



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



THE CALL

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FUNDAMENTALISM

The Webster's New Twentieth Century Dictionary defines **fundamentalism** as 1. orthodox religious beliefs based on a literal interpretation of the Bible (e.g., complete acceptance of the story of creation as given in Genesis and rejection of the theory of evolution) and regarded as fundamental to the Christian faith; 2. the movement of recent date among some American Protestants emphasising this belief: opposed to *modernism*, and a **fundamentalist** as a person who believes in **fundamentalism**.

By this definition the obscene and prejudicial use of the term ISLAMIC FUNDAMENTALISM OF MUSLIM FUNDAMENTALIST is not only incorrect but totally illogical as Muslims do not base their religious beliefs on a literal interpretation of the Bible. The Islamic faith is based upon the Qur'an which is the word of God.

Muslims do not believe the Bible as the word of God but do admit that the Bible contains the word of God.

It is astonishing that international journalists persist in stigmatising Islam and Muslims with the concept of **fundamentalism** while fundamentally speaking there is only one kind or type of **fundamentalist** and that is the Christian **fundamentalist**.

Kinds of fundamentalists

The excuse may irrationally be given that **fundamentalism** applies to strict obedience to the law. If this is so then Muslims are free to refer to other groups as **fundamentalists**. For example there are the **democratic fundamentalists** who deny people the freedom to be governed by a system other than democracy. Then there are the **human rights fundamentalists** who uphold the constitutional right to publicly burn the constitution. The **constitutional fundamentalists** insist on using the corridor of constitutional motions as a priority, to circumvent the implementation of judicial decisions. The **political fundamentalists** believe the politics of power to be the only method for solving the ills of mankind. **Media fundamentalists** are journalists who purport to possess the divine right to criticise and condemn but they must not be criticised or con-

demned as this would be against 'freedom of the press'. The **family planning fundamentalist** educate youths who have not yet started a family how to plan not to have a family.

The Holy Qur'an in chapter 3 verse 6 lays down quite clearly the difference between the fundamental and the allegorical interpretation of the Divine Scripture. The Prophet Muhammad advised against a literal interpretation of the words of God. On an occasion a companion of his took a literal interpretation of the Qur'anic verse (2:187) which says (pertaining to the fast of **Ramadaan**): "eat and drink until a white thread is distinguished from a black thread at dawn." The Prophet Muhammad instructed that this be interpreted as the whiteness of the day as distinguished from the blackness of the night at dawn.

It is expected that the stupid and illogical expressions Islamic or Muslim fundamentalism / fundamentalist will be removed from the international journalistic vocabulary and for that matter **fundamentalism** in a pejorative sense should never be used to describe the attitude of any religious group.



IN THIS ISSUE	
In the Spirit of Christmas	2
How AHMADIS view the CELEBRATION of CHRISTMAS	4
Why is a Messiah sent from among the Muslims	5
BAI'AT - a Pledge of Commitment necessary for the Propagation of Islam	6
What the Ahmadiyya Movement Stands for	7
What is Islam ?	8

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

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مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

IN THE SPIRIT OF CHRISTMAS

Every year at Christmas time pious Christians lament the mode of celebration of the alleged 'birth' of Christ. Archbishop Anthony Pantin writing in the *Sunday Guardian* (Nov. 27, 1994) ejaculated: "Why does a sacred story have to be used as an advertisement? The wise men came to adore the Christ Child, not to sell furniture. Is there no respect for sacred things anymore?"

The festivities of the Christmas and parang season may aptly be described by the words found in *Isaiah* (5:11,12) "Woe to those who are getting up early in the morning that they may seek just intoxicating liquor, who are lingering till late in the evening darkness so that wine itself inflames them! And there must prove to be harp and stringed instrument, tambourine and flute, and wine at their feasts; but the activity of Jehovah they do not look at, and the work of his hands they have not seen." (*New World Translation*)

"Shame on you! you who rise early in the morning to go in pursuit of liquor and draw out the evening inflamed with wine, at whose feasts there are harp and lute, tabor and pipe and wine, who have no eyes for the work of the Lord, and never see the things that he has done." (*New English Bible*)

