

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



THE CALL

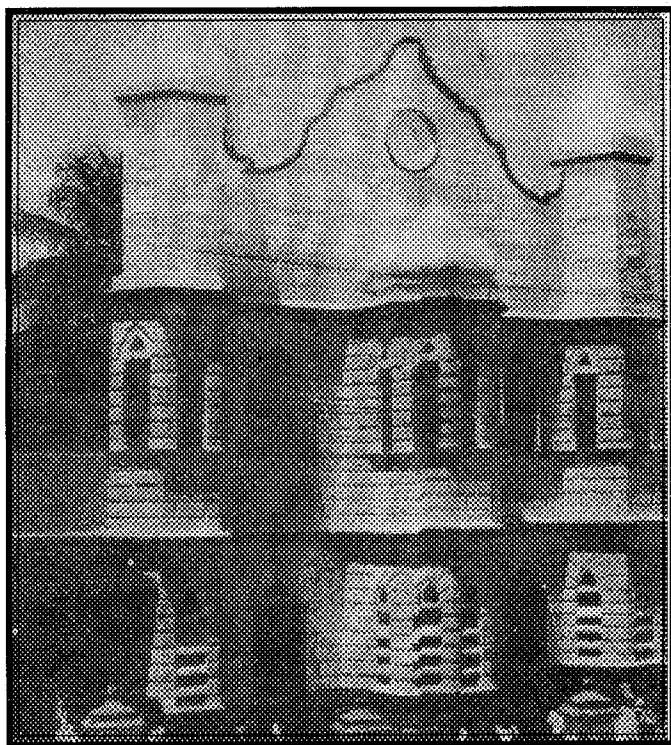
JOURNAL OF THE AHMADIYYA ANJUMAN ISHA'AT-IL-ISLAM INC. TRINIDAD & TOBAGO

Vol. 21 No. 12

Dhul Hij-jah 10, 1416

April 28, 1996

“WHO ARE MORE WICKED . . . ?”



“WHO ARE MORE WICKED THAN THEY WHO BAR THE MASJIDS OF ALLAH AND HIS LESSONS BEING PREACHED THEREIN AND RUSHES TO DESOLATE IT.” (THE HOLY QUR’AN 2:114)

Thursday February 29, 1996 was a day that all true Muslims would lament. Fifteen members of the Jamaa’at in San Fernando including the Imaam, Mr. Sakoor Mohammed and several up-standing citizens especially women, were compelled to stand in the road and were thus prevented from performing their Maghrib Salaah at the Mosque, Prince Albert Street, San Fernando. The Mosque building remained locked and the outer gate secured with a thick chain as the Mu’adh-dhin / caretaker abandoned the premises.

Earlier in the day the Vice-President of the Jamaa’at, Mr. Farook Ramdjan, was informed that persons would be present at the Mosque for the Maghrib prayer notwithstanding his Mosque Board’s decision to ‘put in abeyance’ classes scheduled for Thursdays at the Mosque Hall. The Mu’adh-dhin / caretaker, Ishmael Khan, confessed later, that he did indeed lock the building

and abandoned the premises after he learned of the Mosque Board’s decision that the classes were not to be held in the Mosque Hall. When he was asked why the Mosque was not available for prayer, the Mu’adh-dhin / caretaker indicated that he had been confined to the Mosque for the entire month of Ramadaan and having learnt there were to be no classes in the Mosque, he chose that day, at that time, to take out his family.

The San Fernando Mosque Board was written to about the incident and an objection was lodged to **the method used to stop the classes**. The Mosque Board subsequented voted, and **vetoed permission for classes even at the request of members of the Jamaa’at**. The Thursday classes structured as a *Course in Religious Management* continues to be held elsewhere as the Mosque remains desolate.



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

مُحَمَّدٌ رَّسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ



TRANSCRIPT OF B. B. C.'s INTERVIEW WITH DR. ANESA AHAMAD-KHAN (1995).

