

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

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"ALLAH IS NOT THE GOD"

There is a tendency for some Muslims to attempt to explain away the word Allah to non-Muslims by alleging that the word 'ALLAH' is the Arabic form of the English words 'THE GOD'. It is further alleged that Allah is a contraction of *al* meaning *the* and *ilāh* meaning *god*, thus *al ilāh* (*the god*) has become Allah.

This is not true. The word Allah in Arabic is a separate word from *al-ilāh* and is not derived from it. Allah is the Proper Name of God. *It does not mean the god.*

Maulaana Muhammad 'Ali, renowned translator and commentator of the Holy Qur'an has correctly explained this word in his note 2 to the first chapter of the Qur'an.

"Allāh, according to the most correct of the opinions respecting it, is a proper name applied to *the Being Who exists necessarily by Himself*,

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comprising all the attributes of perfection, the *al* being inseparable from it, not derived. *Al-ilāh* is a different word, and *Allāh* is not a contraction of *al-ilāh*.

The word Allah is not applied to any being except the only true God, and comprises all the excellent names, and the Arabs never gave the name Allah to any of their numerous idols.

Some non-Muslim orientalists had attempted to belittle the grandeur and importance of the word Allah by suggesting that Allah is merely a shortened form of the word *al-ilāh* (the god). However, any student of even elementary Arabic grammar knows that this is not so.

Firstly, the word *ilāh* (god) has as its plural *ālihat^{un}* (gods) and carries the feminine *ilāhat^{un}* (goddess). Allah is a word by itself. It has no plural and no feminine form.

Secondly, it is common usage in Arabic that when a word carrying the definite article *al* (the) is preceded by the vocative particle *yaa* (O) the *al* is dropped.

Thus for the word *al-walad* (the son), when *yaa* is added the *al* is dropped, to read *yaa walad* (O son). Similarly, for *ar-Rahman*

(the Beneficent One) one says *yaa Rahmaan* (O Beneficent One) and for *al-Maalik* (the Master) one says *yaa Maalik* (O Master).

Even for the word *al-ilaah* (the god) the *al* is dropped when *yaa* is added to read *yaa ilaah* (O god). However, with regard to the word Allah, the *al* is never dropped when *yaa* precedes it. So that one always says *yaa Allah* (O Allah).

Allah is the Proper Name of the Creator of all. A Proper Name is one's personal name, while an attribute is a description of one's function or activity. A Proper Name should never be translated from one language to another. For example if a person's name is Naj-jaar in Arabic one does not refer to him as Carpenter in English. Likewise if a person's name is Petra in Greek one does not call him Rock in English.

The word god is a contraction of good which is derived from the Arabic word *jūd* (*jood*) which means good. Thus God is one who does good to his creatures. Hence God is an attribute of Allah and not a Proper Name, just as *al-Haqq* (the Truth) and *al-Khāliq* (the Creator) are attributes describing Allah.



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

مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

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AWM CELEBRATES 20TH ANNIVERSARY

On Sunday 14th July, 1996 the Ahmadiyya Women's Movement began its official celebrations commemorating its 20th year of existence with a GRAND Function held at the Mosque, Uquire Road, Fireburn, Freeport.

The Feature Address was given by the Honourable Senator Dr. Daphne Phillips, *Minister of Culture, Community Development and Women's Affairs*. Over three hundred person attended the function which was chaired by the President of the AWM, Mrs. Nareeman Hydal. Also in attendance were the Honourable Dr. Hamza Rafeeq, *Minister of Health*, the Honourable Dr. Reza Mohammed, *Minister of Agriculture* and the Honourable Mr. Manohar Ramsaran, *Minister of Social Development*.

The celebrations began with the performance of the *Zuhr* and *Asr* prayers combined. Mrs. Hoseima Hosein (*Hilaali Ahmadiyya*) gave the Opening *Du'aa*. This was followed by a Qur'anic Recitation beautifully recited by Mrs. Zubeda

Adams. Mrs. Zalimun Mohammed (*Hilaali Ahmadiyya*) then rendered an Islamic Song. The Secretary of the AWM, Mrs. Nazma Ramdath presented the Report on the AWM after which Mrs. Zorida Mohammed, Cumuto sang an Islamic Song.

