

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
*In the name of ALLAH, the BENEFICENT, the MERCIFUL*

# *Noor-i-Islam*

(INTERNATIONAL)

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[msnoor53@yahoo.com](mailto:msnoor53@yahoo.com) & [jsmkw@hotmail.com](mailto:jsmkw@hotmail.com)

## the MESSAGE

(Taking it Far and Wide)

One advantage of the fact that Islam started in Makkah was that Mohammed, Allah's Messenger (peace and blessings of Allah be upon him), could approach people beyond his immediate area without having to travel to meet them. The pilgrimage to the Kaaba, the house of worship in Makkah, continued ever since it was built by the two prophets, Abraham and his son Ishmael (peace be upon them). As groups of pilgrims came from all over the Arabian Peninsula to offer the pilgrimage, the Prophet visited them in their quarters and put his message to them. He did this year after year, not allowing negative response to weaken his resolve. Some of those Arabs gave him very hostile response, while others sounded more receptive.

One report mentions that the Prophet continued to do this for ten years, starting at the time when the message of Islam went public. This means that in the first three years when the Prophet approached individuals in private he did not speak to anyone other than his immediate people in Makkah. As Allah commanded him to declare his message, he now began to go to those pilgrims, at their camping places, asking them to give him a pledge of protection so that he would deliver God's message. In return they would earn admittance into heaven. But none was willing to give him support.

"He would ask about the tribes in their different quarters. Eventually he arrived at the quarters of the Amir ibn Saasaah clan, but they gave him the worst hostile response he met. When he left them, they chased him throwing stones at him from behind."

"He then went to the clan of Muharib ibn Khasafah. There he saw a very old man who was

estimated to be 120 years of age. The Prophet explained to him the message of Islam, asking him for support in delivering God's message. The old man said: 'Man! Your people know you better. By God, anyone who takes you back to his people, his would be the worst return of all pilgrims. Spare us your trouble.'

Abu Lahab, the Prophet's uncle who was most hostile to him, was watching nearby. As the Prophet left, Abu Lahab said to the old man: "If only all the pilgrims were like you, he would have abandoned this religion of his. He is no more than an apostate and a liar." The old man said: "You certainly know him better, as he is your flesh and blood, being your nephew. Perhaps he suffers from some mental touch. If so, we have someone with us who may be able to cure him." Abu Lahab did not reply to this suggestion. He continued to follow the Prophet and whenever the Prophet spoke to people, Abu Lahab would accuse him of being a liar, and would encourage the people to reject him.

This report tells us clearly that the Prophet never despaired, and never disdained to talk to anyone. Even an old man who might have been over a hundred years of age was to him a valuable person, if he would only listen to his message. As a human being, Mohammed (pbuh) could not tell who would give him the right response, or when such a response would come. Therefore, he went on with his advocacy efforts, trusting that God would grant him support when he did his best to deliver His message. I have already mentioned that the clan of Amir ibn Saasaah gave the Prophet a hostile response. Yet they were initially willing to listen. When the Prophet addressed a group of them, he asked

them about their strength and whether they were respected by other tribes. They said: "No one is pursued when he is with us, and no group encroaches on our property." He said to them: "I am God's Messenger. Would you extend your protection to me if I come to you, so that I could deliver Allah's message to others. I will not force anyone of you to follow me." They asked him why his people did not protect him, and he told them in all honesty: "They have been the first to deny me and chase me." The group said to him: "But if you come to us, we will neither expel you nor believe in you. We will extend our protection to you until you deliver your Lord's message."

The Prophet then went down to speak to them in more details, as they continued to buy and sell. Then a man called Bayharah ibn Firas came over, and asked them about the stranger who was with them. They explained to him the situation and that they promised Mohammed their protection. Bayharah said: "No one present in this pilgrimage season would go back with worse than you take to your people. This will ensure that the whole of Arabia will join ranks to fight you. His own people know him better. Had they known him to bring any good, they would have been delighted to support him. Would you take an abandoned idiot whose own people have expelled him and rejected his message, giving him a home and support. No wisdom have you shown this day." Bayharah then spoke to the

Prophet saying: Go to your own people, man. By God, had you not been a guest of my people, I would have killed you." The Prophet mounted his she-camel. As she was rising, Bayharah pricked her side and she jerked, throwing the Prophet off her. Apparently two people helped Bayharah in his attempt to insult and injure the Prophet.

Duba'ah bint Amir ibn Qurt, a woman from this tribe who lived in Makkah and had accepted Islam was visiting her tribal relatives when this happened. She cried out: "You, the Amir clan! Will this be done to Allah's Messenger at your quarters, and none of you come forward to him with support?" Three of her cousins responded well. They rose to defend the Prophet. Each one of them held one of the three who assaulted him and floored them. They sat on their chests and slapped them hard on their faces.

