

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

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“AS-HAAB-I-RASOOL”

(may Allah be pleased with them)

COMPANIONS OF THE PROPHET

(peace and blessings of Allah be upon him)

AMR BIN AL-AAS

Amr (may Allah be pleased with him), a companion of the Prophet Mohammed (peace and blessings of Allah be upon him), WAS born about 50 years before the Hijrah. He was a very witty person and one of the well-known resourceful Arabs of that time, a peerless genius and one of the most eloquent persons. He had exceptional faculties and was characterized by prudence, vision and farsightedness. His father's name was Al-Aas bin Wa'el who was one of the Arab dignitaries and wise men who lived in the pre-Islamic period.

Following the first immigration, some Muslims made to Abyssinia to seek shelter with the Abyssinian King Negus, the Quraish tribes decided to get hold of those Muslims and to incite Negus against them. They found none to undertake this mission and represent them better than Amr, because he was resourceful man who had good relation with Negus. After Negus heard Amr's claim and the defense from Muslims, he was so inclined toward Islam that he embraced it later.

When Amr failed to convince Negus to hand over the Muslim immigrants and was about to return home, Negus invited him to embrace Islam, explaining the great favor that Allah endowed on Arabs by sending the Prophet Mohammed

(pbuh) among them. Such advice from a King like Negus impressed Amr and it resulted in his embracing Islam in 8 AH.

Amr decided to meet the Prophet (pbuh). On his way, he met Khalid bin Al-Waleed and Uthman bin Talhah (may Allah be pleased with them), who had the same orientation. When the three met the Prophet (pbuh), both Khalid and Uthman extended their hands to pledge allegiance to him, while Amr withheld his hand. The Prophet (pbuh) asked: “What is the matter with you, Amr?” He replied: “I shall pledge allegiance on the condition that Allah would forgive my previous sins”. Upon this the Prophet (pbuh) replied: “Islam and Hijrah wipe out what was before them.”

Thus, Amr pledged allegiance, and knowing how magnanimous and genius Amr was, the Prophet (pbuh) appointed him the commander of the Muslim Army at the Battle of Dhat Al-Salasil.

After the death of Prophet (peace be upon him), Amr had a significant role in curbing the rebels in the Riddah Wars during the caliphate of Abu Bakr Al-Siddiq (may Allah be pleased with him). And during the time of Umar bin Al-Khattab, Amr (may Allah be pleased with them, both) managed to conquer Palestine and Egypt. The importance of this conquest needs no elaboration. This resulted in

securing the coastline of ancient Syria to Muslim Armies and the gates of Africa and Spain were opened to them. Amr showed resourcefulness and military genius in the conquest of Egypt and it is a subject of admiration and appreciation, even by the non-Muslim historians.

He once said:

“Men are of three types: a perfect man, half a man and a null man. As for the first, he is a man with perfect religion and mind. If he intends to do something, he consults the people of sound opinion and he continues to be successful. As for the half-man, he is one whose religion and mind are not perfect. If he wants to do something, he neither consults anyone, nor asks himself which people he should follow and give up his opinion to. He will be liable to success and failure. As for the null man, he is the one who has neither

religion nor mind. He continues to fail throughout. By Allah, I always consult men concerning my affairs, even my servants.”

In the later part of his life, Amr used to say:

“I experienced three phases of my life, in which I knew myself well: At first I was a disbeliever. If I died then, I would be liable to enter Hell. When I pledged allegiance to the Prophet (pbuh), I was so shy of him that I never gazed at him. If I died then, people would say: Hurrah for Amr! He embraced Islam and his life ended well. Later, I was indulged in certain matters which I do not know whether they will be counted for or against me.”

Amr bin Al-Aas (may Allah be pleased with him) died in 43 ah, after a long eventful life.

“AS-HAAB-I-MASEEH”

(may Allah have His mercy on them)

COMPANIONS OF THE MASEEH-I-MAOOD

(may Allah be pleased with him)

Dr. Basharat Ahmad

(Compiled by Dr. Zahid Aziz, UK)

Dr. Basharat Ahmad was a leading Islamic intellectual, scholar and author of the Lahore Ahmadiya Movement, noted particularly for his fresh and inspiring expositions of the Holy Qur’an.

