



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



THE CALL

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

Vol. 20 No. 12

Zul Hij-jah 10, 1415

May 10, 1995

“HOW CAN SLAUGHTER OF AN ANIMAL COMMEMORATE THE SACRIFICE REQUIRED OF THE HUMAN SOUL?”

Is the sacrifice associated with the Festival known as **Eidul-Adhaa** intended by Allah to be celebrated by the actual slaughter of an animal? How can killing an animal represent or be symbolic of the sacrifice of the human soul, spirit or self?

There are some who view the concept of sacrifice in the Holy Qur'an as indeed a noble concept but do not see it as being concomitant with the physical slaughter of an animal. They may even quote the well-known verse of the Qur'an, chapter 22 verse 37:

“NEITHER THEIR FLESH NOR THEIR BLOOD REACHES ALLAH, WHAT REACHES HIM IS PIETY FROM YOU.”

Anthropology has now indubitably established that animal sacrifice as part of worship of a Supreme Being was practised by ‘prehistoric’ human beings. Early in human civilisation the people of Siberia sacrificed the bear and reindeer. This tradition is also found among the

early inhabitants of India and North and South America. Scientific research has therefore only now substantiated what the Qur'an revealed over fourteen hundred years ago:

“FOR EVERY NATION WE HAVE APPOINTED ACTS OF SACRIFICE THAT THEY MAY MENTION THE NAME OF ALLAH OVER WHAT HE HAS PROVIDED THEM FROM THE CATTLE QUADRUPEDS.” (22:34)

But tradition alone is no argument for determining that a practice is a Divine ordinance. Mirza Ghulaam Ahmad, the **Mujad-did** of the fourteenth century, **Hijrah** and the **Imaam** of the Time, has indicated in his *Khutbah Ilhaamiyah* that Allah has told him that all Prophets of God enjoined on their people the sacrifice of an animal. This fact therefore, that men known to be appointed by Allah instituted animal sacrifice, is an argument that slaughtering of an animal is a Divinely ordained tangible demonstration of sacrifice.

Indeed the Qur'an rebuts those who insist that the **Qurbaan** (sacrificial offering) be consumed by fire rather than by humans, by stating that the rationale of **Qurbaan** was clearly argued by the Messengers who came from Allah (3:182). The Qur'an goes further in citing a specific example of a Prophet whose people were reluctant to perform animal sacrifice (2:67-71). Here it is clearly stated that **Allah commands you to slaughter a cow.**

In addition to the moral and spiritual significance of sacrifice which the Qur'an in many places beautifully elucidates, there is no doubt that the trials of Abraham which was the *raison d'être* of his appointment as an **Imaam** (2:124) have been set forth as an example for all. The argument of the Qur'an is that the sacrifice of an animal offers a redemption for us in the trials of life. Thus the Qur'an quite clearly states:

“WE REDEEMED IT (THIS TRIAL) WITH A GREAT (FESTIVAL) OF ANIMAL SLAUGHTERING.” (37:107)

Symbolism is found in every tradition and one can question every symbolism as to its relevance. One may ask how can lighting a tiny lamp symbolise the triumph of light over darkness, or how can a star or artificially decorated tree indicate peace on earth and goodwill to all men? How can a military parade be indicative of independence? Or how can a rally or march commemorate the arrival of a people in a another land?

Even nation and every society enjoins sacrifice as an essential element of human progress. When one thinks about it, *what other method than animal slaughter could be used to graphically focus the human mind on the need for making sacrifices in life?*



IN THIS ISSUE

<i>It is a LIE that ISLAM was spread by the sword</i>	2
<i>Love of Allah expressed through prayer</i>	3
<i>The Holy Kalima — the Word</i>	5
<i>Youths Honoured</i>	6
<i>Fortcoming Events</i>	7
<i>Books for Sale</i>	7

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

www.aail.org

مُحَمَّدًا رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ



IT IS A LIE THAT ISLAM WAS SPREAD BY THE SWORD

Islam alone is a Universal religion because it gives guidance to every segment of society. Islam is a religion of peace for it enjoins certain rules of conduct to be observed even in fighting against wrongdoers and certain good treatment to be meted out to enemies. The Qur'an exhorts good behaviour towards opponents when it points out that *good and evil shall not be held equal* and that *one should turn away evil with that which is good*. It also guarantees that *behold he between whom and yourself was enmity shall be as though he were a warm friend*. The Qur'an even deals with the subject of good treatment of prisoners of war.