Maulaana Mustapha K. Hydal, **Religious Head** brought greetings from the Ahmadiyya Anjuman (AWM's parent organisation) while Dr. Hamza Rafeeq, **Vice-President of the Ahmadiyya Anjuman** and *Minister of Health* brought greetings as Member of Parliament for Caroni Central. Following an Islamic Song rendered by Mr. Haroun Ali (**Music Director for the Ahmadiyya Anjuman and the AWM**), the Feature Address was delivered by Senator the Hon. Dr. Daphne Phillips, *Minister of Community Development, Culture and Women's Affairs*.

Mrs. Zorida Mohammed, Fireburn presented a Holy Qur'an to the Minister and Mr. Jaleelul Rahaman, President Ahmadiyya Anjuman Isha'at-I-Islam Inc. presented a plaque to the AWM for its devotion to Allah and service to Islam. This was followed by an Islamic Song by Mrs. Ameena Ramsaran, wife of the *Minister of Social Development*. The closing *Du'aa* (prayer) was given by Ms. Cybelle Sandy who recently entered the Islamic fraternity and regularly attends the Friday prayers at the Fireburn Mosque. The chairperson noted that Cybelle was moved to accept Islam through the Ahmadiyya Movement especially because of our attitude of uplifting women. A sumptuous dinner was then served.



REPORT OF THE AHMADIYYA WOMEN'S MOVEMENT

1976 - 1996

Dear Brothers and Sisters in Islam,
As-salaamu 'alaikum

Today, as we celebrate the Twentieth (20th) Anniversary of our Ahmadiyya Women's Movement, fondly referred to as the AWM, it is indeed a pleasure to look back at the history of some of the activities of the organization so that we could reminisce from where we came and also project our vision for the future as we approach the twenty-first century. It was a vision that perhaps was born in the minds of such women as the late Mrs.

Afrose Hydal through whose initiative together with Mrs. Zarina Mohammed encouraged forty women to gather together on May 8, 1976 and inaugurate the Ahmadiyya Women's Movement, on these very premises of the Fireburn Mosque. The aim and purpose was to promote an Islamic fraternity among women associated with the Ahmadiyya Anjuman Isha'at-I-Islam, as well as among Muslim women of other organizations. All efforts were to

be made to educate women in religious, cultural and social affairs in accordance with the teachings of the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, Upon Whom Be Peace.

The first officers elected to the Executive were:

President

Mrs. Zarina Mohammed

Vice President

Mrs. Zalimoon Mohammed

Secretary

Miss Korisha Mohammed

Assistant Secretary/ Treasurer

Miss Zabika Rafeeq

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Continued from page 2

The present Executive comprises the following:

President	Mrs. Nareeman Hydal
VicePresident	Mrs. Rakeeban Ramjohn
Secretary	Mrs. Nazma Ramdath
Assistant Secretary/ Treasurer	Miss Shaira Rafeeq

The greatest impact the AWM has had in its twenty years of existence is not so much in terms of its activities, but rather in terms of the spirit of togetherness, cooperation and family life which it has fostered among those women who have interacted with it. The AWM has in fact created a distinct culture of its own. It has impacted so much on each household, that its members have become the extended family of each others home. As such the activities of the AWM reflect an inner desire for the moral, spiritual, intellectual and economic development of its members and well-wishers.

Lectures and Seminars

During the period under review, the AWM initiated several lectures and seminars to promote healthy life styles among women. Notable among them were the discourses on *"Proper Diet"* by Dr. Ramoutar, *"Stress"* and then *"Growth and Development"* which were the themes of Dr. Hamza Rafeeq's presentations, *"First Aid in the Home"*, which was the subject of discussion by Nurse Haneifa Hydal, while Mrs. Ena Baksh, Medical Health Officer expounded on *the "Role and Function of Social and Voluntary Groups in the Community"*. *"Dental Care"* by Mrs. Monica Williams was another effort by the AWM to promote good hygiene among women and by extension the home and family. The AWM did not however forget its obligations to the wider society and Miss Anesa Ahamad, now Dr. Anesa Ahamad Khan, focused her attention to this responsibility in her lecture *"the Role of Women in the Home and Society"*.

