

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

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NO RESPONSE to the truth

(a continuation from the last month, what you read in “the Message”)

The process of advocating Islam among the Arabian tribes during the pilgrimage season must have taken years, with the Prophet (peace and blessings of Allah be upon him) visiting tribe after the tribe, explaining to them that he has a message from God to deliver to all mankind. The idea behind it did not occur to the Prophet in a flash.

The reports that we have suggest that the Quraysh felt in the early years that they must take counter measures to ensure that no tribe gave the Prophet (pbuh) the response he was looking for. They also suggest that the Prophet approached the same tribe more than once, which indicates that these approaches must have been made in different pilgrimage seasons. It is unlikely that the Prophet would approach the same people again in the same season after they have given him a negative, if not hostile, reply. One person who did much to ensure that the Prophet did not receive any good response was his uncle Abu Lahab. However, his other uncles were much more helpful: Hamzah embraced Islam at an early stage and was one of its bravest soldiers, Abu Talib gave the Prophet all the protection he needed to ensure his own safety as he continued to advocate his message, while Al-Abbas was always sympathetic.

Al-Abbas reports that during one pilgrimage season, the Prophet (pbuh) said to him: “I do not see that you and your brother can give me the protection I need. Would you accompany me tomorrow so as to meet Arabian tribes at their places of

encampment?” When we went the next day, I said to him: ‘here is the tribe of Kindah and those associated with them. This is the best tribe that comes for pilgrimage from Yemen. On this side, you have the encampment of the tribe known as Bakr ibn Wail, and here is the Amir ibn Sa’aa’ah. Choose which to approach.’ He said that he would start with the Kindah, and went up to them. He asked them where they came from, and they said: ‘we are from the Yemen.’ He asked: ‘From where in Yemen?’ They answered: ‘From the Kindah.’ Again he asked: ‘From which branch of Kindah?’ The replied: ‘From the clan of Amr ibn Mu’awiyah.’ He said: ‘Would you like to have something of much benefit?’ They asked him what was that, and he answered: ‘That you believe that there is no deity other than God, attend to prayers and believe in what God has revealed.’”

One report mentions that the Kindah delegation asked the Prophet: “If you are victorious, would you ensure that we will be the kings after you?” The Prophet said: “Kingdom belongs to Allah, and He gives it to whom He wills.” They said: “Then we have no need for what you are preaching.” A different report mentioned by Al-Kalbi suggests that they gave him a rude reply, saying: “Have you come to us so as to turn us away from our gods, and that we stand in opposition to the rest of the Arabs? Go back to your people for we have no need for you.”

After the Prophet had left them, he went to the tribe of Bakr ibn Wail, and asked them about their affiliation,

and they said that they belonged to the branch known as Qays ibn Thaalabah. He asked them about their numbers, and they said that they were numerous, "like sand." He asked them how they felt about their strength, and they said: "We do not have real power, as we are close to the Persians. Hence, we are unable to defend ourselves against them, and we cannot extend protection against them." The Prophet said to them: "Would you, then, make a pledge to God, if He would help you to survive until you occupy their land, marry their women, and enslave their children that you would glorify God 33 times, praise him 33 times and extol His glory 34 times." They asked him who was he and he said: "I am God's Messenger." When he had left them, his uncle Abu Lahab came over to them. He was keen to dissuade people from following the Prophet. They asked Abu Lahab whether he knew Mohammed, and he said that he did, and that Mohammed belonged to the noblest family in the Quraysh. He asked them what they wanted to know about him. They told him what the Prophet said to them. Abu Lahab said: "Pay no attention to what he says, because he is mad and does not know the meaning of his own words." They said: "We could see that when he spoke about the Persians as he did." Thus we see the role Abu Lahab played in trying to foil the Prophet's efforts to find support outside Makkah. We also see how this tribe could not imagine that the Persian Empire could come to an end, in the same way that many of us cannot imagine that today's superpower could lose its mighty position. Yet it is not long ago that the other superpower of our times collapsed and lost its lofty position. But people will continue to be

shortsighted, except for those who trust that all power belongs to Allah and He gives it to whom He wills.