Muhammad is falsely accused

These teachings are not mere theory but were actually put into practice by the Holy Prophet Muhammad, **the man who is falsely and unjustly accused of spreading Islam by the sword**. He lived in **Makkah** for ten years when he and his followers were persecuted because of their religion. The persecution was so great that sometimes the people of **Makkah** ambushed an isolated Muslim demanding him to recant his faith and if he refused, they would tie one of his feet to one camel, his other foot to another camel, beat the camels to go in opposite directions thus ripping him in two. This atrocity was meted out to men as well as women.

The first Negro convert to Islam **Bilal** was put on the scorching desert sand with a hot boulder on his chest. He was told to recant and give up Islam. But his determination and his words have become famous. Even children would utter Bilal's famous reply in the face of such persecution: "**Ahadun Ahadun**" *One God, One God*. Persecution increased so much that the Muslims had to leave **Makkah** and go to Abyssinia where they found refuge at the hand of the then Christian King. Though persecution intensified, the Prophet Muhammad never lifted his hand, never lifted a

sword, never did anything to his enemies. Instead he migrated from **Makkah** and went to **Madeenah**.

In all the battles that Muhammad fought the enemy came to him, he did not go to them.

But his opponents did not leave him alone. They followed him to **Madeenah** because they felt that while Muhammad and his followers were in **Makkah** they could persecute them singly but in **Madeenah** the Muslims had become a community and were much stronger. Then the opponents of Islam waged several battles, but in all the battles that Muhammad fought the enemy came to him, he did not go to them.

History shows that the battles of Muhammad were not battles at all. There were nineteen skirmishes in his life and of these only six were actually battles. At the first battle of **Badr**, there were 313 Muslims against one thousand of the strongest well armed opponents. The Muslims won that battle with a couple of horses and two swords. The second battle of **Uhud**, was a stalemate. The Muslims suffered losses and the disbelievers or opponents also suffered losses. In the third battle, the Muslims were surrounded in **Madeenah**. A storm came and turned over the cooking pots of the enemy, burnt up their tents and they fled so there was no fighting. The fourth battle was only an expedition to a place called **Tabook** very far off to the borders of Arabia. The Muslims went through great sacrifice and deprivation to

reach that place but on arrival the enemy did not turn up so they returned without fighting. The fifth battle is known as the battle of **Hunain**. This is the only battle in which Muslims were in the majority. When they faced the enemy, the new converts knowing that they were in the majority were overjoyed and over confident. But on seeing the enemy, they turned back. The Prophet Muhammad rallied them around him and the enemy was soon routed, again with very little loss of life. The sixth battle was the conquest of **Makkah** where not a single drop of blood was shed.

Whosoever enters the house of my enemy, his life is safe and his property is safe —
The Prophet Muhammad

Muhammad conquered **Makkah** by returning to that City with ten thousand of his followers. Before entering the City he said to his life-long persecutors: *this day I say unto you as Joseph said to his brothers I forgive you*. He said about one of his greatest enemies whose name was **Abu Sufyaan**: *whosoever enters the house of my enemy, his life is safe and his property is safe*. He respected his enemy and not a single drop of blood was shed in that battle. These were the battles, and these are the facts.

There are numerous cases of the horrible and ignoble persecution which the Prophet Muhammad and



from page 2

his followers endured. In one instance the Prophet Muhammad with his followers went to perform the pilgrimage to **Makkah**. In the history of the **Ka'ba** in **Makkah**, the Arabs never prevented anyone from performing pilgrimage. This was the first time. The Prophet Muhammad was told to go back without performing pilgrimage and for the sake of peace he entered into a treaty with his persecutors. This was called the truce of **Hudaibiya**.