Mr. Iqbal Hydal added another dimension when he discussed with the AWM *"The Role of Women in Islamic Propagation, in terms of Dress, Food and Culture"*. The AWM recognizes the importance of Education in the home, and as such invited Mrs. Barrow from the Carnegie Free Library, to emphasize to its members *"The Importance of Reading"*.

Islamic propagation work

The AWM as the Women's arm of the Ahmadiyya Anjuman Isha'at-I-Islam Inc., was also involved in Islamic propagation work. It arranged a discussion with Maulaana M. K. Hydal, Religious Head and Missionary, on *"How to bathe and prepare the dead for burial."* It initiated a Sunday class at Fireburn where the tenets of Islam are taught particularly to the children. Our members have involved themselves in the learning of suras of the Holy Qur'an; and have paid special attention to postures in prayer. While the singing of Islamic songs is a feature of our members at Anjuman's functions, our members have also prepared papers and delivered speeches on Islamic Topics. It is not surprising therefore that the AWM hosted a *Mee-laad-un-Nabi* (a commemoration of the Prophet Muhammad's birthday) function at Fireburn. The impact of our religious thrust led to one of our women Dr. Anesa Ahamad becoming the first woman in the Western Hemisphere and perhaps in the world, to deliver the *Jumu'a Khutbah* or Friday Sermon. This historic event occurred in this very Mosque on Friday July 21, 1995.

The AWM has also catered for the special talents of its members. Demonstrations were organized to facilitate the making of floral arrangements from Bristol board. Members also enjoyed making stuff toys, cushions, tea-towels and aprons. There were demonstrations also in the cutting and sewing of skirts, trousers and caftans, as well as the baking and frosting of cakes. Members were also exposed to the making of delicacies such as barfi, fudge, doughnuts etc. On several occasions many of the items made by members were sold at the Annual Jalsa of the Ahmadiyya Anjuman, thereby bringing in an income to the Movement.

Family-like relationship

As indicated in the beginning of this report, the members of the AWM have a very close and family-like relationship with each other and this is promoted further with an annual get-together at the end of every year. It has organized special meetings with women of other jama'ats at Iere Village, New Grant, Siparia, Four Roads, Cumuto and San Fernando, where the emphasis was on socializing with women and the encouragement to form similar Women's group in their community. In 1978, Mrs. Zarina Mohammed, then President of the AWM, on a visit to Suriname was successful in establishing an AWM in that country.

The movement also held a function at Holy Faith Convent, Couva where a discussion and display of Islamic Women's Wear in a western society formed the basis of the evening's activity.

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

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Annual Cultural Evening of Songs and Music

The AWM was able to raise finances through its own initiatives. Sales of delicacies, tea parties and Barbecue's are regular means of acquiring funds for its activities, apart from members' monthly contributions. Our Annual Cultural Evening of Songs and Music has become a major event not so much for the funds that are raised, but more importantly for the communal spirit and family atmosphere that it provides. Outings to Scotland Bay, Tobago and Margarita also formed part of our social and fund raising ventures.

Funds which have been realized have been used in varied forms. The AWM contributed to the making of benches for the Fireburn Mosque. It made generous donations to many who were in need of medical assistance. It contributed to the upkeep of Mr. Ahmad Surayuda from Indonesia who came to Trinidad as a missionary in training under the charge of Maulaana M. K. Hydal. We assisted our parent body in several building projects; the purchasing of land, acquiring of a public address system and its general propagation work. The AWM also extended its arm overseas and made monthly contributions towards the publication of "Al-Ahmadiyya" a monthly journal published in London, by the late Maulaana S. M. Tufail.

Social Work

Over the years the AWM has acquired some utilities of its own, mainly kitchen utensils. At present we are in the process of purchasing some Rubbermaid chairs for use in the mosque. The AWM in collaboration with the Fireburn Jamaat, is actively engaged in recruiting young people who would benefit from YTEPP programmes, soon to be inaugurated on

these premises. These chairs would go a long way in adding to the facilities of this programme. We look forward to your generous donations towards this project.