The small Caribbean island of Trinidad has hit the headlines in the Muslim world. At the Ahmadiyya Anjuman's Mosque in Port-of-Spain, the young doctor Anesa Ahamad gave a sermon to a congregation on Islam and its teachings. Many of her supporters believe this is the first time that a woman has acted as an Imam in the modern Islamic world. She says her sermon will have a positive effect on the role of Muslim women: "Women have been relegated to the roles of serving tea at the mosque, preparing food, cleaning the mosque, taking a back seat, listening, being supportive, running the women's group but have never really given an intellectual contribution to the extent that they really can, and I think that what it did was to show that it is possible to lead spiritually and to lead intellectually in the mosque."

Dr. Anesa Ahamad is part of the Ahmadiyya community which has followers worldwide. A large number of mainstream Muslims consider them to be non-believers because they say their founder was a prophet and their critics argue this goes against Islamic teachings. In Pakistan the Ahmadiyya's are banned from calling themselves Muslims.

The sermon given by Anesa Ahamad has been criticized by one of Trinidad's leading Islamic organisations the Anjuman Sunnat-ul-Jamaat Association. Its leader is Dr. Mansoor Ibrahim: "The Ahmadies who have gone ahead and done what they did are in effect not Muslims and they are free to do whatever they want but we feel however as a community, and I'm sure that I'm speaking on behalf of the world Muslim community, they are free to do whatever

they want, they can do any innovations but for God's sake remove the name Qur'an and Sunnah of the prophet - meaning the teachings of the prophet and Islam from their religion or

Dr. Anesa Ahamad (now Khan) delivered the Khutbah (sermon) at the Jumu'ah (Friday) Service held at the Ahmadiyya Anjuman's Mosque, Freeport on July 21, 1995. She was interviewed from London by telephone. The accompanying article is a transcript of the broadcast by the B. B. C.

from their group." According to Dr. Ibrahim many members of the Ahmadiyya community are angry that a woman has been allowed to preach to a congregation saying this goes against Islam.

But a few hundred miles away in America the prominent New York based **National Council on Islamic Affairs** has welcomed the sermon. Its *Secretary General, Dr. Muhammad Mahdi*: "I think this is a beginning of a healthy development in Islam. Islam is really not against women, when we understand Islam thoroughly it is as fresh as the twenty first century, so if a woman delivers a sermon, that's a healthy development, the beginning of Islam in the twenty first century. We congratulate the group in Trinidad and are very happy about this development."

There's been a strong reaction among women in Trinidad, Indrani Rampersad whose ordained made controversy as the

first ever Hindu priest in 1994, says religion has to adapt to the modern world: "Now the basic tenets may remain the same, the essence is there but you've got to change and to suit the times. Religion is not cast in concrete otherwise we will be, our whole mental set will be cast in concrete as well, and that's not being alive. To be alive means to change.

Now I'm not saying change just for the sake of change, but we've got to change for the better. It's a death of the spirit if you just remain cast in an ancient mold."

Although she has been criticized Dr. Anesa Ahamad stands by her decision: "I've gotten very very good feedback from the majority of people, there are a few of the leaders of other Islamic groups who have said that it is wrong, it is sacrilegious and it is not allowed. We have asked those people kindly to come forward and teach us and show us where it is wrong because I certainly do not know as much about the Qur'an or Islam as some of these leaders and really I'm willing to listen. If it is shown to me that it is wrong then I will apologise to the people and I would apologise to God, but so far no one has been able to come up with anything concrete to substantiate the claim that it is wrong."





CAN WOMEN GIVE LECTURES TO MEN IN THE MOSQUE?

by Dr. Kaukab Siddique

Instead of celebrating the fact that one of our sisters has the Islamic knowledge required to address a Mosque audience, our "ulama" make it an occasion for mourning, which is indicative of how far they are from the teachings of original Islam as it exists in the Qur'an and authentic Hadith. We can begin by looking: at some of the practices of our "ulama", which reveal their double standard about women. In many US mosques, for instance Masjid Rahma in Baltimore, the imam addresses gatherings of women, sometimes sitting only a few feet away from them. In the original constitution of Jamaate Islami, it is stated that the ameer will deal directly with the women's wing of the organization. The actions of these men say that it is okay for a learned man to address women directly in an Islamic setting. But when it comes to a learned woman addressing men, it is not to be tolerated. Obviously there is a double standard here. The implication is that men are more pious than women which contradicts the Qur'an!