It was one of the most unjust and degrading documents in the history of mankind. Yet Muhammad put his signature to it for the sake of peace. It was stated in this document, for example, that if any of the people of **Makkah** joined the Muslims, the Muslims must send him back; but if a Muslim went over to the **Makkans** they will not send him back. Many other degrading terms were imposed on the Prophet Muhammad but for the sake of peace he agreed to them. Indeed when the document was just signed, a man by the name of **Abu Jundal** sought refuge with the Muslims as he was beaten by the people of **Makkah**. Muhammad said you are too late I'm sorry. We have just signed this treaty. You have to go back, God will find a way out for you. Muhammad refused to break the treaty although he saw the wounds of persecution of one of his followers.

It is Muhammad who made the statement that *the ink of the scholar is more noble, is holier than the blood of the martyr*. This was not a man who spread religion with the sword.

Islam is a religion of peace. It teaches us that the lesson of peace can be attained through the oneness of God. The Qur'an itself says: *O people of the book, Christian, Hindus, Jews let us come to a common agreement that we shall worship one God. You may have your form of worship, I may have mine, but let the object of worship be the same God. Islam teaches us that as Muslims when we pray, our form of prayer is such that, the rich and the poor have no special place, all are equal in the eyes of God.*



LOVE OF ALLAH EXPRESSED THROUGH PRAYER

The Holy Qur'an commands in chapter 3 verse 30:

"SAY: IF YOU LOVE ALLAH, FOLLOW ME. ALLAH WILL LOVE YOU AND FORGIVE YOU FOR YOUR SINS. AND ALLAH IS FORGIVING, MERCIFUL."

The most important thing in the world is love of Allah. That which is loved must always be mentioned by the lips. Thus if we truly love God then there will never be a moment that we don't remember Allah or mention Him. The **Mujad-did** of the fourteenth century of the Muslim Era, Mirza Ghulaam Ahmad, often said: *"Forgetfulness (of God) leads to disbelief."*

We are Muslims and followers of the Holy Prophet Muhammad who is mentioned in the Qur'an by two names - Muhammad and Ahmad. Our speciality is that we call upon Allah and make **du'aa** or supplication within our ritual prayer - **salaah** also called **namaaz**. While we firmly uphold that the ritual worship **salaah** or **namaaz** must be performed in the Arabic language and none other, it is also permissible in different positions in the ritual prayer e.g. **sajda** - prostration, **ruk'oo** - bowing etc. to ask for God's help and assistance.

A servant of God has many needs and at times he needs to communicate with his Creator, but cannot do so in the Arabic language. After the prayer he offers lengthy supplications or **du'aa**. To offer **du'aa** after the regular prayer may be likened to a person who in audience with a King, a President or Prime Minister makes no requests but after leaving his presence he goes out and with great clamour demands such and such a thing.

The **Imaam** of the Age, the **Mujad-did** of the fourteenth century **Hijra** Mirza Ghulaam Ahmad, has re-iterated that the recitation of **Surah al-Faatihah** the first chapter of the Holy Qur'an and other verses of the Qur'an, the praise of Allah called **thanaa**, the saying of the **takbeer** i.e. **Allahu Akbar**, the recitation of **at-tahiy-ya** and **darood** and other **du'aa**'s or supplications - are all said in the Arabic language in order that Muslims world-wide may universally participate in prayer. Then too, the Qur'an is recited in prayer because it is the last word of God revealed. It is scripture and therefore in itself it has a special effect and blessing on the worshipper. Besides all of these, however, it is not forbidden to call upon Allah in **du'aa** in one's own language.

The Prophet Muhammad has indicated that a servant of God is nearest to Allah in the position of **sajda** or prostration, so offer much prayers while in **sajda**. On one occasion when a person had uttered the **at-tahiy-ya** and **darood** the Prophet told him after you have asked God to bless your Prophet, ask of Him what your heart desires.

The correct way to offer supplication is to open one's heart before the presence of Allah and as much as possible to expose one's problems while before God. Whose confidence can we trust more than God? To Whom can we complain of our difficulties and sorrows more than God. The Qur'an in chapter 12 verse 86 tells us that Jacob uttered *"I complain of my grief and sorrow only to Allah..."* An Arab may pour out his

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

"THE CALL" - MAY 10, 1995 Page 4 •



from page 3

soul to God in the Arabic language, but a Japanese, European, American or Trinidadian who does not know Arabic must pour out his heart and troubles before God in the language that he speaks.