In its service to the wider community the AWM was fortunate to be selected by a previous government to participate in its ECHO programme. A monthly grant of \$3,500.00 was received to provide foodstuffs for 35 families. However, using prudent management, under the astute leadership of our President, Mrs. Nareeman Hydal the AWM was able to service 39 families. It was regrettable that when a change in government occurred in 1991, the AWM was eliminated from the successor programme. With the advent of the present new government, the AWM is endeavouring through the Parliamentary representative for Caroni Central, Dr. Hamza Rafeeq to obtain a greater grant through the SHARE programme to service even more families.

The AWM continues to assist its parent body the Ahmadiyya Anjuman Isha'at-I-Islam Inc. in all its activities including the erection of the Mosque and also in the upkeep of its premises. Our members are equal to the task in making meaningful contributions at fortnightly readings, *Meelaad-un-Nabi* and *Mi'raaj-un-Nabi* Functions, and at Eid ul Fitr and Eid ul Adhaa celebrations and dinners.

Awards received

In recognition of the contribution towards Islamic propagation of persons who would normally go unrecognized and appreciated, the Ahmadiyya Anju-

man has for some years initiated a policy of honouring its male and female members. While members from other Jamaa'ats have received this commendation, several women from the Ahmadiyya Women's Movement were awarded the *Hilaali Ahmadiyyat*. This is intended to serve as an incentive to our young women especially, that even though the Qur'an exhorts us: "**Do no favour seeking gain**", the Qur'an also assures us that Allah rewards the doers of good and He will not let the work of any worker among you whether male or female go unrecognized.

Recently our members attended a pre-consultation meeting on women, hosted by our esteemed special guest today, The Hon. Senator Dr. Daphne Phillips, *Minister of Community Development, Culture and Women Affairs*. We look forward to our continued participation in more ventures of this nature, as we quietly play an important and leading role among Muslim women, in the affairs of our nation, and pave the way for our young Muslim women as we creep towards the twenty first century.

We thank all the women in the various Jamaa'ats, for their unstinted support over the last twenty years and the encouragement and guidance given to us by our parent body, the Ahmadiyya Anjuman Isha'at-I-Islam Inc.

Respectfully submitted,
Yours in Islam,
Nazma Ramdath,
Secretary.





MUHAMMAD — A MAN OF GENEROSITY AND TOLERANCE

Maulaana Muhammad Ali

The Prophet's generosity even towards his enemies stands unique in the annals of the world. 'Abd Allāh ibn Ubayy was a sworn enemy of Islam; his days and nights were spent in plotting mischief against the faith, ever instigating the Quraish and the Jews to crush the Muslims. Yet at his death the Prophet prayed to the Lord to forgive him; he even granted his own shirt to enshroud his body.

The Makkans who had all along subjected him and his friends to the most barbarous tortures were given a general amnesty. What treatment a worldly conqueror would have meted out to them can easily be imagined. But the Prophet's forgiveness was unbounded. Thirteen long years of persecutions and conspiracies were absolutely forgiven and forgotten. Prisoners of war, sometimes numbering as many as 6,000, were generously set free.

A report from 'Aa'isha says that he never avenged any wrong to his own person. There were cases, no doubt,

though very few and far between, in which punishment had to be inflicted. But all these were cases of ugly treachery by a people with whom forgiveness had lost its reformatory effect. To let such offenders go at large would have meant countenancing mischief. Punishment was never given where there was the least chance for success of forgiveness as a deterrent, if not as a reformatory measure. Generosity was extended to the followers of all persuasions—Jews, Christians, idolaters, all alike. He did not confine his charity to his own fold.

Equal justice for all

In the administration of justice, the Prophet was scrupulously even-handed. Muslim and non-Muslim, friend and foe, were all alike in his eyes. Even before he received the Call, his

impartiality, his honesty and integrity were of household fame and people would bring their disputes to him to settle. At Madaenah, idolaters and Jews both accepted him as the arbitrator in all their disputes.

