

“In the name of ALLAH, the BENEFICENT, the MERCIFUL”

NOOR-I-ISLAM

(INTERNATIONAL)

AHMADIYAH ANJUMAN ISH'AT-I-ISLAM (LAHORE), CANADA
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“A L - F A T I H A H”

“In the name of Allah the Beneficent, the Merciful”. This surah, like other surahs in the Holy Qur'an with the exception of *Al-Tawbah*, opens in the name of **Allah** (God), the most exalted and holiest of names which, when invoked, provides protection from all harm and evil. As an expression of praise and gratitude to **Allah** the surah represents the very heart and soul of the Qur'an and although one of the shorter surahs, is often considered to be the most illustrious of them all. *Al Fatihah* conveys the classic ideal of Islam giving expression and definition to the covenant made between human beings and God upon which the mission and task of humankind in this world has been founded. It is, moreover, an earnest prayer to **Allah**, a heartfelt plea to show humans the right way, give them guidance and made them deserving of **His** pleasure and benevolence.

Let us take a close look at the verse: *“Praise be to Allah, Lord of all Creation”* (2). This verse articulates three concepts:

1. praise and glorification of the grandeur, magnificence, and perfection of **Allah** (God) Almighty;
2. praise to **Allah** (God), the Creator and Provider, for the grace, generosity, and kindness **He** has shown towards **His** creation; and
3. gratitude and thankfulness to the Creator and Provider, for all the favors and the grace **He** has bestowed upon His creation.

Every time one utters these words or expresses these feelings, one not only glorifies **Allah**, but praises and thanks **Him** at the same time. *“Lord of the Creation”* is an assertion that **Allah** is Master of all, from the mightiest to the humblest of creatures, wherever they may be on earth and in the universe. **He** is the master of all the unseen. Everything that has existed or shall ever exist in the world is subordinate to **Allah**, subservient to **Him**, bound to **His** power, and totally dependent upon **His** grace, blessings, and compassion. **Allah** says elsewhere in the Qur'an: *“To Allah is praise, Lord of the heavens and of the earth, Lord of all creation. Glory to Him in the heavens and on earth. He is mighty and wise”* (*al-Jathiyah: 36-37*).

“The Merciful, the Compassionate” (3). Human beings, and all other creation, live by the grace of **Allah**'s mercy, which is abundant beyond all estimation. Were it not for **His** mercy, our existence would have been eroded by both our sins and ingratitude as well as by our arrogance and high-handed tendencies.

(to be continued in the next edition)

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EDITOR'S NOTES

Al Hamdolillah, our March 2003 edition was received with great appreciation from around the world. We have received messages of goodwill and suggestions, and we appreciate all of our readers who took their time on commenting our news-letter. Special thanks goes to Jalal Ud Dean of Fiji, Naser Ahmad of UK, Abrar Ahmad Sayal of Pakistan, Najeeb Sadiq of Pakistan, Raza Sa'adat of Canada, Svend White of USA, Jameela Salaam of Pakistan, Mrs. Anwar of UK and Siddiq Sadiq of Canada who offered their valuable suggestions.

As the new year of Islamic calendar starts, we would like to extend our greetings and good wishes to all our readers around the world and pray that this year bring health and happiness to all the families and may Almighty Allah grant us wisdom to follow His right path; to do what He has asked us to do, and not that He has forbidden (*Ameen*).

School year is coming to its end very soon. Some of our kids will be graduating from their schools while others will be looking for a promotion to next classes in the same school. While I request everyone to

pray for all our children, I will ask children too to pay special attention to their studies in these days in order to get high grades and also remember Allah by offering special prayers.

We are very much thankful to Hazrat Ameer Dr. Abdul Karim Saeed who has sent us the following message:

“I was very pleased to go through newsletter ‘Noor-i-Islam’. It is a commendable effort and will go a long way in taking the message of Ahmadiyah into homes and hearts of the readers. I hope and pray for its success and hope Allah will reward all those involved in its production. I am sure that with the passage of time, it will improve and progress successfully.”

We pray to Almighty Allah that HE may give a Healthy, Strong and focused life to Dr. A. K. Saeed Sahib and enable him to serve and strengthen His religion of Islam (*Ameen*).

At the time this edition was going to press, the Americans invaded Iraq and they are planning to throw tons and tons of heavy ammunition on an Islamic Country which has been a

cradle of civilization, where Mesopotamia was the center of the universe and was the oldest civilization, where the first law; the Hamurabi code was enacted in Babylon thousands of years ago, where writing was first discovered 5000 years ago at Uruk, where the seventh wonder of world ‘the Hanging Gardens of Babylon’ is situated, which was the centre of Islamic Khilafat, where Arabic language has its two distinguished schools; Kufa and Basra, where one of the oldest universities in the world was built in Baghdad named as ‘Al-Mustansiriya’, where the oldest established church in the world is located founded by St Thomas, Where Karbala, Najaf and Baghdad are situated, where two great rivers of Tigris and Euphrates meet and gave birth to the concept of agriculture, where the earliest evidence of animal and plant domestication has been found dating back more than 10,000 years ago, land that was the home of Sumerian civilization which contributed such breakthroughs as the ‘wheel’ and the ‘plow’, land that was conquered by Alexander, ravaged by the Mongols and dominated by Britain.

