily worker squanders his wages at the corner parlour on his way home after the day's work, where the day's pay may be fritted away on alcohol the same evening.

The amount of money received from the taxation of alcohol can be counted to the last cent.

But the amount the alcohol trade costs the country baffles all attempts at computation.

Finally a time comes when a person takes alcohol as a mere nightcap or as an escape from some little anxiety and frustration. Then this man now a father or grandfather goes in search of his old friend in the bottle.

Subservience to alcohol-containing drinks becomes the hallmark of this alcoholic. He would gulp drinks before going to a party to be sure of getting enough. Finally, he may join the alcoholics' anonymous, or if he loses his house and his job, he may take to the streets as one of the homeless alcoholics.

With continued use, alcohol produces diseases in virtually every organ of the body; the liver, heart, brain, pancreas, sex glands, immune systems etc. the drink that initially relieves anxiety also removes the sense of guilt and justifies his failures. He becomes indifferent to the needs of others. His deranged attitude and beliefs, his confused pattern of thought and behaviour, his stubborn rejection of advice from the elders, his contempt for traditional and religious values, all lead to the following major categories of problems the alcoholic would face:-

SOCIAL PROBLEMS:- a disrupted family life. One alcoholic in the family affects every member. Because of violence, arguments and fights, mainly children are affected and criminality is learnt at home.

PHYSICAL INJURIES:- falls, fires, drowning and traffic accidents. One may be either crippled for life or cause someone else to be crippled.



Death is on the road when Alcohol is at the wheel

D RUNKENNESS:- violent behaviour such as robbery, assault, rape, homicide and family violence.

F INANCIAL PROBLEMS loss of productivity for self and the nation.

M ENTAL PROBLEMS:- frequent headaches, alcohol overdose, withdrawal symptoms.

C HRONIC ILLNESS:- heart, brain, liver, diabetes, cancer, sex glands etc.

If a home maker doubles his expenditure on furniture and clothing, it is an indication of prosperity and well-being, but the doubling of expenditure on alcohol can only lead to poverty and distress.

The pain, suffering, misery, torment and torture that alcohol has caused to millions of people around the world should be enough to make people aware of the cancerous effects of alcohol. However, *the biggest problem has been and remains those who drink and advocate drinking in moderation.* These are the ones who glamorise drinking and make it appear so good and noble to other innocent people. There can only be one remedy for the problem of alcoholism and that is to abstain totally and completely.

The Holy Qur'an says in chapter 5 verses 90 - 91: *'O you who believe, intoxicants and games of chance and superstition and pointless efforts are only an uncleanness, the Devil's work — so shun it that you may succeed. The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance and to keep you back from the remembrance of Allah and from prayer. Will you not then abstain?'*

NO ONE HAS EVER COME TO THE CLOSE OF LIFE REGRETTING A LIFETIME OF TOTAL ABSTINENCE. TEN OF THOUSANDS HAVE HAD BITTER CAUSE TO REGRET THAT THEY HAVE EVER ACQUIRED A TASTE FOR ALCOHOL!



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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There is Honour in the name **AHMADIYYA**

It is indeed regrettable that the names **Ahmadi** and **Ahmadiyya** derived from **Ahmad** the honoured name of the Holy Prophet of Islam as referred to in the Qur'an (61:6) are considered as being synonymous with *Kafir* or *non-Muslim* while Muslims and Muslim organisations take pride in calling themselves after the names of the followers of Muhammad (eg Hanafi, Shaafi'i, Hanbali, Maaliki, Wah-haabi etc.) or after the names of pieces of land (eg Sa'udi, Pakistaani, Iraaqi, Sudaani, Deobandi etc.)

There is a false belief that **Ahmadiyya** is derived from the name of the Founder of the **Ahmadiyya** Movement in Islam, Mirza Ghulam Ahmad. **Ghulam Ahmad** is the personal name given to him by his father. In Arabic **Ahmad** (*the praising one*) refers to the Holy Prophet Muhammad who is called by this name in the Qur'an (61:6). **Ghulam** means servant or son. Thus, **Ghulam Ahmad** means *servant of Ahmad* i.e. *servant* or (spiritual) *son* of the Prophet Muhammad. **Mirza** is really the title of his family, his father's name being **Mirza Ghulam Murtuza**.

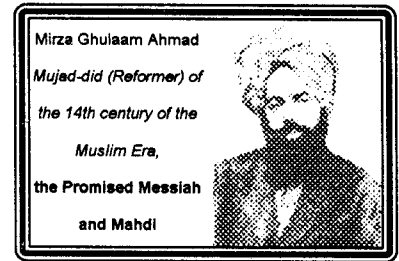
Mirza Saahib was born in 1835 in Qadian, a village in India. He was born as one of a twin. A sister whose name was **Jannat** was born first but died soon afterwards. He grew up as a young man in a village called Qadian. During the years 1880 to 1884 he spent a great period in defending the religion of Islam.

His first book on Islam is the '**Baraaheeni Ahmadiyya**'. **Baraaheen** is an Arabic word, which means evidences or proofs. Thus '**Baraaheen Ahmadiyya**' means evidences or proofs of **Ahmadiyya** where **Ahmadiyya** means the religion of **Ahmad**, the Holy Prophet Muhammad, upon whom be peace. It does not refer to the **Ahmadiyya** Movement which was not formed at the time.