OUR POSITION

Muslims believe in Jesus and uphold that according to the Holy Qur'an, God's final Scripture, *Jesus was a prophet of God, a mere mortal who was born in the natural way as all other human beings and who died a natural death.* In support and substantiation of these beliefs, it is only natural and inevitable that some adverse observations will be made about Christian beliefs and the teachings of the Bible. These observations should be understood as an analysis rather than as a criticism as it is never the intention of the Qur'anic teachings to offend. Rather the Qur'an is the only Divine Scripture that teaches "And We have not revealed to thee the Book except

that thou mayest make clear to them that wherein they differ, and (as) a guidance and a mercy for a people who believe." (16:64) The Qur'an also exhorts "Call to the way of Thy Lord with wisdom and goodly exhortation, and argue with them in the best manner." (16:125)

Arguments against Islam and the Qur'an have also been made by some Christian writers. It is in the spirit of clarification that Muslim writers, especially those of the Ahmadiyya Anjuman Ishaah 'at-i-Islam, have endeavoured to show the truth about Jesus as enunciated by the Qur'an while demonstrating that false conclusions are often drawn by Christian fundamentalists who take a literal interpretation of the Gospels.

Maulaana Muhammad 'Ali, the first Muslim translator of the Qur'an in English, in his book *Muhammad and Christ* (a book that must be read by every Muslim and Christian) has quoted the following Christian argument:

"The miraculous nature of the birth of Christ is evident from the Qur'an ... As against this the birth of Hadrat Muhammad is not so much as mentioned in the Qur'an. His birth was neither miraculous, nor extraordinary. Therefore in respect of birth, Christ, son of Mary, is superior to Muhammad."

How Maulaana Muhammad 'Ali responds to this argument follows:

What is meant by miraculous has not been explained at all, nor has any verse of the Holy Qur'an been quoted. The Holy Book speaks of Jesus as having been born like ordinary human children. A plain description of

it is given in the chapter entitled Mary: 'Then she conceived him, then withdrew herself with him to a remote place. And the throes of childbirth compelled her to betake herself to the trunk of a palm tree. She said: O would that I had died before this and had been a thing quite forgotten' (19:22, 23).

An ordinary birth

This shows clearly that Mary conceived Jesus in the ordinary way in which women conceive children and she gave birth to him in the usual manner in which women give birth to children. There is nothing miraculous, nothing extraordinary in the conception and in the birth. There is no verse in the Holy Qur'an stating that Mary conceived Jesus by the Holy Ghost. Even the Holy Prophet is said to have silenced the Christian deputation of Najran by saying: 'Surely Jesus - his mother conceived him in the same manner as a woman conceives, and she gave birth to him in the same manner as a woman gives birth to her child, then he was given food in the same manner as a baby is given food' (*Ruh al-Ma'ani*, chapter iii).

Was Jesus conceived without the intervention of a male parent? *The Holy Qur'an, does not answer this question in the affirmative.* The ordinary human mind cannot conceive how an alleged abnormal condition in the birth of a man makes him superior to others.

I call it only an abnormal condition from a Muslim's point of view because no Muslim believes that the holy Ghost had taken the place of the

from page 2

male parent, and because it could neither be the miracle of Jesus who was not yet born, nor that of Mary who was not a prophetess and who had not been raised for the regeneration of the Israelite nation. A miracle moreover is an act which takes place before the public, and it is needed to satisfy and convince others; but both these elements are absent in this case. *How could anybody in the world possibly know that Mary had conceived a child without intercourse with a male being?* If in fact she conceived him thus extraordinarily, it could serve as a miracle for her and for her alone. And who would accept her statement in this matter when she could not produce a single witness! Nay, instead of satisfying and convincing, it could only raise further serious doubts as to the truth of the prophet hood of Jesus.