"I will answer you"

To establish a relationship with God we must have confidence, faith, trust and belief in a living God. God is Ever-living, Self-subsisting and hears the prayers of His servants and replies to these prayers. Allah says in the Qur'an in chapter 40 verse 60 "call upon Me, I will answer you" and in chapter 2 verse 186 He says "I respond to the prayer of the supplicant when he calls on Me."

One may ask, when should we pray or offer du'aa or supplication, during ritual prayer i.e. salaah or after? If during salaah should we pray only in sajda or prostration or also in ruk'oo or bowing or in other positions? Never ask *when* to offer supplication, ask rather *how* to offer supplication. As medicine is a useful thing but only when used at the time of illness so too du'aa or prayer is good, but is effective only on the proper occasion. The desire to make du'aa or supplication must not come from ourselves alone but must also be motivated by God. *When Allah wants to grant us a favour He creates in us the desire to pray to Him for it.*

The Mujad-did of the fourteenth century, the Imaam of the times stated: "The first movement to which Divine grace leads the soul is prayer. Do not think that I mean by prayer the ordinary prayers that you say daily. The prayer to which the soul is led after it has attained Divine knowledge through Divine grace has quite a different nature. It is a thing which brings about annihilation, a fire which melts the soul, a magnetic power which draws mercy, a death which gives life, a raging flood which afterwards becomes the life-boat. It mends all deteriorations and impairments, and makes every poison ultimately a panacea. Blessed are the prisoners who are not tired of praying for they shall one day be released. Blessed are the blind who are not

remiss in praying, for they shall one day see. Blessed are they who lying in their graves seek the assistance of God with prayer, for they shall one day be made to rise from their graves. Blessed are you when you are not weary with praying, and your soul melts for prayer and your eye shed tears, when prayer kindles a bright fire in your heart and takes you into dark closets and solitary deserts to make you taste of the pleasure of loneliness and makes you almost mad in love, for you shall at last receive the grace and mercy of God."

Du'aa or supplication is not only the use of words but the use of the mind as well in asking for God's help. When we concentrate in order to devise some plan or remedy or we consult say, a doctor, who by his thinking sets forth a suitable plan of action for our healing, this according to God's law is also prayer, supplication or du'aa.

A powerful attraction

The essence of true prayer is such that between God and His righteous servant in supplication there is a powerful attraction. The mercy of God at first draws God's servant towards Him. Almighty God then comes nearer to His servant by the attraction of the servant's faithfulness and sincerity. In this state of prayer this attraction attains such a status that unique characteristics in God's servant emerge.

Prayer is so important that one has to feel it in one's heart. The heart has to yearn towards God. Thus when a servant of God being involved in serious difficulties turns to Allah with perfect faith, absolute certainty, full hope, consummate love, complete faithfulness and undaunted resolution and having rent asunder all veils of remissness, traverses the vast fields of annihilation, Divine glory is re-

vealed to him in full lustre. His soul then lays itself down on the Divine threshold in complete submission and its magnetic power attracts the grace and favours of God. The Divine will then turns to perform the object prayed for and makes the prayer influence the necessary causes which ultimately bring about the attainment of the desired end. For example if rain is prayed for, then in response to a sincere prayer those natural forces such as clouds etc. to bring about rain are brought into play.

There is no agency in the material world which measures up to prayer in its powerful efficacy. If it be objected that there are cases in which prayer fails to bring about the desired end, I say that the same law prevails in the material world. Take medicine for instance. Has it shut the door to death? Is it an infallible cure for diseases? Does it not fail to produce its effect in certain cases? Does any sane person in spite of this deny the use of medicines? Medicine also fails yet we do not fail to use it.

The purpose of prayer is to make us dependent on God. By placing ourselves before Allah we discover a Divine strength which opens up for us ways and means to achieve what we want.



Allah makes it So!

"THE OWNERS OF THE GARDEN CALL OUT TO THE COMPANIONS OF THE FIRE WE HAVE FOUND THAT WHICH OUR LORD PROMISED US TO BE TRUE, HAVE YOU, TOO, FOUND THAT WHICH YOUR LORD PROMISED TO BE TRUE? THEY WILL SAY : YES ...

