



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 "In the name of Allah,  
 The Beneficent, The Merciful".



# THE CALL

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## WHY MUSLIMS NEED MIRZA GHULAAM AHMAD !

There is an ardent desire of Muslims to re-establish the Nizaami Mustapha i.e. the religious, social and political administration that prevailed during the lifetime of the Holy Prophet Muhammad, upon whom be peace and blessings of Allah, and his four successors. This elusive dream is based on the fervent belief in a prophecy that the religion of Islam will prevail over all other religions. There is no such prophecy in the Holy Qur'an.

What the Qur'an does prophesy in 48:28 is that *deen ul-Haqq* (the religion of TRUTH) will prevail over all religions. Thus, as long as Muslims do not follow the religion of TRUTH their Islam will never

predominate over other religions. The Qur'an admits that Muslims sometimes follow their own Islam. It states in 49:17 "Say: Lay me not under an obligation by your Islam; rather Allah lays you under an obligation by guiding you to the faith, if you are truthful." Muslims are guided to the faith (of Islam) if they are TRUTHFUL.

It is unfortunate that in order to realise that elusive dream of Islamic supremacy, Muslims know, preach and practise only one method - the false concept of JIHAAD (which they wrongly interpret as force of arms, or Holy War).

The advent of Mirza Ghulaam Ahmad as the Mujaddid (Reformer) of

the 14th century of the Hijrah (Islamic era) is Allah's greatest gift to Muslims since the time of our Holy Prophet Muhammad and the administration of Abu Bakr. For it is this God-sent Mujaddid who has outlined the method for Islam

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We believe in the finality of Prophethood in Muhammad.

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مَحَمَّدٌ رَّسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

as the religion of TRUTH to prevail over all other ways of life.

In his famous poem known as "Islam say na bhaago" ("Flee not from Islam") he wrote "dil men yehee hai har dam, tayraa saheefa choomu, Qur'an kay gird ghoomu, Ka'bah meraa yehee hai" i.e. "every moment it is in my mind to kiss Your Scripture (O God), to rotate around the Qur'an as this is my Ka'bah."

In drawing us towards the Qur'an the Mirza has caused us to understand that the Qur'an does not state that Islam is the religion of God, rather it states "in-nad-deena 'indal-laahil islaam" "surely the (that) religion with Allah is Islam" (3:18). Deen is better translated as "way of life" rather than religion. Thus the Qur'an teaches us that only that way of life which is with Allah is Islam.

Mirza Ghulaam Ahmad therefore, instituted a bai'at or pledge to commit his followers to Allah. The Qur'an assures us "those who take bai'at with thee really take bai'at with Allah. The hand of Allah is above their hands" (48:10). He further explained that the true Muslim is one who loses his identity and merges his self in Allah. This concept is known as fanaa fil-laah and is described in the Qur'an as sibghatal-laah (to be coloured with Divine attributes).

The arabic word sibghah means to immerse one thing into another such that it is dyed, altered or changed by the other. The Qur'an requires us to immerse ourselves in the love of Allah or the attributes of Allah such that our lives are changed or become altered by Allah's love or attributes. It is this being with Allah or at-onement with God that is Islam.

The second principle Mirza Ghulaam Ahmad taught is our relationship with the Holy Prophet Muhammad. For Islam is based on these two principles - the Oneness of God and the Messenger-ship of Muhammad. How can we re-institute the Nizaami Mustapha (the administration of Muhammad) without that most important element -

**THE PROPHET MUHAMMAD ?**

Principles alone are ineffective without the sterling personality to effectuate them. Through the Mirza's claims Allah has brought the Prophet Muhammad back to spiritual life. Just as there is fanaa fil-laah (losing one's identity in Allah) so too there is fanaa fir-rasool (loosing one's identity in the Messenger).

Thus the Mirza has written in his book "Ek Ghalatee ka Izaalah" ("The Correction of an Error") on page 12 "all doors of prophet hood have been closed except one of seerati Sid-deeqee that is of

annihilation in the Prophet (fanaa fir-rasool). Thus any one who comes through it to God is wrapped up by way of zill (shadow) with the same mantle of prophethood which in fact is the mantle of the prophethood of Muhammad. Therefore, his being a prophet is not a matter of slight, because the fount of all this is not his own personality but that of the Prophet he follows..."