The writing of this book was widely accepted and acclaimed by Muslims who accepted Mirza Ghulam Ahmad as one of the greatest scholars of his age. **Mirza Saahib** indicated that God Almighty has appointed him as the Reformer or **Mujad-did** of the Fourteenth Century of the Muslim era. When he made this claim he was accepted by Muslims who acknowledged that if there is any person in this age who is fit to be the **Mujad-did** or Reformer in accordance with the Hadith, because of this book, it is Mirza Ghulam Ahmad.

His popularity and acceptance was such that people begged to join his movement. They asked him to form an Organization insisting that they will join with him because it appears he had the knowledge, will-power and assistance from God to propagate Islam. He refused on the grounds that God had not given him a command to form such an Organization. However, this command was given in 1888. Allah revealed to him that he should now form an Organization and *people should take an oath to put religion above all worldly concerns*. This is the criterion for entrance into this Organization.

Thousands of people flocked to his side from all over India. Sometimes he will arrive at a railway station and as he stepped down, thousands of people will stretch out their hands asking to take **bai'at** (*oath or pledge*) at his hands. He was widely acclaimed and recognised as a great soldier who defended Islam against the unjustified attacks of non-Muslims.



But in 1890, two years afterwards, at the height of his popularity, fame and glory, Mirza Ghulam Ahmad dropped a bombshell on the Muslim Community. He said God has revealed to him that according to the Holy Qur'an *Jesus Christ is dead* and will not return to this world in the way Muslims expect. Furthermore whatever prophecies there are in the Hadith about the second coming of Christ, he has come to fulfil them. He therefore claimed to be the '*Christ-returned*' or *Promised Messiah* as expected and awaited by the Muslims as well as the Christians.

From then on the Muslims turned against him. One of his own followers who had taken **bai'at** expressed annoyance that at the height of his popularity he should make such a statement at which the Muslims would take offence.

Now this shows that **Mirza Saahib** was in fact guided and commanded by God to make statements, for any normal person at the height of his fame and glory would not want to destroy that fame and glory. Had Mirza Ghulam Ahmad made an error, thinking it would have made him more powerful and acceptable and then realised it was just the opposite. It would have been politically expedient for him to just recant and admit he was wrong in order to win back to the support of people. But he kept on insisting that this was the truth and he brought innumerable evidence and arguments to establish from the

ALLOCATE PART OF YOUR MONTHLY INCOME FOR THE PROPAGATION OF ISLAM

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PRICE LIST

• <i>The Holy Qur'an</i> -- Translation of Maulaana Muhammad 'Ali	\$100.00
• <i>The Religion of Islam</i> -- by Maulaana Muhammad 'Ali	\$100.00
• <i>Jesus in Heaven on Earth</i> -- by Khwaja Nazir Ahmad	\$110.00
• <i>The Holy Qur'an</i> -- Translation of Allaamah Noorud-din	\$90.00
• <i>A Manual of Hadith</i> -- by Maulaana Muhammad 'Ali	\$85.00
• <i>Muhammad, the Prophet</i> -- by Maulaana Muhammad 'Ali	\$50.00
• <i>Living Thoughts of the Prophet Muhammad</i> -- by Maulaana Muhammad 'Ali	\$50.00
• <i>Muhammad & Christ</i> -- by Maulaana Muhammad 'Ali	\$50.00
• <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
• <i>Anti-Christ, Gog & Magog</i> -- by Maulaana Muhammad 'Ali	\$50.00
• <i>Songs of Islam</i> -- by Maulaana S.M. Tufail	\$50.00

Forthcoming Events:

Islam, the Universal Religion - every Thursday 5.30 am on Radio Trinidad 730 AM.

Qur'anic Studies Course - Wednesdays & Saturdays beginning 7th September, 1994 at the Mosque, Iere Village

Annual Family Day - Saturday 24th September, 1994 at Ahmadiyya House.

Grand Tea Party & Variety Sale - Sunday 30th October, 1994 at Ahmadiyya House.

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Qur'an, the Bible, the Hadith and history that Jesus had died as all other human beings. He even established that *the tomb of Jesus is in Kashmir*. From then on some people who supported him, who acclaimed him, who praised him, turned against him, rejected him and called him a non-Muslim.

The 'Ulamaa or scholars of India joined together and from village to village, sought signatures supporting their claim that Mirza Ghulam Ahmad was outside the pale of Islam. They considered this teaching of his as something anti-Islamic despite the fact that they could not show **where within the pages of the Holy Qur'an or the Hadith is there the teaching that a physical Jesus is coming back**. Rather he was substantiating the teaching of the Qur'an and the Hadith that *Jesus is dead*, but the Muslims could not accept this.

Opposition to his followers was so strong that they were called by several names such as *Mirzais* or *Qadianis*. In 1900, the British were

about to take a Census in India. There was severe objection that the followers of Mirza Ghulam Ahmad should be registered as *Ahli Sunnat wal Jamaat*. He therefore instructed his followers to register themselves as **Muslims of the Ahmadiyya Section**. Thus it was not on the fourth of November, 1900 that Mirza Ghulam Ahmad officially gave the name *Ahmadiyya* to the Organization which he had founded.

If the Organization (*Anjuman*) was named Ahmadiyya after Mirza Ghulam Ahmad it could not have been named Ahmadiyya. It's name would have been Ghulam Ahmadiyya because his name was Ghulam Ahmad not Ahmad. You cannot separate the word Ahmad from Ghulam in the Founder's name. **Ahmadiyya Anjuman Isha'ati Islam** therefore means the *Ahmadiyya Organization for the Propagation of Islam*



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.



We accept *Hadrat Mirza Ghulaam Ahmad* of Qadlan, the Founder of the Ahmadlyya 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 -- staticness and stagnation being its very negation.

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