



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



THE CALL

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*The Ascent of Man to God
 The Mi'raaj, Mubammad's spiritual journey,
 influenced the Italian poet Dante.*

Dr. Muhammad Fazlur-Rahman Ansari in his book *"The Qur'anic Foundations and Structure of Muslim Society"* has claimed that the Mi'raaj or Ascension of the Holy Prophet Muhammad, peace be upon him, *"can only be understood in terms of a transcendental transformation of his personality by God."* He speaks of the goal of Islamic life as the establishment of a fellowship of a unique type at the transcendental plane -right here on earth! This fellowship, he states, is a spiritual fellowship.

Speaking of the Mi'raaj, Dr. Ansari says: *"the Qur'an affirms the vision of God in the transcendental dimension of existence."* He agrees with the viewpoint put forward by Lady A'ishaa, the Prophet Muhammad's wife, that it is impossible to see God with the physical vision.

A unique event in the life of the Prophet Muhammad, the Mi'raaj or Ascension which, though not a festival, is commemorated by Muslims the world over. The Mi'raaj is also known as the 'Israa or night journey and is indeed so called in the Holy Qur'an - God's last Scripture. 'Israa means to travel by night as well as to travel along a spacious or extensive tract of land. It does not mean to go upward.

All Muslims are agreed on the fact that Muhammad's experience of being in the presence of Allah did not exclude his soul or spiritual self. Thus Muhammad could not but have had a spiritual experience of nearness to God, or as the Qur'an puts it: *"the heart was not untrue in seeing what he saw"* (53:11) and again *"We made not the vision which We showed thee but a trial for men."* (17:60)

known and accepted that this Mi'raaj or spiritual journey through barzakh, jahan-nam and firdaus was the base and setting for the Italian poet Dante Alighieri's epic poem *The Divine Comedy*. Dante borrowed the story of the Mi'raaj and gave to Christendom the concepts of purgatory, hell and heaven.

"THE ASCENT OF MAN TO GOD CONSISTS IN A SPIRITUAL JOURNEY", AND "THE ENTIRE QUR'ANIC DESCRIPTION OF HEAVEN AND HELL IS SYMBOLICAL, AND IT WOULD BE THE GREATEST INTELLECTUAL DISHONESTY ON THE PART OF ANYONE TO TRY TO UNDERSTAND IT IN THE LITERAL SENSE."

DR. FAZLUR-RAHMAN ANSARI
 "QUR'ANIC FOUNDATIONS AND
 STRUCTURE OF MUSLIM SOCIETY
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Muhammad's vision therefore, was not only a personal spiritual experience limited to one man. It is God's method of granting to all mankind the nature of the spiritual experience of the after-life or Here-after.

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During Muhammad's spiritual ascent to God he was shown the virtues and rewards of deeds of righteousness as well as the suffering and rehabilitation of souls that were steeped in the doing of evil deeds. It is now

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

مُحَمَّدٌ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

There are three reasons why a Hindu is speaking on this subject. First of all, although born a Hindu, I have always had Muslim neighbours and friends from my childhood. You all know that there was no segregation of Hindus and Muslims in residential areas. Secondly, the Hindu religion does not teach its followers to deprecate or look down upon other religions. One of the cardinal principles of Hinduism is toleration and harmlessness. Thirdly, I have studied the Muslim religion and have been practising Muslim Law for the last 15 years. So you may conclude that I do know something of Muslim Law and Practice.

In the title of the subject for this afternoon I use the word "Morality" in a very wide sense. I will arrange the subject under three heads, viz., *Business Morality*, *General Morality*, and *Sexual Morality*. I am going to illustrate my statements from my experiences during the course of my several years' practice, so I will deal briefly with each heading.

I wish to make it clear that what I speak on is the real standard of morality founded, preached and practised by the Great Man Muhammad and by his true disciples. It is such a high standard that the modern man or woman, drowned in the deep stream of materialism, finds it rather difficult to live up to.

Let us take the *Business Morality* first. Every one knows that the only religion on earth that condemns the acceptance of interest is Islam. If you analyse this most useful and high principle, you will find that the modern economic system, based on interest, is entirely wrong. Money is not a live thing; it does not multiply. Leave £1 in silver or gold anywhere for any length of time and it never become £2. It will always be one pound in the hands of a king, a general, a director or a peasant. Hence it is that the Founder of Islam enjoined its followers not to accept or give interest. It is the most wicked

A Hindu Speaks on the High Standards of Morality in Islam

The text of a Lecture to Muslims, London 1937

Mr. R. S. Nehra, Solicitor (London)

form of cruelty to fellow-beings that greed has invented, the materially-ridden, spiritually-blind people observe it with foolish pride.