THE CURSE OF ALLAH IS ON THE WRONGDOERS, WHO HINDER (PEOPLE) FROM ALLAH'S WAY ...".

THE HOLY QUR'AN 7: 44,45



THE HOLY KALIMA — THE WORD

The universal religion of Islam is built around concepts contained in a sacred formula known as the holy kalimah. The holy kalimah is a valuable treasure that Islam lays open five times a day before the entire world when the call to prayer is proclaimed. This holy formula is **Laa ilaaha il-**

lal-laah Muhammadur Rasoolul-laah "There is no god but Allah and Muhammad is His Prophet." The connection between the two parts of this formula deserves a deep consideration. In the first phrase "There is no god but Allah," is intended to negate false gods and assert the existence of one God only. Nothing besides Allah deserves to be worshipped, for in Him are to be found all the attributes of perfection, whereas some sort of weakness or fault is to be found in all besides Him.

Merely denying false gods is no proof of God's existence

We have now to examine whether by denying false gods we establish that God exists? That is not necessarily so. Any person of sound judgement could ponder upon images, idols and gods set up by human imagination and then reach to the conclusion that these images do not deserve to be worshipped on account of their weakness, imperfection and dependence. Still this research can only lead one at the utmost to the conclusion that there may be a Higher Being than the idols of stone or human beings wrongly supposed to be gods.

For example, Jesus Christ is considered as one of the gods. Intelligent persons among Christians have come to realise that such a claim for an imperfect and weak human being is one of the greatest absurdities and shows a great contempt for human reason and intelligence. Notwithstanding this, they are yet very far off from knowing the true and living God, and are quite ignorant of the bliss which a

"HAVE YOU NOT SEEN HOW ALLAH STRIKES A SIMILARITY BETWEEN A
KALIMAH TAY-YIBAH (A GOOD WORD) AND A GOOD TREE. THE ROOT OF IT IS STABLE
AND THE BRANCH OF IT IS IN PROMINENCE."

THE HOLY QUR'AN 14:25

"IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD."

JOHN:1

other similar verses abounding in the Holy Qur'an show that one of the highest, perfect and plain ways of the recognition of God is that He should Himself show His existence.

person enjoys in the knowledge of God. We can only learn by human efforts that there may be a Creator of this vast universe, but that is not the goal of human happiness. The goal of happiness is that an ardent seeker of God can never be satisfied until he finds God.

Human nature cannot be satisfied by lifeless idols and images that are the creation of human fancy. The fire of love cannot be quenched until the word of the beloved one breathes a life into the lover. In fact, there is no other way to the recognition of God except that the perfect, powerful and living God should reveal Himself by His own mighty and blissful voice. It is for this reason that the Holy Qur'an repeatedly refutes the divinity of all false gods by making use of the argument that these false gods do not hear the voice of their worshippers, nor do they answer them.

God's speaking to a person (male or female) is the only sure means of recognising Him

Thus when the Israelites committed the foolish deed of worshipping a calf, Almighty God reprimanded them, saying in (20:89): "Do they not consider that the calf does not answer them, nor has it any power to do them any evil or good." This and

Most people think that a simple belief in the existence of God is sufficient for man. There is no yearning in the hearts to seek a connection with God. This attitude is the result of looking upon God as a power practically without any control over the universe. Even those who consider God to be the Maker of the universe regard Him as a mere mason who having erected the building of this world, has nothing more to do with it. God is not recognised as having control over the particles of the universe, having power to reveal at every moment the manifestations of His glory and beauty. Allah has power to enforce His will and intention under all circumstances. *Allah is ever speaking to His righteous servants.* God hears and accepts prayers. He answers them in clear and unambiguous words. *God is ever sending His revelations and inspirations making them a living witness of His own existence (28:45; 44:5).* God has in His own hands the control of every law and system prevailing in the universe.