Men who have difficulty looking at a learned Muslim woman standing before them should ask themselves: Is this very different from a family gathering where your mother, wife, sister or daughter comes before you? If you have lewd thoughts about an Islamically dressed woman, even in the holy atmosphere of the masjid, obviously your mind is still not Muslim and *jahiliyyah* dominates your thinking. You can begin by converting your mind to Islam. If you are thinking dirty even inside the mosque, go to ground zero and start your conversion to Islam. What would happen if the blessed mother of the believers, 'Ayesha, Fatima (Allah be pleased with them) or their students were to address you? (Actually, all good Muslim women are

their students.) If you cannot respect your sister even in the masjid how can women be considered part of the Ummah? Surely you have not pondered the meaning of:

The believers are none other than one brotherhood! sisterhood. (Holy Qur'an 49:10)

It does not leave out any of the believers, male or female.

ISLAMIC BEHAVIOUR: BROTHERLY-SISTERLY INTERACTION IN PUBLIC PLACES, OR STRICT SEPARATION?

TEACHINGS FROM THE HOLY QUR'AN

A comprehensive study of the Qur'an shows that Islam relies on development of *taqwa* (God-conscious behaviour) rather than separation of the sexes as the process by which an Islamic community emerges. *Taqwa* is the root of Islam (See Qur'an 49:13 where *taqwa* is given as the only standard of Islamic merit). Undoubtedly Islam does not teach free mixing, nor does it encourage entertainment and "having fun" a la America. But we are not talking of entertainment or "fun"; at issue is the permissibility of a serious presentation in a prayer hall on a serious subject by an Islamically-orientated woman. Free mixing is not allowed but that does not mean that Muslim men and women should have nothing to do with each other. An Islamic community cannot emerge unless the men and women in that community learn to talk to each other within the norms of Islamic etiquette and be helpful to each other.

The Qur'an specifically teaches that Muslim men and women must work together for Islamic causes. The highest form of this collaboration occurs during *Jihad* in which any genuine Muslim movement will inevitably be involved at some point. The Qur'an after teaching Muslims to pray for success in the Hereafter, says:

And their Lord has accepted of them and answered them: "Never will I allow to be lost the work of any of you, be ye male or female: Ye are members of one body: Those who left their homes, and were driven out therefrom, and suffered harm in My cause, and slew and were slain - surely I will remove from them their sins and admit them into Gardens with rivers flowing beneath - and from Allah is the best of rewards." (Holy Qur'an 3: 195).

Leaving one's home and possessions in the face of oppression, which is known as *Hijrah*,

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

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and carrying on armed struggle in Allah's way, are the highest manifestations of Islam. If men and women are together in their activities to the extent that Allah describes them as members of one body (*ba'duhum mim ba'd* in Arabic), this certainly destroys the "functionalists" argument which purports that men and women are equal but have differing functions. Obviously for armed struggle and *hijrah* extensive collaboration is required, and without the spirit of brotherhood / sisterhood, it would be Islamically impossible.

This original Islamic spirit does not exist in most of our mosques because most do not follow the Sunnah of Prophet Muhammad (peace be on him).

We have forgotten the Makkan period in which the Prophet and his blessed companions went through the furnace of persecution. Our leader (peace be on him) trained his people to work together. Thus when the Hijrah and the battles took place, they knew what to do. Ayesha Siddiqa was active in the Battle of Badr. Fatima Zahra left her unforgettable mark on the Battle of Uhud. (May Allah bless them both). How laughable it would have been if someone had informed them- "You are a woman, and therefore unfit to talk about Islam in a masjid to men." Owing to our criminal neglect, our sisters in Punjab (1947), Bosnia and Kashmir had no chance.

Allah's last revelation about the male-female relationship in Islam is:

The believing men and the believing women are each others' protecting friends and guardians. They enjoin what is just and they forbid what is evil: they establish regular prayer, pay Zakaat and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is exalted in power, wise. (Holy Qur'an 9:71)

TEACHINGS FROM SAHIH HADITH

Now let us look at the authentic Hadith. The notion that Hadith is not straightforward in giving women equality with men, or that it would stop women from speaking in the mosque, is mistaken. Remember that when we talk of Hadith we are discussing the traditions of Prophet Muhammad (peace be on him), the greatest revolutionary of all times, who found the women of his time being treated worse than animals, and who gave them absolute equality, and in some cases superiority. Our leader taught that women are the twins of men (Sunan Abu Dawud). Can there be a more obvious statement of equality? In the case of the mother, he placed the woman superior to the man. A man who would not let his mother speak in the masjid is accursed and I cannot have any respect for such a man.