On page 14 he continues "if anybody is lost in the Holy Prophet Muhammad (fanaa fir-rasool) to such an extent that he derives his name from his complete union and likeness and reflects Muhammad's face like a transparent mirror then alone shall he be called a prophet without breaking the seal, for he is Muhammad though by way of zill (shadow).

On page 19 he states "I am the same prophet Khaatam al-Anbiyaa (the finality of all prophets) in the form of barooz (reflection). Here Mirza shows us the reality of being a spiritual replica of Muhammad.

Muslims therefore now have a choice of expecting a dead prophet i.e. Jesus or accepting a spiritually alive prophet Muhammad. The Qur'an assures us in 49:7 "know that among you is Allah's Messenger and again in 3:100 "...and among you is His Messeng

er..." While both these verses apply to the people in the time of the Prophet Muhammad, the fact that the Qur'an is "a guidance to (all) mankind" (2:185) in every age and for all time these verses must have some practical application to Muslims of today as well as the future. Since Islam does not preach re-incarnation the only possible meaning is that a spiritual resemblance (barooz) or replica of Muhammad, the Messenger is always a reality.

Muslims need Mirza

Ghulaam Ahmad, the Mujadid of the 14th century of the Hijrah for it is through his understanding and application of the Qur'an that man can be with God and that is Islam, now the Prophet Muhammad can be spiritually alive among us and with Islam as the religion of TRUTH all religions will be conquered. Mirza Ghulaam Ahmad has taught us that this conquest by Islam as the religion of TRUTH will never be achieved through the JIHAAD of the sword. It is only the JIHAAD of the PEN which will succeed in re-estab-

-lishing the Nizaami Mustapha.

Islam is the religion of being with Allah. Allah's method from the very first revelation in 96:3,4 is "...thy Lord is most Generous Who taught by the PEN." Indeed the Qur'an affirms in 49:15 "the believers are those only who believe in Allah and His Messenger, then they doubt not, and struggle hard (do JIHAAD) with their wealth and their lives in the way of Allah. Such are the TRUTHFUL ones."

Abu Ansaar

## HIJAAB

The status of women in Islam is not fully appreciated even by many Muslims themselves. In attempting to understand the role, function and opportunities of women, sources outside of the Holy Qur'an are often referred to. A closer look at the Qur'an however, gives us a different picture of woman than what is usually presented to us.

The Muslim woman is generally portrayed as a recluse. She is made to believe that her religion lies in her seclusion. She is hidden beneath a mass of prohibitions and sometimes coerced into burying herself beneath a shroud of

clothing referred to as HIJAAB until her personality is killed. About this the Qur'an prophesies: "And when the one buried alive is asked for what sin she was killed?" (HQ 81:8,9)

The Qur'an lists several women and their activities in order to demonstrate the evil as well as the good among women. One woman whose activities stand out as an example of the woman of God is Hagar. Hagar's trials in survival in a desert land are a monument to the strength and fortitude of womankind. Leaving Hagar in this wilderness is also an indication of Allah's intent that woman should be and

can be free and yet survive in even the most hostile environment.

The lesson learned from Hagar's freedom is a message to the modern Muslim woman that Allah does not intend that she should be confined with the walls of a building but that her full potential as a woman and as a mother can also be achieved in the wide open world. It is sad therefore that the Muslim woman of today is being conditioned to believe that it is her destiny to be kept behind a curtain, a veil, a HIJAAB or Pardah.

HIJAAB is a widely touted word among Mus-

lims nowadays. Women are told that they must be in **HIJAAB**, that they must wear **HIJAAB**. It is even suggested that the Holy Qur'an, Allah's Divine Scripture, enjoins **HIJAAB** on women.

The word **HIJAAB** is Arabic. It means to prevent something from reaching, to be a barrier between, to veil, to conceal, to hide. It is used in seven (7) places in the Holy Qur'an and with the exception of possibly two places, **HIJAAB** can not mean a physical barrier or curtain.

In 7:45, 46 the Qur'an speaks of a **VEIL** between the righteous and the wicked: "Who hinder (men) from Allah's way and seek to make it crooked, and they are disbelievers in the Hereafter. And between them is a (**HIJAAB**) **VEIL**."

In 17:45 the Qur'an states: "And when thou recitest the Qur'an, We place between thee and those who believe not in the Hereafter a hidden (**HIJAAB**) **BARRIER**." The **HIJAAB** mentioned here obviously could not be a physical one.