He was born on 3rd of October 1876 at Bagsoor in Dharamshala Cantonment, district Kagra, India. His grandfather, Shaikh Ahmad Ali Faruqi, was a tutor of Persian and Urdu to British Army Officers in the Dharamshala Cantonment. It was there that he spent his childhood until his grandfather, after his retirement, moved to Sialkot. He received his school and college education at Sialkot in the Scotch Mission High School and Murray College. When he obtained admission to the Medical College in Lahore (later known as King Edward Medical College), a prestigious medical institution, and his grandfather also moved to Lahore to provide all possible care and attention to his education. His first appointment as a doctor was in East Africa where he stayed for one and half year during the late 1890s. He then returned to India and worked first as Medical Officer and then as Officer-in-Charge of the hospitals in major cities of the Punjab, such as Gujrat, Rawalpindi and Mianwali. When he retired from government services in Ludhiana in 1931, he was offered the high post of Chief Medical Officer by the state of Malerkotla, but on the suggestion of Maulana Mohammed Ali (may Allah shower his mercy on him), he decided to settle down in Lahore to serve the cause of Islam with his vast knowledge of Islam, deep understanding of the Holy Qur’an, and true comprehension of the claims and teachings of the Founder of Ahmadiya Movement, Mirza Ghulam Ahmad (may Allah be pleased with him).

For almost thirty years, he wrote extensively in the Urdu organ of the Lahore Ahmadiyya Movement, *Paigham-i-Sulh*, on a wide range of issues relating to the Holy Qur'an, Islam and our movement. To questions posed to him, he replied in a most cogent and authoritative manner which not only satisfied the questioner but also showed the rationality and deep Divine wisdom underlying the Last Word of Allah. A large number of such articles relating to Islam were later compiled by his elder son, Mumtaz Ahmad Faruqi, in book form and published in three volumes under the title *Basharat-i-Ahmadiyya*. Some of his lengthy articles have also been published as separate booklets during his lifetime. During his government service and even after the retirement he regularly delivered Dars-i-Qur'an in the afternoons. His exposition was eloquent, impressive, convincing and relevant to the present circumstances and it attracted Muslims of all persuasions and sections and even non-Muslims.

Towards the closing years of his life, he wrote an extremely enlightened commentary of the 30th and then the 27th part of the Holy Qur'an, entitled *Anwarul Qur'an* (the Blessings of the Qur'an). In an inspiring article, he related the events that led to his joining Ahmadiyya Movement. In 1901, his eldest son became critically ill and doctors lost all hope of his survival. By that time Mirza Ghulam Ahmad, promised messiah and founder of the movement (may Allah be pleased with him), had become well-known for his spiritual eminence. Dr. Basharat Ahmad specially went to Qadian to request him to pray for the child. He describes how he met Maseeh-i-Maood (as) and became totally captivated by his humble, hospitable manner and spiritual aura. When Maseeh-i-Maood (as) answered some of his questions requesting spiritual guidance, he began to feel as if Maseeh-i-Maood's (as) replied were entering deep into his heart, removing the doubts within, and purifying his soul. He felt inwardly compelled to take the pledge there and then to join the movement. It was only at the end of their talk that he remembered the original purpose of his visit; to request Maseeh-i-Maood (as) for prayers for his son! He made the request and Hazrat Mirza prayed for the child. He later learnt, to his astonishment, that the child had started to recover the same day that Maseeh-i-Maood (as) had prayed for him, when everyone had become completely despondent, and by the third day the child had fully recovered. This extraordinary acceptance of prayer further intensified his faith in the truth of Maseeh-i-Maood (may Allah be pleased with him).