The consequences of interest taking and giving are very far reaching and annihilating to the peace of mind of society. It is a racket which rebounds with manifold force on the followers of this practice. Modern legislation has legalised interest to 48 per cent. Perhaps some of you are not aware of that. A money-lender can charge interest up to 48 per cent in England, which means that, if one borrows £100 today, in a years time he will have to pay £148, and in two years nearly double the amount borrowed. How many families are ruined by this usury.

I have seen cases in which havoc has been wrought by these money-lenders. When once a man get into the hands of the money-lenders, the interest being so high, it is seldom that he gets out safe and sound from the greedy financier. The modern economists praise the system of money-lending. What for? Simply because of the interest principle to get something extra which is not theirs. This money-lending is going on a colossal scale and the result is greed on a colossal scale and selfishness are rampant and rife everywhere and the nations of the world are living on the edge of a great precipice ready to be blown over and hurled into self-destruction at any time.

Building societies, Banks, Insurance Companies sound on the surface as very useful, good and necessary institutions. I will give you an example which is common in my professional experience. A man bought a house for £1,200 and had to pay instalments of £8 per month. Out of this £8 more than half is interest for the first 10 years. For 7 years he had been paying these instalments with great hardship. In the 8th

year, he fell ill and suffered loss in business and could not pay the instalments for 3 months. The Building Society, which is nothing but a glorified demon of a money-

lender, went on inflicting fines each month. I was acting for the poor but honest borrower. He could not pay the instalments but, to add to his misfortune, this legalised money-lender increased the burden with fines. Finally, the Society instructed its own Solicitors. I approached them, requested them and begged them, explaining the circumstances of the honest borrower. The reply was, "Sorry, rules must be obeyed. The directors cannot do anything but proceed with realising for the instalments due."

They filed the case and finally took possession of the house and expelled the man and his family after 7 years sojourn in the house. It was all legal, and some will say fair. But was it human?

If there were no principle of interest, the man could have paid the principal easily and the company would not have been so heartless, as they would have had no necessity and no temptation for suing the man, getting possession and selling the house again to someone who could regularly pay the principal and the interest. In Islam, a merchant may lend money to a fellow-merchant or a friend and the borrower uses it and returns the amount borrowed with real gratitude and thanks. Imagine the human side of it-and genuine fellow-feeling and love engendered by this noble and high principle of not accepting interest.

No one uses his money for encouraging greed by accepting interest. When there is humanity in business dealings, there is less of selfishness; consequently less friction in life and more peace of mind in daily and business life. I could give scores of instances of the cruelty and inhumanity of the interest-lending institutions of modern times. Many people have

queer ideas about Islam. Very few people study Islam at its origin unpolluted by the actions of its weak-minded and lip-service followers.

Next, let us take the subject of *Sexual Morality*. In Mohammedan Law, some of you have heard of the principle of "valid retirement." In Arabic equivalent is "Khalwat." What is it? It is the highest principle of *Morality* as applied to human beings in their personal relations to the opposite sex. I had better define it for the benefit of those who are not familiar with this principle. Though the Great Founder did not know much of electricity, he fully knew the necessity and virtue of insulation in human life. To talk in terms of science. Sex is nothing but electric current in human beings.

It is necessary for the continuance of human life but it is equally necessary to observe rules and principles by which it can be best preserved and carried on without ruining, burning or upsetting Society. A man is essentially a moral being. You all know the saying: "When wealth is gone, nothing is gone; when health is gone, something is gone; when Character is gone, all is gone." A human being without high moral character is worse than a beast and more dangerous than a snake. Hence Muhammad the Great enunciated the highest principle for preserving high moral character. Valid retirement in Muslim law means that, if a man and a woman who are not related to each other near enough to exclude the legality of marriage between them are found together in a room or place where they are entirely alone and undisturbed, they have committed the offence taken cognisance of by law. I think I have made the meaning clear though I have used a semi-legal phraseology.