The Prophet prayed Allah to bless the three who defended him and to expel the other three. The latter were always held in contempt until they died. The three who defended the Prophet all accepted Islam later. They all ended as martyrs, fighting for the cause of Islam.

This is a part of our history, a lesson to learn and do our best to follow the footsteps of Prophet Mohammed (peace and blessings of Allah be upon him).

## Guidance from the Prophet

*(peace and blessings of Allah be on him)*

# RIGHT FAITH

Ibn Saleh - Canada

A Hadith that gives us an insight into the character of the Prophet (peace be upon him) is reported by Abdullah ibn Amr ibn Al-Aas, which says:

**"The Prophet is described in the Torah in the same terms as he is described in the Qur'an, 'Prophet, We have sent you as a witness, giving glad tidings as well as warnings. You are also a means of protection for the unlettered community. You are My**

**servant and messenger. I have called you Al-Mutawakkil, who is neither harsh, nor hard-hearted, and who neither raises his voice in the market place, nor returns a bad turn with a similarly bad one; instead, he forbears and forgives. God will not cause him to die before he has purged all crookedness from people's faith so as they would declare that 'there is no deity other than**

**God.' Through him He will open eyes that have hitherto been blind, ears that have been deaf and hearts that have been sealed." (related by Al-Bukhari)**

This Hadith is also reported by Abdullah ibn Sallam and Kaab Al-Ahbar, both of whom were Jewish rabbis who embraced Islam. Indeed Abdullah ibn Sallam was among the first people to embrace Islam after the Prophet's arrival in Madinah. He only had to check whether the description included in

the Torah of God's last messenger applied to Mohammed (pbuh). He soon found that out and declared himself a Muslim. Hence the reference in this Hadith to the Prophet's description in the Torah, which occurs in the same terms as the Qur'anic description.

**T**he Prophet (pbuh) is a witness against mankind that God has sent them a message of guidance, which enables them to believe in God, if only they would examine it without prior prejudice. He certainly brings good news and gives warnings. The good news is that people will earn great reward from God if they believe in Him and worship Him alone, associating no partners with Him. He also warns those who turn their backs on God's guidance that they expose themselves to God's severe punishment. The other quality is that the Prophet is a means of protection for the unlettered community, which is a reference to the contemporary Arabs, the vast majority of whom did not read or write. He certainly saved them from punishment in the life to come, as they eventually believed in Islam. The Hadith then quotes God's own words as He defines Mohammed's position as His servant whom He chose as His Messenger to deliver His final message to mankind. He gives him the title Al-Mutawakkil, which mean "the one who relies on God putting all his trust in Him." Anyone who studies Prophet Mohammed's (pbuh) life, from the moment when he began to receive Allah's message to the last day of his

life, will realize that he never swerved in his reliance on God, placing all his trust in Him at all times and in all situations.

**W**e then have a reiteration of qualities that we had looked at in other Hadiths: The Prophet (pbuh) has no hardness in his character; on the contrary, he is most lenient, compassionate and kind to all people. He does not raise his voice in the market place, where people often speak loudly in order to be heard above the background noise. But such an action is unbecoming of a person of good nature. Hence the Prophet does not speak loudly, even where others often resort to raising their voices.

Again his qualities of forbearance and forgiveness are stressed. He simply does not repay a bad turn with a similar one. His attitude is to win his opponents over to his faith by kindness and compassion.

**B**ut this Hadith adds something that was still to come. We now know that it happened exactly as described, but those who heard it the first time were being told of future events. Islam would triumph, and the false religion based on idolatry, which prevailed in Arabia, would collapse. Thus people would abandon their idols and declare their belief in God's oneness. They would no longer ascribe divinity to anyone or anything else. When this happens blind eyes would have regained their sight, deaf ears would be clearly

hearing, and sealed hearts would come alive.

This Hadith clearly sums up the Prophet's character and his role. It is always interesting to try to visualize the Prophet's personality. This can only be seen through his dealings with other people. We note, however, how those who were close to him always highlighted the fact that he always spoke decently, using no vulgar or obscene words. Anas ibn Malik reports: **"Allah's Messenger was neither abusive in his speech, nor given to cursing or to the use of obscenities. If he remonstrated with any of us, he would say: 'What is wrong with this person, having dust on his forehead.'"** (related by Al-Bukhari and Ahmad).

Many people resort to swearing or use vulgar and obscene words when they speak. Some utter such vulgarities in every sentence, thinking that this reflects some strength in their character. But the Prophet gives a totally different picture. He was the one people loved most. Even his enemies respected him. When he married Umm Habeebah, Ramlah bint Abu Sufyan, whose father was the leader of the idolaters in more than one major battle against Islam, and people wondered how Abu Sufyan would take the fact that his daughter married his enemy, Abu Sufyan said: "Mohammed is an honorable man; none can say a word against him."