There does not therefore exist the least justification for calling that *a miracle of which no one in the world could at all have direct information*. Even Mary's husband, a just man, was, according to the Gospel, determined 'to put her away privately,' refraining on account of pity on her, from making 'her a public example' (Matt. 1:19), had it not been for the vision he saw afterwards, and thus even in his case it was the vision which satisfied him and not the conception, and therefore the vision, not the conception, served the purpose of a miracle in his case. But, evidently, the Jews did not see similar visions, and so there was no miracle for them. The alleged extraordinary conception was therefore only an abnormal condition.

Call it what we may, being brought into the world only through a woman—and not the union of man and woman—is no evidence of excellence. If this peculiar way of advent into life does entitle a person to superiority, Adam must be held to be the most excellent human being, and far superior to Jesus Christ, because he came into life without the agency of either parent. Nay, even Eve was superior to

Jesus Christ because she too came into life in the same manner—at any rate she was made from man, while Jesus Christ was made from woman, and as man is superior to woman, so must Eve be superior to Christ. And the most wonderful of all is Melchisedec of *Genesis 14*, whose

having been conceived miraculously, nor is the statement anywhere contained in it that Jesus had no father. In the absence of any clear and conclusive statement either in the Holy Qur'an or in the reports narrated from the Holy Prophet, we are left to certain inferences from certain words of the Qur'an, and it is these that I shall now discuss briefly.

It is in the spirit of clarification that Muslim writers, especially those of the Ahmadiyya Anjuman Isha'at-i-Islam, have endeavoured to show the truth about Jesus as enunciated by the Qur'an while demonstrating that false conclusions are often drawn by Christian fundamentalists who take a literal interpretation of the Gospels.

The greatest stress is laid on the point that when the good news of a son was announced to Mary, she ejaculated: 'My Lord! How shall there be a son born to me and man has not touched me.' And the reply thereto is: 'Even so; Allah creates what He pleases; when He

has decreed a matter, He only says to it, **Be, and it is**' (3:46). The inference drawn from this question and answer is that a promise was given that she would conceive without a man ever touching her. Now this inference is not correct. For when similar news was announced to Zacharias, he cried out: 'My Lord, how shall there be a son born to me and old age has already come upon me and my wife is barren?' And the reply thereto is: 'Even so; Allah does what He pleases' (3:39).

The same word *kadhaliqa* is used to impress the fact that the matter had been ordained thus and must take place. As 'even so' in the latter case does not signify that a son would be born in spite of Zacharias's wife remaining barren, so the same word in the case of Mary does not signify that a son would be born to her in spite of the fact that man shall not have touched her. The words 'even so' in both cases are introduced to emphasise the assurance given to make it known that what has been said shall take place by all means.



priesthood was recognised even by Abraham. 'For this Melchisedec, king of Salem, priest of the most High God, who met Abraham returning from the slaughter of the kings and blessed him . . . without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually' (Heb. 7:1-3).

To say that 'without father' means that his father is not mentioned in the Bible and that 'having neither beginning of days, nor end of life' signifies that the Bible does not say when he was born and when he died, is not only to play with words, but also to betray ignorance of what Paul says clearly that he was 'made like unto the Son of God.' At any rate Adam, Eve, and Melchisedec must be recognised as possessors of a far greater degree of excellence than Jesus Christ if being born without a father is any criterion of greatness.

If we, however, go to the root of the question we find, that *the Holy Qur'an nowhere speaks of Jesus*

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

"THE CALL" - DECEMBER 29, 1994 Page 4 g

HOW AHMADIS VIEW THE CELEBRATION OF CHRISTMAS

Ahmadis are certainly the most liberal religionists on the face of the earth. Their philosophy is based upon true inter-faith relationships. They find good in Hinduism, Christianity and other faiths and they often articulate it. They participate in the religious functions of the Hindus and Christians in addition to their own. No one can deny that among the Muslims, Christians and Hindus, **there is no group of people who are more tolerant and accommodating towards respecting the faiths of others like the Ahmadis.**

Yet on the celebration of Christmas, most Ahmadis will not participate in the activities associated with it. This is because Ahmadis are the true '*Christians*' in the world today, not in name, but in the sense in which they hold reverence for the Holy Prophet Jesus.