To revert to the instance of electricity. Those who know the principles of electricity are fully aware that there are positive and negative electricity, always ready and anxious to join together. As long as the distance between the two is enough or there is

some insulating material, both the currents run in their own container, but once either the insulation is removed or the distance is decreased to a certain point, there is the spark. The whole world may sit and pray that there should be no spark, but would that be of any use?

There is law and rule in everything. Break the law, the consequences will follow. The human and moral world is subject to inexorable laws as much as is the physical world. Hence it is that the principle of valid retirement is the highest principle to enable man and woman to retain their highest morality. The same principle is observed when people in the West keep chaperons who serve as insulators for young people. Some consider these insulators as old-fashioned things. Islam does not encourage people to give up good principles by calling them old-fashioned. It may be that many people are not true Muslims and do not observe its high standards, but my object is to point out the existence of these high standards in Islam.

Who does not know the increasing wave of immorality in the world and its consequential downfall on the slippery road to destruction? The day is not far distant when we shall all pay for the follies of those who do not observe the high standard of morality, though occupying important and prominent positions in life. I could enlarge upon this branch of subject if I had time.

The modern practice of young men and women roaming about freely and meeting when and where they like, without any control, is responsible for the unsatisfactory state of affairs in the world. Happiness is decreasing. I have handled many matrimonial cases mostly of English couples during the last 9 years of my practice in England. I can tell you how unhappy those couples are who do not observe high standards of morality. Some Muslims have come to grief by forgetting their religion and its high standards. Health and happiness of individuals and indirectly of nations and the world depend upon

the healthy and high standards of morality both in business and in private life. Islam provides it. I wish every Muslim were a true Muslim. Islam would then spread further and wider than any other religion.

I will add a few words on *General Morality*. Islam is the only religion that categorically prohibits the use of any intoxicant e.g. liquors. The Modern World, particularly the New World, found that for good general daily life liquor was an evil that should be avoided; consequently America brought in State Prohibition and the results were very satisfactory. In Islam in no circumstances and for no ceremonies is a follower allowed to indulge in drink. The evils of drink are altogether too well known to need detailed narration. How many families are ruined every year, how many bright, promising young people are blighted in the beginning of their useful careers!

In Islam discouragement of luxury is very pertinently enjoined. A true Muslim should not have pictures hanging on the wall or elsewhere. Simplicity of life is the most highly-cherished practice. It is luxury that creates differences amongst people and make the rich selfish and forgetful of the poor and needy. Look at what is happening in the West. A rich man rolling in wealth may have a poor brother living in the East End of London. All the West End theatres, cinemas and restaurants are full every day, while millions of persons are unable to find food and adequate clothing. This state of affairs is considered normal and just. How standards of justice and fairness get twisted with self-indulgent human beings!

The limited time at my disposal does not allow me to go into further details. I have tried briefly to point out some of the salient and striking points. No doubt, those of you who are Muslims, know of and practise more of the virtues of Islam than I have had the chance to mention this afternoon.



What is Masjidul Haraam and What is Masjidul Aqsa?

The Mi'raaj (*Spiritual Ascension*) of the Holy Prophet Muhammad, peace be upon him, is considered to be a unique and important event in his life and in the history of Islam, the experience of which is referred to in the Holy Qur'an, God's Word and is related in the *Hadith*, Muhammad's sayings. Muslims are satisfied that **neither the Qur'an nor the Hadith describes this event as a bodily or physical ascension.**

The Qur'an does not mention the word Mi'raaj in connection with this specific incident, but it does speak of Muhammad's 'Israa or *night journey* which it calls a *vision* (17:60) *seen by the heart* (53: 11). This journey is supposed to have taken place from Makka to Jerusalem because of the use of the words Masjidul Haraam which is the Ka'ba in Makka and Masjidul Aqsa which is assumed to be the temple of Solomon in Jerusalem. It must be made clear, however, that the present edifice in Jerusalem called Masjidul Aqsa for which Muslims

are fighting, *was not in existence* in the time of the Prophet Muhammad.

The word Masjid in Arabic means both a *place of prayer* as well as a *time of prayer*. Haraam means *sacred* but is more commonly known to mean *forbidden*, while Aqsa means *remote*. Thus Masjidul Haraam can mean either a sacred place of prayer or a *forbidden time of prayer*. With this understanding of these words, chapter 17 verse 1 can now be translated as:

"GLORY BE TO HIM, WHO CARRIED HIS SERVANT BY NIGHT FROM A TIME WHEN PRAYER WAS FORBIDDEN TO A REMOTE TIME OF PRAYER."