Thus people may be opposed to his message, or may not believe that he is God's messenger, or may object to

the faith he preached, but they could not say a word against his as a man of the highest moral caliber. Abu Sufyan was indeed proud that his daughter married the Prophet. No one could match him in honor, public respect or decency. While we cannot totally attribute this to a single quality of the Prophet, there is no doubt that his refrain from vulgar language and obscenity was a factor in earning him the respect of even those who were most hostile to his message.

**I**ndeed the Prophet gave the best example in saying only what is decent and befits

his role as the one who taught all goodness. Hence, his remonstrance when he did not like something done by anyone was no more than wondering at his behavior. If he said anything more, he would say that he has dust on his forehead. Needless to say, that this happens to anyone of us when we are cleaning a long-neglected place, or when we have dry ablution, i.e. tayammum, for prayer. Besides, it is a word that offends no one, because it does not detract from anyone's character. It rather speaks about something incidental. It should be noted that the Prophet's words may

be rendered differently, looking at them as a prayer. Thus, he would be saying when remonstrating with someone: "What is wrong with him; may he have dust on his forehead." Again this does not invoke any calamity on that person. It expresses a wish that he might have some slight difficulty.

**NOW**, sit back, relax and think that what we can learn from this Hadith and how we can improve our living style and standard by following the footsteps of our beloved Prophet.

## "Things to do, Today"

**Set out the following TEN rules and goals for today and see the results**

**ONE: TODAY I WILL NOT STRIKE BACK:**

If someone is rude, if someone is impatient, if someone is unkind .. I will not respond in a like manner.

**TWO: TODAY I WILL ASK ALLAH TO BLESS MY "ENEMY":**

If I come across someone who treats me harshly or unfairly, I will quietly ask Allah to bless that individual. I understand the "enemy" could be a family member, neighbor, co-worker or a stranger.

**THREE: TODAY I WILL BE CAREFUL ABOUT WHAT I SAY:**

I will carefully choose and guard my words being certain that I do not spread gossip.

**FOUR: TODAY I WILL GO THE EXTRA MILE:**

I will find ways to help share the burden of another person.

**FIVE: TODAY I WILL FORGIVE:**

I will forgive any hurts or injuries that came my way.

**SIX: TODAY I WILL DO SOMETHING NICE FOR SOMEONE, BUT I WILL DO IT SECRETLY:**

I will reach out anonymously and bless the life of another.

**SEVEN: TODAY I WILL TREAT OTHERS THEY WAY I WISH TO BE TREATED:**

I will practice the golden rule – "Do unto others as I would have them do unto me" – with everyone I encounter.

**EIGHT: TODAY I WILL RAISE THE SPIRITS OF SOMEONE I DISCOURAGED:**

My smile, my words, my expression of support, can make the difference to someone who is wrestling life.

**NINE: TODAY I WILL NURTURE MY BODY:**

I will eat less; I will eat only healthy foods. I will thank Allah for my body.

**TEN: TODAY I WILL GROW SPITITUALLY:**

I will spend a little more time in prayers today; I will begin reading something spiritual or inspirational today; I will find a quiet place (at some point during the day) and listen to God's voice!

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## ***"a question"***

*(I received the following question from a regular reader in Austria, in one of the previous issues I had already replied on the same topic, but it is worth replying again..... Sadiq)*

**Q: Could you please tell us what is the 'Black Stone' and its origin and significance?**

**A:** The Black Stone is an easily distinguished stone, placed a little below shoulder level at one corner of the Kaabah. The act of worship which is particularly associated with the Kaabah, and never stops except when congregational prayer is held, is tawaf, which means walking round the Kaabah seven times in an anti-clockwise direction. Tawaf is one of the duties of the Haj and Umrah (minipilgrimage). It is also a recommended act of worship at all times. Moreover, it is the way to offer greetings to the Kaabah.

It is said that when Abraham completed the building of the Kaabah, with the help of his son, Ishmael, God commanded him to do the tawaf. He was not able to keep a correct count of the rounds he made. He felt that other worshippers would be similarly confused. He prayed God to give him a sign to be used for counting rounds. The Angel Gabriel brought him the Black Stone.

When one starts tawaf, and at the completion of each round, one should kiss the Blank Stone or touch it with one's hand, if it is possible, or signal to it from a distance, if the place is too crowded. As one does so, one should repeat this declaration: "there is no deity save Allah, Allah is supreme." The significance of this particular action is best expressed by Umar ibn Khattab (may Allah be pleased with him), the second greatest figure among the companions of the Prophet Mohammed (peace and blessings of Allah be upon him) and his second successor as ruler of the Islamic state, and a distinguished scholar. He addressed the Black Stone in these words: "I know that you are a stone which can cause no harm or benefit. Had it not been for the fact that I saw Allah's Messenger kissing you, I would not have kissed you."