With the passage of time, he became convinced that he must write a comprehensive, authentic biography of the Maseeh-i-Maood (as) covering his life and works, dealing particularly with the unique services to Islam of this outstanding Islamic revivalist of the age. He compiled and published his monumental research work in three volumes entitled *Mujaddid-i-Azam* (the Great Reformer). It is widely considered, by friends and foes, to be the most authentic biography and a true depiction of the yeoman's service performed by the Founder of the Ahmadiyya Movement. The first two volumes, published in 1939 and 1940, consist of the Maseeh-i-Maood's life history, and also contain a synopsis of each of his major Urdu, Arabic and Persian works. The third volume deals with his Islamic philosophy, thoughts, exposition of Islamic concepts, defense of Islam in reply to non-Muslim critics and opponents, and his mission to carry the message of Islam to the West. This volume was published shortly after the death of the author.

In 1914, there occurred a split in the Ahmadiyya Movement because Mirza Bashir-ud-Din Mahmud Ahmad, son of the Founder, was propagating the wrong doctrine that the Founder was a prophet and all those Muslims who did not accept him were disbelievers and outside the pale of Islam. Dr. Basharat Ahmad, from that time onwards, wrote numerous articles and booklets refuting these false doctrines and clarifying the true nature of the claim and status of Maseeh-i-Maood, the holy Founder. In January 1943, he went to Bombay to stay with his younger son, Naseer Ahmad Faruqi. Being ill already, he died there peacefully on 21st of April 1943. His body was brought to Lahore for burial.

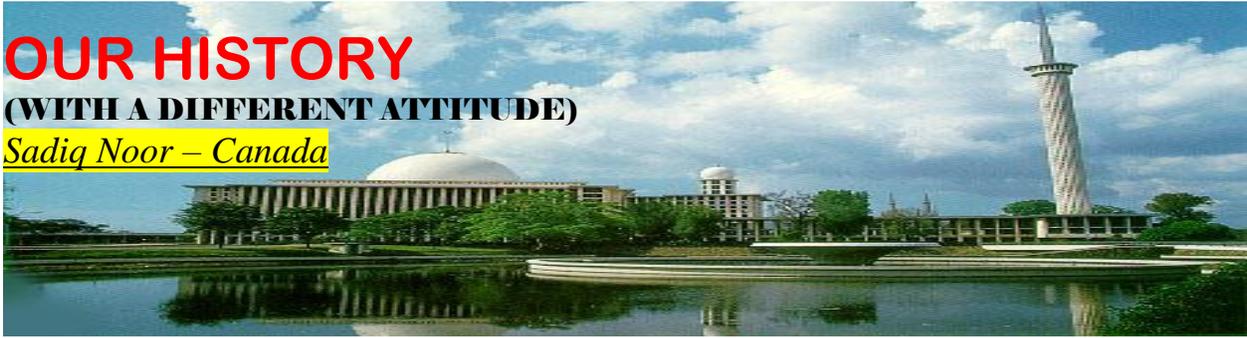
**"AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE
TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND
THESE ARE THEY WHO ARE SUCESSFUL"**

[AL-QUR'AN AL-KAREEM AL-MAJEED]

OUR HISTORY

(WITH A DIFFERENT ATTITUDE)

Sadiq Noor – Canada



When studying history, we must always be careful, accepting only what is seen to be reliable. We must not forget that interested parties always resort to fabrication. However one of their preferred methods is to add false details to a true, but general, account so that their lies may be accepted. Also, we should always remember that the last few years of Uthman's reign, the entire period of Ali's rule (may Allah be pleased with them) and the first couple of years of Mu'awiyah's reign make up a very troubled period in Islamic history, when fabrication, in different methods, was rife. Hence, reports must be read very carefully. It is always easy to give a report an authentic color by mentioning a couple of well known facts, and then add some false details. When this is done with several reports, they tend to confirm other false allegations. Historians of merit, therefore, do not take reports at face value. They check and compare so that they are able to provide a more accurate picture.