During the early period of Islam, so great was the opposition that Muhammad and his companions could not perform their prayer in a public place (96:9-10). The disbelievers continually harassed the Muslims and eventually shut them up in a valley for two years. Although the Arabs had

tolerated the worship of hundreds of gods within the precincts of the Ka'ba at Makka, Muhammad's worship of the One True God, Allah is the only instance of their forbidding prayer in the Sacred House.

The disbelievers were not satisfied until they had driven Muhammad and his companions out of Makka. But God in the Qur'an promised Muhammad that he will re-enter Makka and it will be a time when idol worship will be swept away forever, thus establishing prayer to Allah, the One God, in its true form.

The lesson of the Mi'raaj is therefore, a practical illustration in Muhammad's life, and a hope for the souls of all human beings that whatever the circumstances or conditions, if prayer is rendered burdensome or difficult, God promises a time later on when the soul will find circumstances conducive to the adoration of its Maker.

Thus the Mi'raaj contains two salient points: firstly the soul of man yearning to worship God but finding it difficult to do so, and secondly the transporting of the soul to a time when nothing can hinder it from worshipping Allah. □

New Executive -- Ahmadiyya Anjuman

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To Serve You!

The Executive of the Ahmadiyya Anjuman has appointed five committees which will enable it to expand its work in the propagation of Islam in the service of its members and the community at large. They are:

- Education-- responsible for Sixth Form College, Training in Ahmadiyyat, Counselling.
- Fun Raising-- responsible for Bazaar and Bar-B-Que,, Sale of Books, Subscriptions, Ahmadiyya House.
- Religious-- responsible for Convention, Inter-Faith, Missionary Activities, Seminars
- Social & Welfare-- responsible for Family Day, Sports Day, Visit to Sick, Visit to Jamaats, Zaka'ah, Youths
- Publication-- responsible for The Call, Islamic Calendar, News Media, Pamphlets, TV & Radio Broadcasts, Public Relations

MUHAMMAD'S SPIRITUAL ASCENSION (MI' RAAJ)

THE LIGHT AT THE END OF A DARK TUNNEL

In the life of every prophet of Allah there comes a time when he attains an audience with God. This *theophany* or spiritual experience of feeling oneself in the presence of one's Creator is called in Islamic terminology - **Mi'raaj**. *Mi'raaj does not mean to go upwards*. It is derived from an Arabic word which means *to walk on level ground in the same manner as a person climbing a stair*.

Before a prophet of God receives his commission from God, he is found to be spending days and nights in fasting and prayer. The meditations of the prophets Moses, Jesus and Muhammad during the 40 or so days and nights are, as it were, symbolic of the vicissitudes these reformers of the world had to undergo when they eventually embarked on their mission to bring men to God. For indeed, in religious language night stands for darkness as well as for trials and difficulties.

It was at such a time in the life of Muhammad, a time of darkness and difficulties, when his wife had died and his uncle -his mainstay against opposition- had also died; when his opponents had now embarked on a plan to murder him. It was at such a time that *Muhammad was transported spiritually* to the presence of Allah. Face to face with his Creator, he was assured the success of his mission to save the world from falsehood, the biggest evil and the root of all sin.

This is the reason why this unique experience of **Mi'raaj** -Muhammad's spiritual visitation of God is called **'Israa** or night journey by Allah in His Holy Scripture, the Qur'an. *A journey by night towards God -the Light of the Heavens and the*

earth- is a journey of hope, of seeking the light at the end of a dark tunnel. The world today needs a **Mi'raaj** like that of Muhammad, for it is a world in darkness, over which clouds of a threat of a nuclear holocaust still hovers. It is a world which has shut out the light of God by being enclosed in physical and material pursuits. It is a world which has been blackened by man's inhumanity and injustice to his fellowman.