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## ***"another question"***

*(in my opinion all questions that are sent to me are equally important and it is my duty to reply all of them without any prejudice, and the following is part of that..... Sadiq)*

**Q:** Could you please comment on the practice of many people who appeal to the Prophet when they visit his grave in Madinah, addressing him and asking him to accomplish certain things for them such as solving some problems or curing some disease, or giving them children, etc. Many believe that Prophet is still able to pray Allah on behalf of those people.

**Answer:**

There is no doubt that the Prophet Mohammed (peace and blessings of Allah be upon him) was the noblest soul to walk this earth. God has given him the greatest position in the history of the human race when He required every believer to bear witness to the truth of His message at the same time as he declares his firm belief in the Oneness of God. Thus, every believer is required to declare: "I bear witness that there is no

**deity save Allah, and I bear witness that Mohammed is Allah's messenger."** God thus ensured that the Prophet Mohammed would be held with the greatest respect by all believers in all generations until the Day of Judgment. There is no need, then, to try to add to this honor by inventing anything that Allah has not sanctioned or the Prophet has not outlined. No addition is admitted in matters of religion. Islam makes it very clear that the Prophet was only a human being, a good servant of Allah who delivered His message in full, as he received it from on high. Therefore, he has only the position of a human being and all the limitations of human beings apply to him. That is the reason why his life on earth ended in the same way as is the case with all human beings. He died and was buried. He will be resurrected with the rest of mankind at the appointed hour. The honor God will bestow on him on that day is also well identified. But in the intervening period between his death and his resurrection, he has no function or power to do anything for those who are alive. His noble life was certainly a great blessing for all humanity in his generation and for the rest of time. Those who follow his teachings will be able to enjoy happiness in this life as well as in the life to come. But at this moment in time, he is a dead human being. It is a great affront to the Prophet Mohammed himself to try to give him a position of partnership with Allah or to bestow on him attributes that belong to Allah alone. For example, it is God alone who has an eternal life. That is the reason why The Eternal is one of the main attributes of God. To say that the Prophet Mohammed is still alive and will continue to be alive until the Day of Judgment is to make him share in that attribute which belongs to Allah alone. That is unacceptable. What is the status of the Prophet Mohammed now? Just like any human being whose life is over, he is dead. But death is a stage in between two forms of life. The Prophet has told us that after his death he would be in some sort of a status that is unlike this life of ours or the life to come after resurrection. We do not know anything about that status except that it is not one where the Prophet is able to respond to any appeal or fulfill any need. To suggest that he is, means giving him power that belongs to Allah alone. Besides, the Prophet strove harder since the day he began to receive divine revelation to the last day of his blessed life to establish the concept of the Oneness of Allah as it should be held by

believers. He has told us that we must only appeal to God, pray Him in all situations, ask His help and fear His punishment. So, to try to give the Prophet Mohammed himself the status of a partner with God is to disobey him and to contradict everything he did to establish the concept of God's Oneness. As I have already said, that is certainly an affront to him. There is no doubt that those who stand at the Prophet's burial place and appeal to him to fulfill certain needs that you reported in your question, are guilty of a sin that takes them outside the pale of Islam altogether. Such requests can only be fulfilled by Allah and must always be addressed to Him alone. But people do this also with so many human beings whom they elevate to the position of saints, making the grave of each one of them a shrine, which they visit regularly, particularly on death anniversaries. They go there to pray, eat, spend days in what they consider to be worship and appeal to those dead people to grant them their wishes. They hold their marriages there because they believe that would ensure the success of such marriages. Married couples try to have a pregnancy conceived on such occasions. All such activities fly directly in the face of what the Prophet has taught us. All these practices are aspects of shirk, which is the gravest of sins a human being can commit. Shirk is to associate partners with God. People who are involved in such practices are guilty of such shirk. They create of those dead people partners with Allah and believe that they are able to benefit them. Those dead people have no power to benefit their own souls. Indeed, it is the living that can benefit the dead by praying Allah for them. We must always be clear in our minds that Allah is One who has no partners in any shape or form. There is no intermediary between Him and us. We can address our supplication to Him and He has promised to answer us. Therefore, why put any intermediary between Him and us? Why disobey Him when we are in need of His help? Imagine that an employee has a request to make and he wants his boss to grant that request. Suppose that the boss has made specific instructions on how such requests should be put to him. Can we imagine that the employee would act in total disregard to those instructions and put his request in the very method his boss has made it clear he would not accept? That is exactly what human beings do with Allah Himself.

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Are you all ready for Ramadan?