In 19:16, 17 the Qur'an says: "And mention Mary in the Book. When she drew aside from her family to an eastern place. So she **SCREENED** (**HIJAAB**) herself from them..." This is one of the places where the word **HIJAAB** can be understood in a literal sense as a **SCREEN**. But

since Mary had already withdrawn herself from her family, it was not necessary for her to physically screen herself from them.

Again in 33:53 the Qur'an, speaking of conversation between Muslims and the wives of the Prophet, states: "And when you ask of them any goods, ask of them from behind a **CURTAIN** (**HIJAAB**). This is purer for your hearts and for their hearts..." There is no doubt the Qur'an intends a physical curtain here. But the qualifying words "this is purer for your hearts and for their hearts," tend to indicate that more than a physical curtain, **HIJAAB** also means a curtain of the heart i.e. modesty or reverence.

The fifth place that the word **HIJAAB** is used in the Qur'an is in 38:31, 32 "When well-bred, swift (horses) were brought to him at evening So he said I love the good things on account of the remembrance of my Lord - until they were hidden behind a **VEIL** (**HIJAAB**)." Here it means a cloud of dust or a far distance.

In 41:5 the Qur'an again uses the word **HIJAAB** in a spiritual sense to mean a spiritual barrier between a believer and a disbeliever: "And they say: Our hearts are under coverings from that to which thou callest us, and there is a deafness in

our ears, and there is a **VEIL** (**HIJAAB**) between us and thee, so act, we too are acting."

In 42:51 the Qur'an speaks of the three types of revelation given to man: "And it is not vouchsafed to a mortal that Allah should speak to him except from by revelation or from behind a **VEIL** (**HIJAAB**), or by sending a messenger..." The sending of a messenger is obviously the sending of the angel Gabriel to Prophets, and this type of revelation has come to a complete end with the revelation of the Qur'an to the Prophet Muhammad. In this verse the Qur'an tells us of Allah's speaking to man from behind a **HIJAAB** or veil. This obviously is not a physical veil. In the majority of places in the Qur'an, therefore, where the word **HIJAAB** has been used it can not mean a physical barrier but in all places **HIJAAB** can mean a spiritual barrier.

Indeed it may be said that the Qur'an emphasizes more the spiritual than the physical. This is why even with regards to clothing the Qur'an states: "the clothing that guards against evil - **libaas ut-taqwaa** - the garment of piety, that is the best." (7:26) Islam does not preach the segregation of men and women. It teaches that rather than having a barrier or **HIJAAB** one from another, their conduct and togetherness

depend on modest and decent dress physically but more important is their garment of piety which

Abu Jawaad

they constantly wear.

They then become friends or close confidants

as the Qur'an states in 9:71 "The believers, men and women are friends one of another."

Abu Jawaad

# **HALAAL & HARAAM** (Lawful and Unlawful)

There is no doubt that for the purpose of sacrifice the name of Allah must be mentioned on slaughtering an animal. The Qur'an states this when it says: "So mention the name of Allah on them standing in a row." (22:36)

However, because of this mentioning of the name of Allah at the time of slaughtering an animal for sacrifice, Muslims have extended this rule to apply to all occasions when animals are slaughtered. They have further classified these animals as HALAAL (lawful) and HARAAM (unlawful) depending on whether or not the name of God was mentioned at the time of slaughtering.

It must be made very clear that the words HALAAL (lawful) and HARAAM (unlawful) in Arabic have nothing to do with slaughtering. HALAAL does not mean slaughtered by a Muslim or slaughtered in accord

ance with Muslim rites. HALAAL is a much touted word nowadays and is wrongly used as a propaganda for business. HALAAL is used contrary to the Holy Qur'an merely for monetary gain and to increase sales.

What then is HALAAL? The Arabic word HALAAL means to untie, to loosen, to free, to untie the bonds of restriction or interdiction. The Qur'an has spoken in 33:50 of the Prophet's wives being made HALAAL (lawful) for him. This does not mean that he has slaughtered them. The word HALAAL is there before not used for food alone, but for anything which is permissible or lawful.