Man needs to be "high". He needs to ascend to the realm of the spiritual world, but he foolishly seeks this "high" through intoxicants. The path of truth is not easy. Religion and righteousness are ridiculed as being not suitable for the modern age. The man of truth, the man of God, is always ridiculed, crucified, persecuted and opposed! But the lesson of Muhammad's **Mi'raaj** at a time when opposition to him was strongest, is that while the entire physical body of man is assailed from all sides and is made a target by the opponents of truth, the soul existing in a state of ascension with God remains immune from the trials and tribulations of the physical world. *The body may suffer but the soul finds solace in its communication with God*. Prayer as granted on the occasion of **Mi'raaj** is this medium of communication with Allah. Muhammad has taught: **"It is through prayer (salaah) that the believer can find upliftment of his soul."**

Muslims believe in the reality of God's presence with man here on earth. Thus the Qur'an teaches in chapter 2 verse 186 :

"WHEN MY SERVANTS ASK YOU CONCERNING ME --SURELY I

AM NEAR"

and again in chapter 50 verse 16:

"CERTAINLY WE HAVE CREATED MAN AND WE KNOW WHAT HIS MIND SUGGESTS TO HIM --WE ARE NEARER TO HIM THAN HIS JUGULAR VEIN."

The Islamic concept of God is that He is a Being so reachable by man, so near to man, that *man need not transcend the distance of space to attain nearness to Him*. The Holy Qur'an agrees with the doctrine of Jesus, peace be on him, that the kingdom of God is within you, when it teaches us to **colour ourselves with Divine attributes**. No doubt however, as God is a Spiritual Being who resides in the heart of man. Man has to transcend material things to become close to God. **Mi'raaj** is thus **the transcending of the physical self rather than the physical world**, in order to be in the presence of God, the Most High.

The **Mi'raaj** of the Prophet Muhammad was an experience in two phases: *firstly* -a spiritual transformation from a sacred mosque to a distant mosque and *secondly* -a rise to a state of eminence in which he had a spiritual vision of his Creator.

It is notable that the **Mi'raaj** is associated with two things -the mosque which is *a place as well as a time of prayer* and -a vision of God. Indeed it was on the occasion of the **Mi'raaj** that Muhammad received the regulation of the five daily prayers. Thus it is through prayer that we place ourselves in the presence of the Most High God. Muhammad has truly said : *'Prayer is the Mi'raaj --the spiritual upliftment of the believer in Allah.'*

IT IS ALLAH WHO HAS SENT HIS MESSENGER WITH THE GUIDANCE AND THE TRUE RELIGION THAT HE MAY CAUSE IT TO OVERCOME ALL OTHER RELIGIONS (61:9)

In the above verse of the Holy Qur'an, Allah's plan is laid out with a prophecy that Islam, the true religion will one day be predominant over all other religions. Now Allah is All-powerful and can bring about the predominance of Islam with help from no one. But this is not His way. The Holy Qur'an says in 24:55 that He has promised the believers to raise among them rulers (**Khaleefahs**), and in this way to establish for them their religion, Islam. The Holy Prophet Muhammad, upon whom be peace, has explained this by saying that Allah will raise a reformer or **Mujad-did** at the head of every century.

Before the coming of Muhammad, Allah had raised prophets as rulers and they were all given a following, a congregation or a jamaat which helped them to propagate Islam. But after the **Last and Final Prophet** i.e. the **Holy Prophet Muhammad**, Allah raised instead reformers and *with each of them is a community to help propagate Islam*. The Holy Qur'an refers to this in 3:103 - *that there should be a community who invite to good and forbid wrong*.

The reformer of this age who appeared in the 14th century after Hijra (A.H.), is the late Hazrat Mirza Ghulaam Ahmad of Qadian, whom Allah had appointed to this office, and the jamaat or community which assists him is the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore of which the Ahmadiyya Anjuman Isha'at-i-Islam Inc. Trinidad & Tobago is the local branch

The Pledge

Thus it is in accordance with the words of Allah as found in the Holy Qur'an and the sayings of the Holy Prophet Muhammad as found in his traditions, that the Ahmadiyya Movement was formed. The Holy Founder

Why I Must Join the Ahmadiyya Movement



Mirza Ghulaam Ahmad Mujad-did of the 14th century of the Muslim Era, the Promised Messiah and Mahdi

of the Movement was told in the words of the Qur'an 48:10 that *those who swear allegiance (pledge) to you do but swear allegiance to Allah*. Allah's hand is above their hands. Thus it is that every full member of this Ahmadiyya Anjuman takes a pledge to put religious considerations above worldly affairs.