Notwithstanding the deep-rooted malice of the Jews against Islam, when a case between a Jew and a Muslim came up before the Prophet for hearing he decreed in favour of the former, regardless of the fact that the Muslim, even perhaps the whole of his tribe, might thereby be alienated. And what such a loss meant to Islam in those days of its weakness and hardship is obvious enough. In short he was the embodiment of the Qur'anic verse which says: *"Let not hatred of a people incite you to act equitably; act equitably, that is nearer to piety."* (5:8) He warned his daughter Faatimah that her own deeds alone would avail her on the day of judgement, and if she did a wrong she would be punished like any other member of the Muslim brotherhood.



AHMADI YOUTHS ORGANISE SUCCESSFUL SPORTS DAY

Youths of the Ahmadiyya Anjuman under the organisation of the Ahmadiyya Youth Movement (AYM) held a successful sports day on Sunday 7th July, 1996. After several meetings and long hours of planning and organising, the youths circulated the various Jamaa'ats that the Annual sporting event would take place at the recreation ground Claxton's Bay. Great enthusiasm was generated for this sports day which had been postponed from an earlier date in the year because of fasting and other activities.

The planning committee which included Mr. Roger Bissessar, a youth on the Executive of the Ahmadiyya Anjuman Isha'at-I-Islam almost had to cancel the sports because of the heavy rains that fell in the days preceding the sports day. However the youths must be given credit for positive decision making in a crisis and their skill in making adjustments when the situation warrants it.

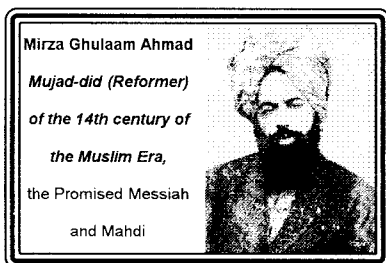
Having taken the decision not to call off the sports because of the inclement weather the youths waited for the majority of participants to arrive at Claxton's Bay. Noting that the ground was too soggy to use, everyone was encouraged to travel to New Grant to continue the activities.

On this bright and sunny day curtailed sporting activities were successfully re-arranged and prizes amounting to \$700 were distributed.



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 towards HARMONY in Islam)

The Need for Religious Tolerance

Who can be more tolerant among Muslims than the one who upholds the Islamic principle that *though a person has ninety-nine signs of **Kufr** (disbelief) in him or her and only one sign of being a Muslim, still he or she should not be classified as a **Kaafir** (disbeliever)?* Especially when that single evidence of being a Muslim is the utterance of the Holy **Kalimah** — **Laa ilaaha il-lal-laah, Muhammadur Rasoolul-laah** i.e. *No god is there except Allah, Muhammad is the Messenger of Allah.*

In the history of Islam the most vexing problem among Muslims has been the doctrine of **takfeer** i.e. *calling a person a disbeliever or non-Muslim.* None escaped the onslaught of **takfeer**. Even the great scholars of Islam, the great Imaams among Muslims, the Sufis, saints and Mujad-dids (reformers) appointed by Allah were not spared. They were all at some point in time classified as heretics and as outside the pale of Islam. If all the **fatwas** (religious edicts determined by Muslim leaders) of **Kufr** are taken seriously, there would be no one in the world who could be classified as Muslim.

Sects condemning one another

In the opinion of Shi'ahs, Sunnis are **kaafirs** as it is the view of Sunnis that Shi'ahs are **kaafirs**. **Muqallids** consider the **ghair-muqallids** as **kaafirs** and vice-versa. Notable personalities,

Jamaa'ats and groups have been declared nonbelievers and excommunicated from the brotherhood of Islam. Perhaps one could safely conclude that there were more **kaafirs** (unbelievers, non-Muslims) in Islam than outside of it.