Jesus is dead

The Prophet Jesus is of special significance to Ahmadis. Many Muslims as well as Christians have been waiting for the *elusive return of Jesus*. It is only Ahmadis who believe as the Holy Qur'an teaches that *Jesus is dead*, buried (in Kashmir) and will never return. We believe however that the prophecy of Christ's '*Second Coming*' has been fulfilled in one who bears the spiritual resemblance of Jesus. The advent of Mirza Ghulaam Ahmad, the Founder of the Ahmadiyya Movement in Islam, has fulfilled this prophecy. He is the '*Messiah*', bearing the spiritual resemblance to Jesus, and Ahmadis who are the adherents to this Movement, are in fact the followers of the '*Second Coming*' of Christ.

In this century, Ahmadis may therefore be described as the only '*Christians*' of this age, as they are the true followers of Christ's '*Second Coming*'. But our claim is not in the name '*Christian*', because *Jesus the Christ was himself not a Christian*. The authority for this statement lies in the Bible as we read in the *Acts of the Apostles* (11:26): "**And it was in Antioch that the disciples were first**

called Christians". This was in the year 55 C.E., when Paul visited Antioch, 22 years after the Crucifixion of Christ (33 C.E.). Thus for 22 years after the Crucifixion there were no '*Christians*', as they were not named as such, until at Antioch, when Paul visited them. Christ, his contemporaries and his early followers before 55 C.E. were never called '*Christians*', in fact *they were Muslims*.

The question arises however, *why should Jesus return?* Has he been a failure so that he must come back to fulfil his mission? I remember asking the University Chaplain, this question, and his reply was - yes, Jesus did fail to complete his mission and would therefore return. I have still not been given any credible answer as to why the majority of Muslims believe that Jesus is alive in Heaven and must return. It seems inconceivable to me, as a Muslim, to believe that Jesus is alive in Heaven and must return, whilst the Holy Prophet Muhammad has died and will not return - yet I must still believe that Muhammad is not only the greatest of all prophets, but also the last of the Prophets. How irrational can we be! But as an Ahmadi when I believe that *Jesus is dead* and will not return - and that Muhammad, the last of the Prophets is dead and will not return, then I have no problems in my reverence for these two servants of God.

Buried in Kashmir

I firmly believe that the Holy Prophet was the greatest and last of all Prophets and he successfully completed his mission. I also firmly believe that the Holy Prophet Jesus, did not die on the cross. He too, success-

fully completed his mission to "*find the lost sheep of the House of Israel*" who were residing in Kashmir. There he died a natural death among them. He was buried in Kashmir where his tomb still lies.

Since both Prophets of God successfully completed their mission then why is it necessary for someone to bear the spiritual resemblance of Jesus and be his '*Second Coming*'? The answer lies in analysing the type of activities such as Christmas as well as the stories which have been fabricated around Jesus to create a new personality in him. The activities which are associated with Christmas have nothing to do with the birth of Christ. They are associated with *bacchanalia* - a legacy of Bacchus, the pagan God of wine. Except for Carnival, which is also associated with the paganism which has crept into other religious activities associated with Christ, there is no other time of the year when there is such a massive explosion of the sale of the drug alcohol. *The season of Peace and Goodwill for all mankind is ushered in with a bombardment of advertisements of the various blends of beer, alcohol, whisky and champagne*. The spirit of Christmas has become synonymous with '*spirits*' which are certainly not Holy. To imbibe this '*spirit*' is the purpose of Christmas parties, at home, in offices, through out the length and breadth of our nation.

Not born on December 25

Is it little wonder then, that there is a cry '*Bring Christ Back into Christmas*'. But **Christ was never a part of Christmas**. *He was not born on December 25*, (and Christians

"O Jesus, son of Mary, did you say to people 'take me and my mother for two gods besides Allah'? ... Glory be to Thee! It was not for me that I say what I had no right to" (The Qur'an 5:116).