Since Allah is not believed to be the Mighty, Powerful and Living Being that He is, in order to know God and seek a connection with Him one has to know Muhammad. This is why there is an important relation between the two parts of **Laa ilaaha**

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

"THE CALL" - MAY 10, 1995 Page 6 •



from page 5

il-lal-laah Muhammadur Rasoolul-laah — "There is no god but Allah and Muhammad is His Prophet." The second part of this formula, viz., that Muhammad is the Prophet of God, is in fact an argument to prove the truth contained in first part, viz., that *there is no god besides Allah*. The negation of all false gods followed by the word Allah shows conclusively that Allah is the possessor of all attributes of perfection.

The perfect man, Muhammad testifies to the existence of the perfect God, Allah

This assertion about a Being who is hidden from the physical eye creates great difficulty in the human heart in recognising the existence of Allah. This difficulty is removed by the second part of the **kalimah** which states that *Muhammad is the Prophet of Allah*. The reason for this is that **in contrast with the existence of God which is unknown, the person of the perfect man, Muhammad, is known** and therefore, serves as a means for the recognition of God, and as an argument for His existence. In fact between Allah and Muhammad there is a perfect relation and a wonderful resemblance.

Both these words (**Allah, Muhammad**) signify perfection and excellence in the highest degree. The word **Allah** denotes a Being who possesses all attributes of perfection and is free from every defect or fault. The word **Muhammad** signifies one who is in the highest degree, a possessor of all those excellences to which human beings can attain and one who is perfectly free from every defect and weakness which is a blot upon the face of humanity or a disgrace to human nature.

The word Muhammad literally means one who is praised in the highest degree, or the person with whose praise both heaven and earth are filled up. That no one can attain to this noble dignity unless he possesses all excellences and is free from all defects and faults is plain enough. Let us ponder over the wonderful resemblance and relation between

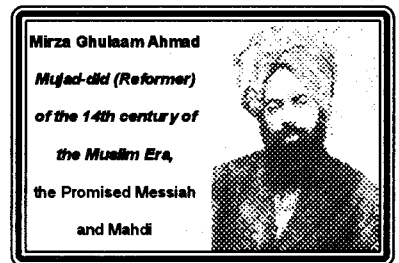
the two names Allah and Muhammad. Let us look closely at the perfect order and arrangement of the words **Laa ilaaha il-lal-laah Muhammadur Rasoolul-laah**. Here we have an excellent truth and a proof of this excellent truth combined in one phrase. Here is a beautiful and attractive assertion that God exists and that besides Him nothing deserves to be worshipped. We also have an equally beautiful and attractive argument that Muhammad is His Prophet.

This latter phrase discloses the deep secret that Muhammad is the perfect man whose noble words and deeds deserve to be praised throughout the whole world. **There is no doubt then, that the Being whose messenger is such a perfect and sinless man must also be the possessor of all attributes of perfection.** *From the messenger is to be judged the greatness and glory of the power which sends him.* Worldly govern-

The perfection of the Sender can be judged by the perfection of the Messenger. The perfection of the Messenger is testified to by the perfection of the Sender.

Allah's perfection is conveyed to us by the perfect man Muhammad. Muhammad's perfection is evident from the fact that it is he who is chosen to convey to us that Allah is the Perfect God

ments exercise their powers judiciously in the selection of their ambassadors lest an incompetent man should lower their dignity. It will be easily seen that for the great Ruler of the universe, the King of kings, whose name is Allah, no other ambassador can be proposed besides Muham-



mad. As the King is a perfect King, His ambassador must also be a perfect one. Nay, more than this, I assert that keeping in mind the full significance of the word Allah, no other name besides the blessed name of Muhammad is suitable and in consonance with the perfection of the Divine Being.

My heart is full of hope that you will all ponder whether this golden formula of the **kalimah** of Islam does not lead to conclusions of immense importance. How great the certainty and how sound the conviction of Muhammad about his own truth, perfection and innocence, that unites his own name with the name of Allah and allows it to be uttered along with His name five times daily from the tops of high minarets to be echoed and re-echoed in the world till the day of judgment.



Youths Honoured

Two distinguished Ahmadi youths Dr. Anisa Ahamad and Mr. Roger Bissessar were honoured at a BANQUET at the Trinidad Country Club on Saturday 6th May, 1995. Roger is a Chemical Engineer while Dr. Anisa came first in the Caribbean in Surgery. Eleven youths, all with University level qualifications, also received honourable mention. The function was attended by about three hundred persons.

