

An Ahmadi Night Out

"Faith Presbyterian Church and Ahmadiyya Muslim Community host program in Indianapolis to fight fear of Islamic faith with knowledge." So says the article "What you need to know about ISIS and Islam," Olivia Lewis, [The Religion of Peace](#):

Quran (2:191-193) – "And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah [disbelief or unrest] is worse than killing...but if they desist, then lo! Allah is forgiving and merciful. And fight them until there is no more Fitnah [disbelief and worshipping of others along with Allah] and worship is for Allah alone. But if they cease, let there be no transgression except against Az-Zalimun(the polytheists, and wrong-doers, etc.)" (Translation is from the Noble Quran) The verse prior to this (190) refers to "fighting for the cause of Allah those who fight you" leading some to believe that the entire passage refers to a defensive war in which Muslims are defending their homes and families. The [historical context](#) of this passage is not defensive warfare, however, since Muhammad and his Muslims had just relocated to Medina and were not under attack by their Meccan adversaries. In fact, the verses urge offensive warfare, in that Muslims are to drive Meccans out of their own city (which they [later did](#)). Verse 190 thus means to fight those who offer resistance to Allah's rule (ie. Muslim conquest). The use of the word "persecution" by some Muslim translators is disingenuous (the actual Arabic words for persecution – "idtihad" – and oppression – a variation of "z-l-m" – do not appear in the verse). The word used instead, "fitna", can mean disbelief, or the disorder that results from unbelief or temptation. This is certainly what is meant in this context since the violence is explicitly commissioned "until religion is for Allah" – ie., until unbelievers desist in their unbelief.

The Imam said Muslim means peacemaker and Islam means peace.

Luqman said the people committing the violent acts of ISIS and other extremists groups should not be calling themselves Muslims.

This is a standard and deliberate mistranslation by Muslim apologists. “Islam” does not mean “peace.” It means “submission,” and the Muslim is the one who submits to the dictates of Allah. No matter how often the correction is made, the deliberately soothing mistranslation continues to be offered by apologists, and to be accepted by too many of their incurious Infidel auditors who don’t bother to consult – it’s a click away – an online dictionary. (Hint: try asking all-knowing Google “what does Islam mean?”)

“It’s important for us to show to people, especially those who are unfamiliar with the Quran, what is happening in the Middle East and other places with these horrendous acts, and violence and bloodshed.”

The Imam wants to show those – “especially those who are unfamiliar with the Quran,” who thus will find history is silly putty in his hands – that all these ISIS atrocities, these “horrendous acts and violence and bloodshed” have nothing to do with Islam.

Fareeha Rehman of West Lafayette traveled to Indianapolis for the event. She brought her three daughters and their friend.

Rehman said her family, like other American families, fear extremist groups like ISIS. She and her husband own a grocery store in West Lafayette and two of their four children attend Purdue University.

Rehman said she brought her daughters to the event to encourage them to spread the message of peace in Islam. However, Rehman said she also wants her children to be able to stand up for each other when their peers express fear.

“People in the United States think we are different, but we are the same as you,” Rehman said. “We are American citizens, we love America because we live here and this is our home. We don’t want this, we discourage this.”

Does someone’s merely living within a given geographic area, and attaining the citizenship associated with that geographic area – living in the United States, say, and acquiring American citizenship through naturalization or birth– mean that that someone is “the same as you”? What does it mean to “be an American”? Would it not mean, in the most important and irreducible sense, that you subscribe to the Constitution, that document at the heart of our civil religion, which means to subscribe to a shared set of beliefs? And these beliefs would include the individual’s right to the freedom of speech and to the freedom of religion, and a belief that the legitimacy of any government depends on its reflecting, however imperfectly through elections, the will expressed by the people. Islam, on the other hand, insists on limiting the freedom of speech (if, for example, such speech is held to blaspheme Muhammad or otherwise call aspects of Islam into question) and the freedom of religion (punishing apostates even with death), and ascribing legitimacy to a government or ruler insofar as that government or ruler reflects the will expressed by Allah in the Qur’an, rather than—as in the American system – the will expressed by the people through elections.

Laurel Toney, an Indianapolis resident, said she attended the event to learn more about Islam. The 71-year-old said she learned of the “horrible positions” Muslims and American soldiers have been put in when faced with child soldiers due to the ISIS regime. She also said she learned about the difference between the religion and the extremists.

“The biggest takeaway is that we really need to pray for our fellow Muslim Americans and Muslims throughout the world,”

Toney said.

“Hopefully they’ll be praying for us, because we need to build relationships with each other. That’s the best way to defeat the extremists.”

Laurel Toney innocently chose one of the least trustworthy venues to “learn about Islam” – an evening of sly taqiyya, by the most presentable and persuasive of Muslims, the Ahmadis. Though they are [more than a dozen other Muslim countries](#), in this country Ahmadis have taken it upon themselves to become the stoutest defenders of, and apologists for, Islam. These are the unorthodox Muslims to whom Laurel Toney came to “learn more about Islam” that night. She was told things she lacked the background or desire to question: she “learned about the difference between the religion and the extremists” (that was easy, that was quick), and that “we really need to pray for our fellow Muslim Americans and Muslims throughout the world,” and that if we “build relationships with each other,” that’s the “best way to defeat the extremists.” If only Homeland Security had thought of that.

In other words, like all the other well-meaning Infidels who showed up that night, Laurel Toney was subjected to interfaith-healing racketeers well-versed in cozening the gullible, and left full of the feelgood notion that we should all, Muslims and non-Muslims alike, be praying for one another. If the Muslims were to pray for non-Muslims, the only prayer they might conceivably offer would be that the non-Muslims see the error of their ways, and “revert” to Islam.

The question arises: did other Muslims, the real Muslims, refuse to come to this evening because they did not want to show up with Ahmadis and seem to be endorsing the Ahmadi claim to be real Muslims? Or could it be that the Ahmadis who organized the meeting didn’t want to appear side-by-side with the real Muslims who, they knew, might express doubts as to

the Islam-ness of the Ahmadis, or even treat them publicly with contempt? It would be wonderful if non-Muslims who have educated themselves about Islam were to attend these gatherings, and insistently question the Ahmadis about what Ahmadis believe, why Ahmadiyya Islam is regarded by other Muslims as something other than the real thing, and how, as a consequence, Ahmadis are mistreated all over the Muslim world. Now that would have provided what the organizers of this evening claim to have wanted all along – that is, an “education in Islam.” And that’s something devoutly to be wished.

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