Jesus is reported to have said: *"God is a Spirit" (John 4:24); "a spirit hath not flesh and bones, as ye see me have" (Luke 24:39); "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).*

Paul verified that *"Jesus Christ ... which was made of the (male) seed of David according to the flesh" (Romans 1:3)*

admit this fact). Therefore, it has become the mission of his 'Second Coming' and his adherents - viz. we who are Ahmadis, to establish the untarnished personality of Jesus and present him to the world as he truly is. *Christmas is a mockery to the greatness of this great personality of God as such it is a sacrilegious act to celebrate his birth in this*

the birth of Christ and since we live in a multi-religious society we ought to participate in it to show that we are tolerant of other faiths. However we must strive to assert that *Jesus the Christ is also a part of our faith* and as dear to us as any other Prophet mentioned in the Qur'an: *"we make no distinction among any of them" (2:285)*

manner. As Muslims, compare how we celebrate the birth (Meelaad) of the Prophet Muhammad, or the sacrifice by Abraham (Eid ul-Ad-haa).

Jesus is an integral part of our belief as Muslims, and thus it is our duty to remove the falsity and erroneous doctrines which have crept in and tarnished the personality of this great soul. Too often do we believe, that Christmas is a Christian festival to commemorate

It is our duty as Muslims, particularly as Ahmadis, whom I emphasize again, are the followers of his 'Second Coming', to remove all the fabrications which have been implanted on the personality of Jesus, or in the name of Jesus, and present him to the world as the great religious personality that he really is. This is the purpose for which the 'Second Coming' or the 'Messiah' and 'Mahdi' had to make an appearance in this age. Ahmadis, as his true followers, have that great responsibility of ensuring that his mission is successful.

Should we celebrate Christmas in the manner that we all know too well, we ourselves will be perpetuating idolatry and paganism, and we will be desecrating that great religious personality of the Holy Qur'an — Jesus. It must be recognized that **the greatest threat to Christ is Christmas.** Santa Claus has now taken his place as the Father of Christmas.

Iqbal Hydal

Why is a Messiah sent from among the Muslims.

"I had never any desire to claim be the Promised Messiah; on the other hand I loved to remain in solitude and to be quite unknown to the world abroad. But Divine wisdom ordained it otherwise and God enjoined me to come out of the corner of solitude which I loved.

Almighty God does not love that greater honour and dignity should be attributed to a man than that to which he is entitled, for this is against His Unity. Hence because Jesus, whom God sent as a Messiah to the Israelites was taken for a god, Divine jealousy ordained that another man should be sent as a Messiah so that the world may know that the first Messiah was nothing more than a meek mortal.

The Messiah reveals the true dignity of Muhammad

Almighty God has by raising one of the followers of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, to the dignity of Messiah, not only corrected the error of the Christians in unduly exalting Jesus, but also revealed the true dignity of him (i.e. Muhammad) whose servant appears as the Messiah of the last ages.

Another reason why the last Messiah is raised from among the Muslims is that Islam is a living religion whose blessings shall not be intercepted to the day of judgment. It shows how great is the sanctifying power of our Holy Prophet that his spirituality has not ceased to cast its wholesome influence upon his followers even after thirteen hundred years."

FROM THE DAIRY OF
MIRZA GHULAAM AHMAD
26TH SEPTEMBER, 1905

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

"THE CALL" - DECEMBER 29, 1994 Page 6

BAI'AT — A PLEDGE OF COMMITMENT NECESSARY FOR THE PROPAGATION OF ISLAM

Some people admit the truth of the Ahmadiyya Movement, but see no particular reason why they should formally make a declaration and take the *pledge of commitment* or *bai'at*. The Founder of the Ahmadiyya Movement, was a righteous servant of Islam a **mujaddid**, a Messiah, a **Mahdi** but must they acknowledge him as such? The acceptance of a **mujaddid** is not in the same sense as that of a prophet. Every prophet demands a twofold confession of *faith in the Unity of God* and of *faith in his own prophethood*. But a **mujaddid** never asks for a profession of faith in his own person.

The pledge which the Founder requires from his members, contains no mention of the **mujaddid**'s supposed prophethood. The only pledge which is asked for is: "*I will hold religion above the world.*" Profession of faith in the Unity of God and in the prophethood of the Holy Prophet Muhammad is required. The very opening words of the *bai'at* are: "*I bear witness that there is no god besides Allah, and I bear witness that Muhammad is His servant and His Messenger.*"

The *bai'at* consists of two things: the *faith* part and the *practical* part. The faith part is confined to Allah and the Prophet Muhammad without the least reference to the Founder's own person. The practical part is summed up in one sentence "*I will hold religion above the world.*" Thus the chief purpose of the *bai'at* is the practical pledge to serve the cause of religion.