Needless to say, Ali (may Allah be pleased with him) assumed power in the Muslim state at a very difficult time. His integrity and sense of justice could not be faulted. He was the Prophet's (peace and blessings of Allah be upon him) trusted companion, cousin and son-in-law. His knowledge of Islam was of the highest standards, as confirmed by the Prophet himself. He had no personal interest other than the service to Islam. When he took over the reigns of government, his first preoccupation was to try to make things settle down. But he was struggling against heavy odds. To doubt his intentions is a grave error. Yet there were some who would accuse him and other trusted companions of the Prophet of involvement in political intrigue. To steer a clear course in the midst of false reports and accusations, we rely on Justice abu Bakr ibn Al-Arabi, who first mentions the accusations before replying to them. We will also make use of al-Khateeb's annotation of ibn Al-Arabi's book for more details and authentic reports. Ibn Al-Arabi reports:

"Some people allege that when Ali's election was completed, Talhah and al-Zubayr asked him permission to travel to Makkah. He said to them: 'It may be that you want to travel to Basrah or

Syria.' They swore that they would not do so. At the time Aishah (may Allah be pleased with her) was in Makkah. Moreover, Abdullah ibn Amir, Uthman's governor of Basrah and Ya'la ibn Umayyah, his governor of Yemen also fled to Makkah. So all of them and Marwan ibn Al-Hakam gathered in Makkah, where they met members of the Umayyad clan. They were keen on the need to avenge Uthman's killing. Ya'la ibn Umayyah gave Talhah and al-Zubayr 400,000 dirhams (the silver currency at the time), and gave Aishah a camel which he bought in Yemen for 200 dinars (the gold currency at the time). They wanted to travel to Syria, but Abdullah ibn Amir counseled them otherwise. He said: 'You have no business with Mu'awiyah. On my part, I have supporters in Basrah, so let us aim there.'

"As they marched, they passed by a well named Al-Haw'ab, where dogs were barking, Aishah inquired about the place, and when she was told its name, she turned her camel back because she remembered the Prophet saying to his wives: 'Which one of you will have the hairy-faced camel, and will be barked at by the dogs of Al-Haw'ab.' Talhah and Al-Zubayr asserted to her that it was not the Al-Haw'ab well, and so did fifty of

their men. This was the first perjury in Islam.”

There are numerous inaccuracies in this report which aims to show that leading figures among the Prophet’s companions were conspiring to force Ali’s hand or to organize opposition to him. In his footnotes on the book, Muhibb Al-Din Al-Khateeb mentions that several of the Prophet’s companions sought Ali’s permission to go to Makkah, among them was Abdullah ibn Umar, an authoritative scholar and a companion of the Prophet (pbuh). The reason for such travel was that Ali was contemplating a fight against the people of Syria, who were under Mu’awiyah. He asked the people of Madinah to support him, but they counseled him against marching forth. Ali asked Abdullah ibn Umar for support, but he said to him: “I am only one man from Madinah. If the people of Madinah will march forth, I will do so in obedience to you. But I am not contemplating going out to fight this year.” He then prepared himself and departed for Makkah. We will further see that Al-Hasan ibn Ali was opposed to his father’s idea of marching against the people of Syria, or departing Madinah.

Al-Khateeb explains Aishah’s (may Allah be pleased with her) presence in Makkah, saying that when the rebels cut off water supplies to Uthman’s (may Allah be pleased with him) home, he sought people’s help in getting water. Umm Habeebah, a wife of the Prophet, came forward with a supply of water carried on a mule. The rebels insulted her and hit her mule on its face, cutting its rope with a sword. Such an insult to one of the Prophet’s wives described in the Qur’an as “mothers of the believers” was a flagrant aggression that respected no value. Hence, the Prophet’s wives got ready and traveled to Makkah to offer pilgrimage.

Furthermore, the report accuses two of the leading companions of the Prophet of deliberate lies. Firstly it claims that both Talhah and Al-Zubayr swore to Ali (may Allah be pleased with all of them) that they

would not go to Basrah or Syria, but they did. It also alleges that they deceived Aishah swearing that the well they were at was not that of Al-Haw’ab, when it actually was. Both allegations are false. To start with, we have to remember that Talhah and Al-Zubayr were among the very early Muslims. They embraced Islam shortly after Abu Bakr, perhaps in its first week. At the time, they were young men in their teens. They learned Islamic values directly from the Prophet and were keen to implement them in practice. They supported the Prophet through every difficulty and they were model defenders of Islam. They were peerless in their dedication to the cause of Islam. The Prophet loved them both and stated more than once that he was pleased with their conduct. He further mentioned on a special occasion that they would be in heaven, including them among his top ten companions. Their conduct under the first three Caliphs was also faultless. They always upheld the values of Islam. As they were certainly aware of how abhorrent laying is considered in Islam, it is inconceivable that they would tell a deliberate lie. But this report makes such an accusation without providing any evidence. Hence, it must be rejected out of hand. Besides, the Hadith claimed to be said by the Prophet and mentioned in this report is also false. The whole thing is a blank lie against people of the highest caliber. It must be rejected as a lie.