The Qur'an does forbid that over which any other name than Allah has been invoked. The Qur'an says that that meat is forbidden over which the name of other than that of Allah is mentioned. In other words if an animal is slaughtered and

some other name besides Allah is mentioned, that animal becomes HARAAM. This does not apply to Christians alone, it applies to Muslims as well. For some Muslims have the habit that when they are slaughtering animals - whether it is for Qurbaani (sacrifice) or Aqeeqah (birth rite) or the disgraceful custom that is called Neeyaz (sacrifice for the dead) - at the time of slaughtering they mention the name of their grandfather or parent or the name of the child whose Aqeeqah is being done or the name of the people who are performing the Qurbaani (sacrifice). As long as you mention any other name besides Allah, that animal becomes HARAAM even though a Muslim slaughters it. On the other hand, the Qur'an does not mention anywhere that if no name is mentioned that animal is HARAAM. Thus if a person slaughters an animal and the name of God is not mentioned the Qur'an does not state that that

is HARAAM.

It is important to note as well that if food is prepared by non-Muslims it is HALAAL for us. The Qur'an states in 5:5 "This day all good things are made lawful for you and the food of those who have been given the Book is lawful for you and your food is lawful for them.

But if the people of the Book cook pork, it is not permissible for Muslims on the basis of this verse, in spite of the fact that it says that their food is lawful for us. This verse means only that whatever food that is normally lawful for us if prepared by the people of the Book, it is also lawful for us.

The Qur'an also states in 5:4 "And what you have taught the beasts and birds of prey, training them to hunt. You teach them what Allah has taught you, so eat of that which they catch for you and mention the name of Allah over it." This beautiful verse of the Qur'an needs careful reflection. We are being told here that if you teach beasts and birds of prey to hunt for you that meat is HALAAL for you. Notice here eating is mentioned first and mentioning the name of Allah comes afterwards.

Thus if a dog is trained to hunt, provided that it does not eat the animal itself, but is merely trained to kill

the animal and return with it, if a falcon or whatever is trained to catch other food and return with it, that food is lawful. No commentator of the Qur'an in the last fourteen hundred years has said that such food is HARAAM for us. Yet all of us know that no bird of prey nor beast says "Bismil-laah, Al-laahu Akbar" before killing that animal.

Thus while the Qur'an says that if birds and beasts of prey who don't mention the name of Allah, hunt and kill animals and return with them intact, it is HALAAL, Muslims say that if Christians or other people of the Book should slaughter animals for us and if they should cook it, then that food is HARAAM for us. This is tantamount to saying that dogs and birds and other beasts of prey are better than Christians and Jews and Hindus. Muslims do not dispute that dogs and birds of prey can hunt animals and bring it to us for food, but if food is touched by a Christian or a Hindu, that is contrary to Islam. That is HARAAM. Don't even go near that food they will insist. This attitude is contrary to the clear teachings of the Qur'an which states that the food of the People of the Book i.e. Jews, Christians and Hindus, is lawful or HALAAL for us.

So far as food is concerned the Qur'an states "O you who believe, for-

bid not the good things which Allah has made HALAAL - lawful for you and exceed not the limits..." and also "eat of the HALAAL - lawful and good things that Allah has given you." (5:87,88)

It is clear from this verse of the Qur'an that it is only Allah who can make something HALAAL or lawful. Man cannot make HALAAL what Allah has made HARAAM. Indeed the Qur'an goes further in 16:116 to tell us: "Do not say, for what your tongues describe, the lie: this is HALAAL and this is HARAAM, so that you forge a lie against Allah."

Muslims are therefore warned against making a list of foods which are HALAAL or which are HARAAM. Allah has clearly told us in the Qur'an in 2:173, 5:3, 6:122 and 16:115 what food is forbidden. Indeed we can say all food is HALAAL except what Allah has told us is HARAAM.

But the Qur'an is even more clear than this when it says in 6:146 "I find not in that which is revealed to me anything HARAAM for an eater to eat thereof except what dies of itself or blood poured forth or flesh of swine, or what is transgression other than the name of Allah having been invoked on it."

So far as eating is concerned food can be divided into two categories - living creatures

and non-living things.

Every non-living thing is HALAAL as the Qur'an says in 2:35 addressing Adam or all mankind: "Eat from it (i.e. the earth) plenteous (food) wherever you wish." An exception is stated in 5:90 where all forms of intoxicants viz. alcohol and drugs are forbidden.

With regards to living creatures, the Qur'an in 5:96 has made the game of the sea and its food HALAAL. Thus fish, crab, shrimp, are all HALAAL and one does not have to slaughter them in the name of Allah to make them HALAAL.