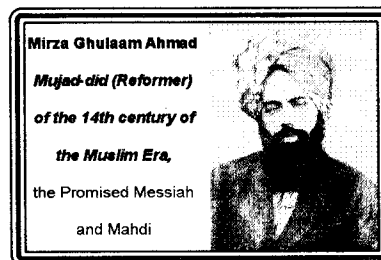
Mujaddids are raised for this sole purpose — the service of religion and so they want around them persons to assist them in that service. To all persons who are unsure of the utility of *bai'at* the Holy Qur'an furnishes clear guidance: "*Be with the truthful*" (9:119). Thus, it is a moral duty to respond to the call of the **mujaddid**, the most truthful personality of the time, standing for the most truthful of causes — the defence and propagation of Islam. Whoever does not listen to that call, shirks an imperative duty and disregard this Qur'anic

injunction. God, Who alone knows best how Islam is to triumph, commissions a person for that express purpose. Do those that stand aloof from him mean that they can do without such a guide?

Formal *bai'at* has a psychological value of its own. It tends undoubtedly, to strengthen the heart, bringing Divine peace and content. We have a concrete illustration of this in the life of the Prophet. At the time of the *Truce of Hudaibiya*, 1,400 companions, already devoted followers of the Holy Prophet and ready to sacrifice their all at his bidding, were required to make a fresh *bai'at*.

Bai'at is nothing more than a solemn pledge made in public to stand for and by a certain cause. It brings Divine solace to the heart to keep it firm through thick and thin. *By nature, a person feels ashamed of going back upon his own publicly declared words.* So, when in the service of a high cause, he finds himself beset with difficulties, this public declaration comes to sustain him.

The service of Islam at the present day entail no small amount of hardship and self-sacrifice. To form a **solid band of persons**, to uphold the cause of Islam under the most adverse conditions is, therefore, a pressing necessity. And *bai'at*, a solemn public declaration, is obviously the very cornerstone of any such organisation. The soldiers of Islam who must rally round the standard of the **mujaddid** are therefore, required to declare that come what might, they would live and die by Islam. "*I will hold religion above the world,*" everyone has to pledge.



We call upon every Muslim to volunteer for the service of Islam and enlist in the force of the **mujaddid**. Let not petty objections stand in the way. If the 'Ulamaa and some other scholars are today finding fault with the **mujaddid** in small things, it is due to their own perverse mentality and in doing so, they are only stepping in the shoes of the slanderers of all good men.

It has never been the way of good people to speak ill of those who stand for upholding the cause of Truth. As to objections, there can be no limit to them in this world. All we need to test is whether the work done is good and noble. If we find it is — small things wholly due to misunderstanding prejudice, political interest, dull vision and numerous other causes must not stand in our way.

If the Founder of the Ahmadiyya Movement is not the **mujaddid** of the fourteenth century of the Muslim Era, where is another to fill that place? Or, does one presume that the Holy Prophet's authentic promise is not going to find fulfilment any more? We of the Ahmadiyya Anjuman extend an open invitation to one and all to come and join hands with us in the service of Islam.

For more information on taking the *bai'at* you may contact the Religious Head, Maulaana M.K. Hydal or any Executive member of the Ahmadiyya Anjuman Isha'at-I-Islam Inc.



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"THE CALL" - DECEMBER 29, 1994 Page 7

THE ANNUAL JALSA YOU CANNOT AFFORD TO MISS!

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1. **Dr. Vashtee Ramoutar**
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2. **Maulaana M.K. Hydal**
Religious Head & Missionary, Ahmadiyya Anjuman

Lunch will be Served

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<i>Ahmadiyyat vs. Qadianiyat</i> — by Naseer A. Farooqi	\$5.00

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 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 indoc-trination 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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