Now let us look at specific mosque-related Hadith: The Holy Prophet specifically ordered men not to stop women from participating in the mosque. See Hadith in Muwatta narrated by Ibn 'Umar (p.73 of my book *Struggle of Muslim Women*)

Hadith books tell us that women used to hold meetings in the masjid of the Prophet and that he greeted one such gathering. (*Sunan of Tirmizi, ibid.*) The Prophet also made the mosque a place of refuge for women (*Hadith narrated by Bukhari: ibid. p.74 and p 151*) Hadith in Imam Abu Hanifa's *Masnad* tells us that women used to come to pray in congre-

gation at the mosque even for *fajr* and *'isha* despite the fact that it was dangerous in Medina, owing to lack of adequate lighting. I have published a hadith from Abu Dawud in *New Trend* newspaper, which shows that a woman used to worship all night in the mosque, and the Prophet advised her not to be too harsh on herself.

The Hadith about the eclipse shows us (see *Sahih Muslim* or write to me for the text), that men and women used to pray in close proximity to each other. All the great women known as the Mothers of the Believers were a regular presence in the mosque. After the Prophet passed away, Hazrat 'Ayesha would even interject to abruptly correct Hazrat Abu Huraira when he made a mistake. Finally, we know from Abu Dawud that the Holy Prophet appointed a woman Umm Waraqa, as imam to lead men in prayer.

Women continued to be outspoken in the mosque in the time of the Rightly Guided Caliphate. 'Umar (may Allah bless him) of whom men were afraid was interrupted in a *khutba* by a woman and he accepted her correction.

As for the teaching of Hadith women taught men in the mosque. just as men taught women in the mosque up until the ninth century of Islam. Khatib Baghdadi (whose own teacher was a woman) has cited numerous instances of women teaching men. Some of the greatest teachers of Bukhari's Hadith collection were women.

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"SURELY ALLAH ORDERS YOU TO SACRIFICE A COW"

(The Holy Qur'an 2:67)

Of the five pillars of Islam, Haj-j or Pilgrimage is considered to be the fifth pillar. All the pillars of Islam demonstrate unity and universality. The first, faith in One God, teaches unity in belief. The second, teaches unity in status as the king and the beggar, the rich and the poor, the employer and the employee, stand for prayer shoulder to shoulder in equality before their Lord. The third pillar, fasting, teaches unity of feeling as the Muslim of one race or country experiences the same pangs of hunger as another. The fourth pillar of Islam, charity, is a method for bringing about economic unity as the richer ones pool their finances in a common fund to assist the less fortunate. The fifth pillar of Islam which is Haj-j or Pilgrimage to the Holy House at Makkah is a clear demonstration of the unity of the entire human race as the black, white, all, ignore individual cultures, strip themselves of their national garb or other identity and lose themselves in the oneness and commonness of humanity.

The significance of the Haj-j or Pilgrimage and 'Eed ul Adhaa, the Festival of Sacrifice, is to teach mankind the importance of the belief in the unity and

Continued from page 4

As opposed to this there is nothing in the Qur'an or Hadith which forbids women from teaching men in the mosque. Those who say it is forbidden should provide specific Islamic documentation for their claims. And Allah knows best.

(“NEW TREND” U.S.A. Reproduced by “AL-BALAAGH”, Lenasia, South Africa)



supremacy of Allah and of Divine Worship. Haj-j and 'Eed ul Adhaa reminds the individual to accept the universal brotherhood of the human race with the attitude that every human being must make the greatest possible sacrifice in the service of humanity. Once every year at a time prescribed by Allah, believers from every part of the globe join in the great and sacred Pilgrimage to Makkah.

No other institution of the world has ever impressed upon the minds of human beings the undeniable truth of the oneness or universal brotherhood of the human family. On arrival at Makkah for the beginning of the Haj-j proper, every pilgrim in obedience to Allah shed all garments that may signify rank or distinction among Muslims. They are all commanded by Allah to wear only two sheets of unsewn white cloth which they wrap around their bodies.