In addition in 5:1 the Qur'an says: "The cattle

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quadrupeds are HALAAL for you except that which is recited to you." Thus even before an animal is slaughtered it is HALAAL. Animals are not made HALAAL by slaughtering. It is evident from the Qur'an then, that rice, flour, potatoes, bananas, fruit, the cow, chickens, fish etc. are all HALAAL. Just as one cannot HALAAL oranges one cannot HALAAL chickens.

There is however one additional command the Qur'an gives about food. And that is before food is eaten Allah's name must be mentioned. Chapter 5 verse 119 states: "Eat then of that on which Allah's name is mentioned," verse 120 cont

-inues "and what reason you have that you should not eat on that which Allah's name is mentioned when He has already made plain to you what He has forbidden you." Verse 122 states further "and eat not of that on which Allah's name has not been mentioned and that is surely transgression." In these verses the Qur'an speaks of mentioning Allah's name at the time of eating, not at the time of slaughtering. Mentioning Allah's name applies to all food even if no meat is being eaten.

Indeed the Qur'an states in 5:93 "on those who believe and do good, there is no blame for what they eat."

Abu Jawaad

## Women, too, can be Imaams

The concept of Imaamat -Religious Leadership, has been relegated to the position of one who leads others in prayer.

Islam is a religion which has no priestly class and hence anyone can be an Imaam or leader in prayer. The Holy Prophet, however has

stipulated that the greatest in knowledge of the Qur'an deserves precedence in selection.

In mixed congregations in public the Imaam as a leader of prayer is usually a male, though in women-only congregations and at private homes there is no prohib

ition of women as Imaams leading prayer.

It is customary to refer to a leader of prayer as the Imaam of such and such Mosque.

The question arises as to whether a person is appointed as an Imaam or a Mosque or of a Jamaat (congregation)? No one

**We accept Hadrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyyah Movement as the Mujaddid of the 14th century and we affirm that he never claimed to be a Prophet.**

can be an Imaam of a Mosque for Imaam is understood to be a leader of prayer and one cannot lead a mosque-building in prayer. Perhaps a person is an Imaam in a mosque. In that case his Imaamat or leadership in prayer is confined to particular mosque and he is not an Imaam outside the precincts of that mosque.

If then, a person is an Imaam of a Jamaat or congregation, it follows that every Jamaat will select its own Imaam to lead it in prayer. In the time of Hazrat Umar different groups were saying prayers behind

different Imaams in the Mosque before Hazrat Umar regrouped them under one Imaam. The Qur'an teaches that prayer has been ordained at fixed times.

It is the right therefore, of every Jamaat to fix its times of prayer, its place of prayer and its Imaam to lead it in prayer. When a Jamaat chooses to pray at home, it is permissible for it to choose a woman as its Imaam (leader in prayer)

Indeed the Qur'an enjoins: "...make your houses places of worship and keep up salaah (prayer).

The Qur'an does not use the term Imaam to mean a leader of prayer. Generally it means leader in righteousness. In one place it means any leader even a leader of evil. In another place it means a book.

In 25:74 however, the Qur'an speaks of those "who say, Our Lord, grant us in our wives (spouses) and our offspring, the joy of our eyes and make us leaders (Imaams) for those who guard against evil."

In this prayer Imaamat - leadership in guarding against evil, is open to women as well as men.

**NEVER START A WAR**

War, whether Holy or un-Holy, requires to reflect on man's cruelty to man. There are societies for the prevention of cruelty to animals, but hardly any for the prevention of cruelty to man.

To kill a human being, guns and bullets are not enough. Man has developed the most cruel and vicious weapons - NUCLEAR and CHEMICAL. More human ways are sought to kill animals; more diabolical ways are devised to kill man. Animals have not invented more heinous weapons for killing their own kind.

War must never be man-made. The Qur'an says permission to fight is given to those upon whom WAR is made, and Allah does not love the aggressor. Never start the war. If all mankind can adopt the attitude that I will not be the first to start the war, wars will never start. Far better it is to preach war and practise peace than to preach peace but practice violence.

Name: .....

Address: .....

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**ANNUAL ACTIVITIES**  
1991

Ahmadiyya Anjuman's  
Family Day

Tuesday 24th September  
Republic Day holiday

Melaaud un-Nabee  
Prophet Muhammad's  
Birth commemoration

**Esfandiyaar**

Ahmadiyya Anjuman's  
Annual General Meeting  
(Annual Jalsa)

Thursday 26th December