There is much more to write, but I will just leave it here. (*Sadiq Noor, Regina*)

PEARLS FROM THE PROPHET

ZAKAT

- ❖ Narrated Ibn Abbas: The Prophet (peace and blessings of Allah be upon him) sent Muadh to Yemen and said, “Invite the people to testify that none has the right to be worshipped but Allah and I am Allah’s Apostle, and if they obeyed you and do so, then teach them that Allah has enjoined on them five prayers every day and night (in twenty-four hours), and if they obey you and do so, then tell them that Allah has made it obligatory for them to pay Zakat from their property and it is to be taken from the wealthy among them and given to the poor.”
- ❖ Narrated Abu Hurraira: Allah’s Apostle (pbuh) said, “Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded poisonous male snake with two black spot over the eyes. The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’ Then the Prophet recited the verses of the Holy Qur’an: “Let not those who with-hold

PATIENCE IN CALAMITY (MOURNING)

- ❖ Narrated Anas: The Prophet (pbuh) said, “The real patience is at the first stroke of a calamity.”
- ❖ Narrated Abdullah bin Umar: Sa’ad bin Ubada became sick and the Prophet (pbuh) together with some Companions visited him to enquire about his health. When he came upon him, he found him surrounded by his household and he asked, “Has he died?” They said, “No, O Allah’s Apostle.” The prophet wept and when the people saw the weeping of Allah’s Apostle they all wept. He said, “Will you listen? Allah does not punish for shedding tears, nor for grief of the heart but He punishes because of this.” He pointed out to his tongue and added, “The deceased is punished for the wailing of his relatives over him.” Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).
- ❖ Narrated Zainab bint Abi Salama: When the news of the death of Abu Sufyan reached from Sham, Um Habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, “No doubt, I would not have been in need of this, had I not heard the Prophet saying: “It is not permissible for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days.”
- ❖ Narrated Abdullah: The Prophet said, “He who slaps the cheeks, tears the clothes and follows the traditions of the days of ignorance is not from us.”

“I have firm belief that our Prophet (pbuh) is the last of the prophets and after him there will appear no prophet in this nation, neither new nor old”.

[Founder of the Ahmadiyyah Movement, in Nishan-i-Asmani, page 28]

GUIDANCE FROM THE PROPHET

Who is “THE MOST NOBLE”?

The Idea of nobility is recognized by all societies. Everywhere in the world we find people who distinguished and hold special position in society. These positions need not be official. Many achieve good reputations through their personal good qualities such as courage, generosity, kindness or wisdom. Many build on what their fathers and grandfathers have achieved. This is how the noble class develops and manages to hold the influence in society. When hereditary distinction is combined with affluence, the family who enjoys both is recognized as one of the most noble. Social orders may differ in their outlook and the system they establish, but the idea of distinction imposes itself on all societies although the factors which bring distinction to any person may differ.

In a tribal society like the one which lived in Arabia at the time when the Prophet (pbuh) was given his message, social distinction was very much present in people’s minds. Everyone wanted to achieve a high honor in his own tribe, and every tribe worked hard for the achievement of high position among the rest of Arabian tribes. There were several areas of distinction over which people vied with one another. There were also rigid constraints which made some people lag behind although they possessed all the qualities which make for the achievement of a highly distinguished position. A man from a mediocre clan in a middle of the road tribe who may have a great personality could never aspire to come near the position which was enjoyed by an average person from one of the top clans of Quraish, the master tribe in the whole of Arabia.

Islam preached equality among all people. That was by no means easy for the Arabs to accept. Those who have accepted Islam, however, were soon to learn

that the proper standards of distinction among the people were their degree of faith and consciousness of their Islamic duties. That, however, did not preclude the idea of nobility being achieved by some people. Hence, they were keen to ask the Prophet (pbuh) about it.

Al-Bukhari and Muslim relate on the authority of Abu Hurairah that the Prophet (pbuh) as asked: “Who are the most noble of people? He said: **The most noble in Allah’s view are the most God-fearing among them.** They said: We are not asking you about that. He then replied: **The most noble among them, then, was Joseph, a Prophet and son of a Prophet and grandson of Allah’s friend.** They again said: It is not that either that we are asking you about. He inquired of them: Are you then asking me about the metals of the Arabs? They answered in the affirmative. He said: **Those who were the best among you in the days of “ignorance” are the best in Islam, provided that they acquire a deep knowledge of it.”**

This is a Hadith of great significance. The first answer the Prophet gave to his questioners points out a basic Islamic principle: Nobility is based on faith and adherence to its requirements. This is a field open to all of us in equal measure. None is impeded or handicapped by any external factors. It is our own free choice which sets us on the road to nobility and it is our own desire to achieve nobility and readiness to work for it which ensures what grade of distinction we acquire. The Prophet tells us that it is through strong faith and the abiding by its teaching, fulfillment of its duties and willingness to exceed what is strictly a duty to do this sort of voluntary work which earns reward from Allah that gave people honor, distinction and nobility.