ALLOCATE PART OF YOUR MONTHLY INCOME FOR THE PROPAGATION OF ISLAM

"THE CALL" - MAY 10, 1995 Page 7 •



FORTHCOMING EVENTS!

Listen every Thursday at 5.30 am for
Islam, the Universal Religion
Radio Trinidad, 7.30 AM

Cunjil Islamic Association (AHMADIYYA)
GRAND CURRY-CUE and SALES {in aid of Mosque}
Saturday 13th May, 1995 — 12.00 – 5.00 pm

Ahmadiyya Anjuman's SUPER BARBEQUE
Saturday 24th June, 1995; Iere Village Mosque Hall
12.00 — 5.00 pm. *Only \$10.00*

New Grant Mosque celebrates 50 years
Sunday 16th July, 1995

AHMADIYYA WOMEN'S MOVEMENT
3rd Annual Evening of Songs and Music; at AHMADIYYA HOUSE
Sunday 30th July, 1995

Arouca Islamic Association (AHMADIYYA)
GRAND BAZAAR {in aid of Mosque}
Sunday 6th August, 1995

International Convention in Trinidad
from 11th to 19th August, 1995
Celebrating 20th Anniversary of Ahmadiyya Anjuman Isha'at—
Islam Inc., Trinidad & Tobago

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.

BOOKS AVAILABLE

□ <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	\$25.00
□ <i>Songs of Islam</i> — by Maulaana S.M. Tufail	\$10.00
□ <i>Islam the Religion of Humanity</i> — by Maulaana Muhammad 'Ali	\$5.00
□ <i>Islam & Christianity</i> — by Naseer A. Farooqi	\$5.00
□ <i>Ahmadiyyat vs. Qadianiyat</i> — by Naseer A. Farooqi	\$5.00



We accept *Hadrat Mirza Ghulaam Ahmad* of Qadian, the Founder of the Ahmadiyya Movement in Islam as the Mujad-did of the 14th century A.H. and we affirm that HE NEVER CLAIMED TO BE A PROPHET

What is Islam ?

The following are some of the highlights of the religion of Islam :

One God : One Humanity

Islam looks upon the whole of humanity as one family under the universal benevolence of God — the common Creator and Nourisher of all.

Universality of Divine Light

Islam teaches that just as the life and light-giving rays of God's sun shine upon all alike, the light of revelation, equality indispensable for man's growth and well-being, was vouchsafed to all the nations of the world in all ages.

Belief in all World Teachers

As a corollary to the above, Islam enjoins faith in all the Prophets considered as Founders of the revealed religions of the world, as much as in the Prophet Muhammad

Jesus Venerated as a Divine Teacher

The Qur'an (God's final Scripture to Mankind and the Scripture of Islam) speaks of Jesus in the highest terms, describing him as one of God's chosen Prophets, making it obligatory on a Muslim to venerate him as such. It refutes the doctrine of sonship, resurrection and atonement as later inventions never taught by Jesus.

No Chosen People

Islam rejects the idea of a chosen people, making faith in God and good actions the sole key to Heaven.

No Priestcraft

Islam is the common man's religion, making direct personal access to God open to all alike, without the mediation of a priest.

Universal Human Rights

Islam teaches the sanctity of human personality, confers equal rights upon all, makes freedom of conscience and expression man's most sacrosanct birthright which must on no account be violated, and subjects the highest and the humblest, the prince and the peasant, the king and the commoner, equally to the sovereignty of the law.

Equality of the sexes

Islam puts man and woman on a footing of equality, throwing open to both alike all opportunities for self advancement—spiritually, intellectually, morally, socially and economically.

No Fatalism

Islam makes man the architect of his own destiny. Created with the highest of potentialities, man is left a free master to make or mar his own future through a life of honest endeavour or otherwise.

Tolerance of Differences

Islam gives every individual the right to differ with others, and teaches toleration of, even respect for, honest differences of opinion or religious views.

A Democratic Way of Life

Islam stands for a democratic way of life, making popular will and public opinion the cornerstone of both the State and social progress, abhorring 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.

PUBLISHED BY
AHMADIYYA ANJUMAN ISHA'AT-IL-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**