As for their travel to Basrah, they certainly did; and there is no problem with that. The question is the reason for their departure. We have nothing authentic on that, and we cannot find any reliable view expressed by a trustworthy person. This means that we have only the views of partisan people, which should be discounted because most of the views of such partisans have been adulterated by those who try to undermine Islam and detract from the integrity of the Prophet’s companions. It is possible that they left for Basrah to oppose Ali after some sort of situation

had become clear to them. They had pledged loyalty to him so that matters would cool down. Now they wanted justice to be restored. On the other hand, they might have set out for Basrah in order to punish Uthman's assassins. A third possibility is that they might have set out aiming to bring about unity between the different factions that had erupted among the Muslim community.

Their aim would be to bring the entire Muslim community under one banner so that no possibility of division and internal strife would be left. This is the truth about their aim, which is confirmed by many authentic reports. As for the claim that they made their pledge to Ali under duress, it is all false as I have already explained. The claim that they wanted to remove Ali from office is also false. Removing a Caliph from his post can only be done by the community. One or more may be elected, but removal could only occur after a case requiring such removal could be proven. That they set forth in order to bring Uthman's assassins to justice was rather a possibility, because this required first of all that the community should be united. In fact both purposes could be combined. It was also reported that their absence from Madinah led to an end of friction. When Talhah, Al-Zubayr and Aishah (may Allah be pleased with all of them) left, they hoped that people would flock to their mother, i.e. Aishah, and respect the fact that she was the Prophet's widow. They had persuaded her to join them on their mission, quoting the Qur'an that says: ***"No good comes out of much of their secret talks; except for one who enjoins charity, or justice, or setting things right between people."*** (4:114) They further reminded her that the Prophet undertook missions of reconciliation and sent emissaries to achieve the same purpose. She agreed with them, hoping to be rewarded by Allah for so doing. But then God's will was done.

It is important to note that none of these distinguished companions of the Prophet ever contemplated a revolt against Ali. In fact all events confirm

that it was far removed from the thoughts of such devoted servants of Islam. Refer to Imam ibn Hajar who, in his commentary on Al-Bukhari's Sahih, quotes Al-Muhallab as saying: "No one has ever reported that Aishah or anyone with her disputed Ali's position as Caliph. None made a claim for it." It seems that their primary aim was to agree with Ali on the steps that could ensure that Uthman's killers would be brought to justice. That this should be first preceded by bringing about reconciliation between the different factions in the Muslim community was true and indeed was about to happen. However, the conspiring elements who supported Abdullah ibn Saba', the chief conspirator, undermined it.

History tells us that when Aishah and her group were at a short distance from Basra, Uthman ibn Haneef sent Imran ibn Hassayn, a companion of the Prophet, to find out their purpose. He went to them and spoke to them before returning to Uthman. The later asked him to advice, and Imran suggested that he should not take any measures. Similarly, Hisham ibn Amir, another Ansari companion of the Prophet, counseled him to maintain good terms with them until he received instructions from the Caliph. Uthman rejected both views and said that he would stop them from entering the city until the Caliph Ali arrived. He then called on people to mobilize and move to meet them with force. The result was that his forces were defeated and Uthman was taken prisoner when some soldiers began to pull out his beard, but the leaders of the party he opposed, i.e. Talhah and Al-Zubayr, rescued him.

This was the first stage of what is known as the Battle of the Camel, which ended in victory for Aishah's party known as the Camel's people. They practically took over Basrah, but Hakeem ibn Jablah rebelled against the new situation and, having 300 fighters under his command, he fought them again and was killed.