Islam abhors asceticism. It requires a person to find God in the world and with the world. But it recognizes that the individual sometimes desires to forsake the world for God. There are two periods provided for this, and both of these periods culminate in a festival called 'Eed. The first, is the last ten days of **Ramadaan** after which the festival of 'Eed ul Fitr is celebrated while the second, is the first ten days of the month of **Dhul Hij-jah**; the twelfth month of the Muslim calendar. This is followed by the Muslim Festival of 'Eed ul Adhaa.

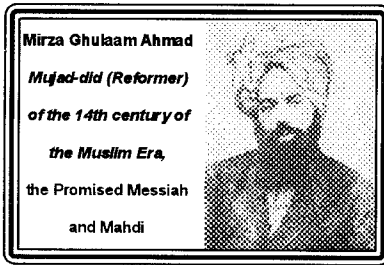
In Ramadaan the temporary ascetic sacrifices inner animal passions and desires while in **Dhul Hij-jah** the sacrifice is more external. However the ascetic in Islam is never away from society. In Ramadaan, he does not stay at home in seclusion. He must resort to the mosque - the public place of worship. In **Dhul Hij-jah** he forsakes his homeland and family to go on pilgrimage but still he practises his temporary asceticism in the precincts of the Holy Ka'ba at Makkah together with thousands of other Muslims.

'Eed ul Adhaa is the **Festival of Sacrifices** commemorating Ibraaheem's (Abraham's) attempted sacrifice of his only son Ismaa'eel (Ishmael). The word *adhaa* does not mean sacrifice, it means the **early morning after sunrise or the brightness of the day**. This word *adhaa* has come to mean sacrifice because the animals sacrificed on one of the three days of this Festival, are sacrificed at this time of the day. Even though this Festival coincides with the Pilgrimage (*Haj-j*) at Makkah - there are no 'Eed prayers and no sermon at Makkah on the 10th of **Dhul Hij-jah**. The sermon is given on the afternoon of the 9th of **Dhul Hij-jah** at 'Arafaat, nine miles from Makkah. Combined prayers are also said there. The 10th of **Dhul Hij-jah** is the beginning of the *ay-yaam ut-tashreeq* - three days of sacrifice during which animals are supposed to be sacrificed. However most Muslim pilgrims do not actually perform the sacrifice but are told that it is done for them.



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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Introducing the Lahore Ahmadiyya Movement (Ahmadiyyat - a Movement in Islam)

Who are we?

The *Ahmadiyya Anjuman Isha'at Islam* (Ahmadiyya Organisation for the propagation of Islam) founded in Lahore, Pakistan, is an international Muslim movement which exists for the purpose of presenting the religion of Islam, *in its pure and original form*, to the entire world. This is Islam as taught in the Holy Qur'an and as illustrated in practice by the Holy Prophet Muhammad. All peoples today desperately need to receive the true message of Islam, which is a *tolerant, rational, progressive, compassionate, peace-loving and highly spiritual* religion.

The Ahmadiyya movement's approach is to convince the human mind, intellect, conscience and heart, of the truth of Islam, by presenting reasoned arguments and showing the inherent beauty of Islamic principles and their appeal to true human nature. The Ahmadiyya Movement ensures that the truth and beauty of Islam is shown through one's practical life and example.

History

The Ahmadiyya movement was founded in 1889 in Punjab, India, by *Hazrat Mirza Ghulam Ahmad* (1835 - 1908), a renowned scholar and champion of Islam, and a man inspired by God. At that time, Islam and the Holy Prophet Muhammad were being heavily attacked and denounced, on a world-wide scale, notably by Western writers and Chris-

tian missionaries. Religion as such was also facing the critical assault of the modern thought and science of the times. The traditional Muslim religious leaders, with their out-dated knowledge and preoccupation with trivial controversies, were utterly failing to defend the faith. In fact, several of their own notions were erroneous and damaging to the cause of Islam.

The religion followed by most Muslims had come to consist of just empty rituals, performed mechanically with blind obedience rendered to religious leaders. Much of the Qur'an was interpreted and presented in terms of incredible fables and stories, ridiculous to the thinking mind. When intelligent Muslims saw this as the only image of Islam before them, they were rapidly becoming disillusioned with their faith, and many were deserting it for other creeds.