The question is often asked whether the members of the Ahmadiyya Movement in Islam (**Ahmadies**) are in fact Muslims? The answer is a positive **YES! Ahmadies are Muslims**. Let us take for example a young Trinidadian who joins the scout movement. Is he in becoming a scout no longer a Trinidadian? NO! So too, one who joins the Ahmadiyya Movement does not leave the religion of Islam. Rather he becomes a better Muslim and one who will sacrifice his wealth, time, knowledge and even his life to propagate Islam, so that **when one hears the name Ahmadi one knows at once that such a person is a true Muslim who has pledged himself to Allah, to defend Islam and the Holy Qur'an and to propagate the Truth of Islam**.

The Ahmadiyya Movement stands for the Glory of Islam, the Glory of the Holy Qur'an and the Glory of the Holy Prophet Muhammad, upon whom be peace. Hazrat Mirza Ghulaam Ahmad has written in praise of Islam thus: *Islam say na bhaago, raahi hudaayehi hai Ai sonay waalo jaago, shamsud-duhaayehi hai* Do not run away from Islam, for this is the path of true guidance. O sleeper, AWAKE! This is the light of the midday sun.

In praise of the Holy Qur'an he writes:

Dil mayehi hai har dam, tayra saheefah choo moo Qur'an kay gird ghoo moo, Ka'ba mayraayehi hai It is in my heart every moment that I should kiss Your pages. Let me go round and round the Qur'an for this is my axis.

In praise of the Holy Prophet Muhammad he writes:

Woh payshawaa hamaara jis sayehi noor saaraa Naam uska hai Muhammad, dilbar miraa yehi hai That Leader of ours, from whom all lights emanate. His name is Muhammad, the same is the darling of my heart.

The Founder of the Ahmadiyya Movement in Islam and his small band of followers have revived the missionary spirit among Muslim and have given them *a new incentive to live in Islam and for Islam*. There are no changes in the basic tenets and fundamentals beliefs of Muslims, on the other hand we believe that *anyone is a Muslim who professes the creed: Laa ilaaha il-lal-laahu, Muhammadur-Rasoolal-laah*.

In championing the cause of Islam, the Ahmadiyya Movement defends the Unity of God against atheism, dualism, trinity, polytheism and agnosticism. It reaffirms the reality of Divine Revelation as a criterion of One God who is Alive, Seeing, Hearing and Speaking! Its members are dedicated to seeking neither fame nor name but to seek the establishment of the name Allah - the One -, throughout the world.

The Ahmadiyya Anjuman provides an opportunity to propagate the religion of Islam.
Earmark a percentage of your income towards this cause.

WHAT THE AHMADIYYA MOVEMENT LAHORE, STANDS FOR ?

- **A UNITED ISLAM**, that has no room for sectarian disruption and in which no one is a *Kafir* who declares his faith in the holy *Kalima*.
- **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.
- **A COMPLETE QUR'AN**, no verse of which has ever been or shall ever be abrogated.
- **A MIGHTY QUR'AN**, whose spiritual force is sure to conquer the world and which in its conquest has never needed, and shall never need, the sword.
- **THE FINALITY OF PROPHETHOOD** with Muhammad, peace be upon him, admitting the coming of no prophet after him, neither old or new.
- **THE PERFECTION OF PROPHETHOOD** with Muhammad, so that his followers receive greater Divine favours than those bestowed upon others before them.
- **THE DEFENCE OF ISLAM** against all attacks, meeting all objections, removing all misconceptions.
- **CARRYING THE GREAT MESSAGE OF ISLAM** to all peoples, and spreading true knowledge about the Holy Qur'an among Muslims and non-Muslims.

Ahmadiyya House News



Advanced Level Classes:

*Registration for Classes in
Mathematics -- Saturday 30th January,
1993 from 9.00 am to 12.00 pm at
Ahmadiyya House. Classes offered on
Tuesdays and Thursdays or Saturdays.*

—————
*Annual Fund Raising Bar-B-Q
Saturday 1st May, 1993.*

*Annual Family Sports Day
Sunday April 18, 1993.*

**Seminar on the Economic
System of Islam
Saturday April 24, 1993.**

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- *The Holy Qur'an -- Translation of Maulaana Muhammad 'Ali..... \$70.00*
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- *A Manual of Hadith -- by Maulaana Muhammad 'Ali..... \$60.00*
- *Early Caliphate -- by Maulaana Muhammad 'Ali..... \$40.00*
- *The Teachings of Islam -- of Mirza Ghulaam Ahmad..... \$40.00*
- *The New World Order -- by Maulaana Muhammad Ali..... \$40.00*

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 birth-right 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 -- static-ness and stagnation being its very negation.

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