The Prophet says that the most noble among us in Allah's sight is the most God-fearing. Family lineage or hereditary position is not enough to give anyone a single degree higher than the rest. A strong faith, knowledge of the principles of Islam and its teachings, good actions and readiness to always do one's Islamic duty, even when it imposes a heavy burden, ensure for us the sort of distinction and honor which does not end with the end of our days in this world.

The Prophet's questioners had something else in mind. They were aware of the Islamic view of true honor and distinction, because the Prophet's first answer is stated in the Qur'an. Then the Prophet gave them a different answer which combines truly noble lineage with distinguished personal qualities such as profound knowledge, high moral standards, and great position in society, good manners and handsome appearance. These qualities were not all combined together in one person as they were in the case of Joseph who himself was a prophet. His father, Jacob, was also a prophet and his grandfather Isaac, was one as well. Abraham, his great-grandfather was not only one of the greatest messengers of Allah sent to mankind, but he was also a friend of Allah. Joseph was the man for whom the title of the most noble among mankind could be claimed.

The Prophet's questioners still had something different in mind. They mentioned that to the Prophet and he made sure, before giving another answer, that he understood what sort of information they sought. They confirmed that they were asking about the tribal ancestry in which Arabs took so much pride.

We note here that the Prophet's question is expressed in a metaphor: "Are you asking me about the metals of the Arabs?" Tribes are likened to metals and it is a very apt metaphor. Metals differ in many aspects; value, weight, strength, purity, solidity, etc. Moreover,

metals can be shaped and put to many uses in the same way as people are shaped by their environment, upbringing, education and faith. Difference among people are caused by many factors, some are internal while others are external.

Their acceptance of Islam is a positive step to earn them distinction, but they still differ in how they are influenced by it, how much knowledge of it they acquire and how much they allow it to shape their thinking. All that makes for a very wide range of distinction, in the same way as metals differ. Metals are not only different from one another, but samples of the same metal differ in quality, color and weight.

The Prophet's answer to this specific point tells of his profound insight in human nature and how Islam affects people and make of them better human beings. He recognizes that there are people who achieve distinction of character, wisdom and position in all societies, Islamic or non-Islamic. Even in the most ignorant of societies, such as the Arabian pagan society in the days which preceded the advent of Islam, there were good people of noble character. They could only have achieved that through adopting certain values and abiding by certain principles. In every social order there are good values and those who abide by them are distinctly better than those who observe no value when it comes in their personal interests. When people who are prepared to abide by high values and principles are also endowed with a good measure of intelligence and wisdom, they are bound to distinguish themselves in their societies. The Prophet's answer tells us that if people of this sort accept Islam, understand it well and exert their efforts to implement it in their lives and abide by its rules, they become the most noble among Muslims. This means, in effect, that they become the most noble of all mankind. Islam is the most complete of religions and its teachings have been devised by Allah to make of every man or woman a

person of high morals, good manners and a likeable character. When Islamic teachings have a chance to do their work in a person who combines good personality with knowledge, intelligence and wisdom, they achieve the best results. A seed which is planted in rich soil is bound to produce the best fruit. Islam which makes of all people good men and women also achieves its best results with people who are essentially good, intelligent and wise.

Most importantly, however, the Prophet's answer tells us that distinction is not something that people have by luck. They have to work for it and

achieve it through their determined efforts. What is more is that people can squander what distinction they may happen to have, or increase it many fold, depending on whether they accept Islam and implement it or not.

Brothers and Sisters:

Have you ever met anyone (male or female) who had, in your opinion, all these (above) qualities of a "Noble Person"?

Write it down and send us your thoughts, we will publish them here.

{Ibn Saleh – Canada}

Members of the Ahmadiyah Anjuman Isha'at Islam (Lahore) believe that:

- ✓ After the Holy Prophet Mohammad (*peace be upon him*), Allah has barred the appearance of any prophets, new or old.
- ✓ Angel Gabriel cannot bring 'prophetic revelation' to any person as this would contradict the two complementary verses: "***This day have I perfected for you your religion***" (5:3); "***Mohammad is the Messenger of Allah and the Seal of the prophets***" (33:40). It would otherwise violate the sanctity of finality of prophet hood in Islam.
- ✓ All the Companions of the Holy Prophet Mohammad (*ashab*) and all the spiritual leaders (*imam*) are venerable.
- ✓ It is incumbent to believe in the missions of all reformers (*mujaddid*).
- ✓ He who believes that "***there is no God but Allah and Mohammad is His Prophet***" (*kalimah*) cannot be regarded as unbeliever or infidel (*kafir*).
- ✓ No verse of the Holy Qur'an has been, or shall ever be, abrogated.

Do not forget to remember all of our brothers and sisters / daughters and sons in your prayers. May Almighty Allah guide us to right path, grant us wisdom and strength to follow the Holy Qur'an: "Surely Allah enjoins justice and the doing of good (to others), and the giving to the kindred, and He forbids indecency and abomination and wickedness...." (16:90)