It was at this time of darkness, defeat and helplessness for the Muslim world that *Hazrat Mirza Ghulam Ahmad* came forward to defend Islam. By means of knowledge he received from God, he disclosed the true, original spirit of Islam which had been forgotten over the ages. Through his books, lectures and public debates, over a period of about thirty years, he refuted the mass of charges against Islam, and carried forward the fight into the oppo-

nents' own camps by demonstrating the excellence of Islamic teachings over the opposing creeds.

In an age when Muslims had slumped to their worst decline, *Hazrat Mirza* received intimation from God indicating that the time for the final, world-wide triumph of the faith of Islam, as prophesied in the Qur'an, had now arrived. But this would be a victory of the arguments, principles and beauty of Islam, which will capture the hearts and minds of people all over the world.

The name Ahmadiyya

Hazrat Mirza formed a Movement and community of Muslims to carry the defence and propagation of Islam to the whole world, and to revive the forgotten Islamic values of peace, forgiveness, and sympathy for all mankind. He aptly named it *Ahmadiyya*, after the Holy Prophet Muhammad's other name *Ahmad* which symbolises the qualities of tenderness, gentleness, love and mercy displayed by the Holy Prophet.

Some of the leading Muslim intellectuals and religious scholars of the time joined the movement.



ALLOCATE PART OF YOUR MONTHLY INCOME FOR THE PROPAGATION OF ISLAM

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Who are *Ghair Muqal-lids* and what literature have they produced?

The Trinidad Muslim League (TML) is a Muslim Non-Conformist (*Ghair Muqal-lid*) Association. It was founded by the Late Moulvi Ameerali as a vehicle for the views of the Ahmadiyya Movement in Islam. Moulvi Ameerali himself had studied at the Ahmadiyya Anjuman's Headquarters, Ahmadiyya Buildings, Lahore after which he founded the Ahmadiyya Anjumans in Suriname and Guyana.

The only literature produced by the *Ghair Muqal-lids* are articles published in several magazines of the TML. All the views of the *Ghair Muqal-lids* are based upon the literature produced by the Ahmadiyya Movement. *Ghair Muqal-lids* do not have their own translation of the Holy Qur'an nor do they use the orthodox Sunni translations.

Moulvi Ameerali writes in the Muslim Quarterly (an Organ of the Trinidad Muslim League), December 1961 page 5:

"In general term a *Ghair Muqal-lid* Muslim is one who is not a *Muqal-lid* (follower) of any one of the **Four Sunni Sects** which were founded by the Imam - Abu Hanifa 80-150 A.H., Malik 93-165, Shafie 150-204 and Hanbal 164-241."

Thus *Ghair Muqal-lids* are NOT SUNNIS.

On page 30 of the TML's 25th Anniversary Souvenir Brochure, 1972 it is written:

"Moulvi Ameerali, the founder of the LEAGUE had been inspired by Maulana Duranni and had pursued his Islamic Studies at the Ahmadiyya seat of learning at Loahore. It is not surprising therefore, that the League, though non-Conformist in so far as established Schools of Thought were concerned, developed its ideals based on religious interpretations as propounded by the Ahmadiyya Anjuman. Also the use of Islamic Literature and the fact that the League hosted and utilized the services of all Ahmadiyya (Lahore) Missionaries ever to come to Trinidad, assisted in drawing members of the League nearer to Ahmadiyya over the years.

Moulvi Ameerali on his second visit to Lahore in the early 60's became an Ahmadi. Around the same time the President general of the League accepted Ahmadiyyat at the hands of the Holy Hazrat Ameer and on his return to Trinidad took Ahmadiyyat to several Jamaats. Maulana Tufail had returned to Trinidad on his second visit during which he dealt exhaustively with Ahmadiyyat both at the level of Jamaats as well as at public lectures. Inconsequence of these and other activities, the majority of members in many Jamaats became convinced that *Ghair Muqal-lidism* was compatible with Ahmadiyyat and so became Ahmadis."

FORTHCOMING EVENTS!

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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.

In-nal-
laaha
ma'a naa
(9:40)



Allah
IS
with
us

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.

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