Mirza Ghulaam Ahmad was the lone voice which loudly spoke out against this disgraceful action and attitude of Muslims. He pointed out that the doctrine of **takfeer** destroyed the cohesion of the Muslim fraternity so *he appealed and exhorted Muslims to cease calling each other **kaafirs**, to establish the utterance of the Holy **Kalimah** as the criterion of determining who is a Muslim and to work together with tolerance.*

The best example of religious tolerance is the Ahmadiyya Anjuman Ishaat-i-Islam which follows the footsteps of Mirza Ghulaam Ahmad. No Muslim, no matter how divergent is his viewpoint, is disrespected for his views in the Mosques where the Ahmadiyya Anjuman has the influence. Even non-Muslims are welcomed in the Mosques in accordance with the practice of the Holy Prophet Muhammad.

A clear example of religious tolerance exhibited by Mirza Sahib is with regard to the wearing of the beard. Mirza Sahib kept a distinguished-looking beard but never objected if oth-

ers shaved their faces. On one occasion when it was pointed out to him that a follower of his shaves off his beard, Mirza Ghulaam Ahmad retorted "*Your concern is about his beard, my concern is about his faith in Allah.*"

Muhammad's examples of tolerance

Religious tolerance in Islam is so excellently demonstrated in the attitude of the Holy Prophet Muhammad who worshipped in the Ka'ba even while others worshipped idols in that House of Allah. Muhammad also, as a first act in governing the City of Madeenah entered into an alliance with the Jews that they would respect each others religions and places of worship. He also allowed the Christians to set up their crosses in the Mosque to worship on a Sunday.

Muslims would do well to heed the call of Mirza Ghulaam Ahmad and the Ahmadiyya Anjuman Ishaat-i-Islam to collaborate on the basis of the verse of the Qur'an (8:46) which states:

"Obey Allah and His Messenger and squabble not one with another that you become indolent and lose your stamina. Be determined. Indeed Allah is with the determined ones."



ALLOCATE PART OF YOUR MONTHLY INCOME FOR THE PROPAGATION OF ISLAM

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AHMADI MINISTERS Call on RELIGIOUS HEAD

The Ministers of Health of Suriname and Trinidad & Tobago called upon the Religious Head of the Ahmadiyya Anjuman Isha'at-I-Islam Inc., Maulaana Mustapha K. Hydal, on Saturday 20th July, 1996.

Dr. Rakeeb Khuda Buksh, at present the longest serving Minister of Health in Caricom came to Trinidad to attend the Caricom Health Ministers Conference which was held at the Hilton Hotel. This Conference was hosted by the Ministry of Health, Trinidad & Tobago and was chaired by Dr. Hamza Rafeeq, Minister of Health Trinidad & Tobago.

Dr. Rakeeb Khuda Buksh was a former Suriname Secretary of the Council of Ahmadiyya Anjuman's Isha'ati Islam. Before being appointed Minister of Health in Suriname, he was the Secretary of the Suriname Islamitsche Vereniging, Ahmadiyya Anjuman Isha'ati Islam (S.I.V. or Suriname Islamic Association) but relinquished that office as required by the S.I.V.'s constitution.

Dr. Hamza Rafeeq, also a former Trinidad Secretary of the Council of Ahmadiyya Anjuman's Isha'ati Islam served as Treasurer of the Ahmadiyya Anjuman Isha'at-I-Islam Inc., Trinidad & Tobago and is at present the vice-President of the organisation. Both Ministers were treated to a sumptuous dinner prepared by Mrs. Nareeman Hydal, wife of the Religious Head and President of the Ahmadiyya Women's Movement.

Also present with the families of the Trinidad Minister and the Religious Head, was Mrs. Sheriffa Ali wife of Mr. Asheer Ali President of the Lakeland Jamaa'at, Florida. Mr. Asheer Ali was an executive member of the Ahmadiyya Anjuman Isha'ati Islam, New York before migrating to Florida.



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.

FORTHCOMING EVENTS!

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conducted by Maulaana Mustapha Hydal B.A. (Theology)
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Members of Prince Albert Street Mosque - Thursdays
Farrell Street — Everyone is welcome

AHMADIYYA WOMEN'S MOVEMENT

Celebrating its 20th Anniversary

SUPERBANQUET

Date: Saturday 26th October, 1996

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 — stitiveness and stagnation being its very negation.

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