This pattern of the Prophet speaking to one group of people after another, and his uncle Abu Lahab trying hard to undermine his efforts was repeated many times. Rabee'ah ibn Abbad reports: "I was a young man accompanying my father in Mina, when the Prophet stopped at the places of different tribes. When he spoke to people, he would say: "I am God's Messenger to you. I enjoin you to worship God alone, associating no partners with Him, and to abandon all these false deities you now worship. I call on you to believe in me and protect me until I have delivered the message God has assigned to me. 'Behind him was a man with a bright face and two bunches of hair over his forehead, wearing an Adani robe. When the Prophet finished speaking, this man would come forward and say: 'Do not listen to this person, for he is only calling you to abandon Al-Lat and Al-Uzza, and your friends among the jinn so that you follow his deviant inventions. Pay no heed to him.' I asked my father who was the man following the Prophet, and he told me that he was his uncle, Abd Al-Uzza ibn Abd Al-Muttalib, better known as Abu Lahab.

Dear brothers and sisters:
spreading the name of Allah, Propagating his message, the right path of Prophet Mohammed (pbuh) and the right guidance of the Mujaddid of this Century was never easy, it is still not easy and will never be easy. Choice is yours!

RAMADAN MUBARAK
may Allah bless you all

The Holy month of Ramadan will start around the 15th of October this year, and we pray that Almighty Allah grant us strength to fast and walk closer to Him. The following article will guide us in that direction, InshaAllah

Erase your Sins through REPENTANCE

In the name of Allah, the Merciful, the Beneficent

The true servants of the Most Merciful are those who walk gently on earth

And who never invoke any deity side by side with God, and do not take any human being's life – (the life) which God has willed to be sacred – except for a just cause, and do not commit adultery. Whoever does any of this will face punishment, and on the Day of Resurrection his suffering will be doubled, and he will abide therein in ignominy. Excepted, however, shall be they who repent, attain to faith and do righteous deeds, for God will transform their bad deeds into good ones.

God is indeed Much Forgiving, Merciful.

Whoever repents and does what is right has truly turned to God by (his act of) repentance.

(and the true servants of Allah are) those who never bear witness to what is false, and whenever they pass by (people engaged in) frivolity, pass on with dignity;

And who, whenever they are reminded of their Lord's signs, do not throw themselves upon them as if they were deaf and blind. (Al-Furqan: 25:63 & 68-73)

Believing in Allah's Oneness and refraining from killing others and adultery are the three qualities that distinguish sound and clean life that is worthy of man from a life of cheap pleasures that sinks man to the rank of animals. Hence, Allah mentions these three qualities as belonging to His true servants who are the most honorable in His sight. When they have been mentioned, they are followed with a stern warning: "Whoever does any of this will face punishment." This punishment is outlined in the next verse: "On the Day of Resurrection his suffering will be doubled, and he will abide therein in ignominy." Thus, it is not merely a double measure of punishment, but he will also suffer humiliation, which is even worse.

But the door remains open for anyone who wishes to save himself from such a fate. This required repentance, firm belief and good action: "Excepted, however, shall be they who repent, attain to faith and do righteous deeds." Those who fulfill these three conditions are promised that whatever sin they had done prior to their repentance will be changed into good deeds which will be added to their newly earned good actions: "for Allah will transform their bad deeds into good ones." This is an aspect of God's bounty that is granted without the person concerned having done anything to deserve it other than his turning away from error and seeking refuge of God after having gone astray. "Allah is indeed Much-Forgiving, Merciful."

The door of repentance is always open to admit anyone whose conscience is reawakened and wants to return to the fold. No one is ever turned away from it, no matter who he/she might be or what sins he/she might have done in the past. A Hadith related by Al-Tabarani mentions that Abu Farwah asked the Prophet (peace be upon him): "if a man has done all kinds of sin, leaving out nothing, will his repentance be accepted?" The Prophet asked him: "Are you a Muslim?" When he answered in the affirmative, the Prophet said: "Then do what is good and abandon what is evil, and Allah will change all your past misdeeds into good ones." The man asked: "And even my worst, treacherous ones?" The Prophet said: "Yes." The man glorified Allah and continued to do so as he went away.

There is a rule for repentance and a condition for its acceptance, which are clearly spelled out: "Whoever repents and does what is right has truly turned to God by (his act of) repentance." Repentance begins with a genuine regret and desisting from bad deeds and is made complete through doing good deeds that prove that it is serious and genuine. At the same time, good deeds produce a positive sense that favorably compensates for abandoning sin. A sin is an action which, when withdrawn, leaves a vacuum that must be filled with an action in the opposite direction. Otherwise, the feeling of emptiness makes one miss one's old sinful ways. Hence,

we see here a remarkable feature of the Qura'anic method of cultivating goodness within the believers. It is based on profound knowledge of human nature. Who can know this better than the Creator?

Having completed this interposition of the conditions of repentance, the surah resumes its outline of the qualities of the true servants of God, the Most Merciful: "Those who never bear witness to what is false, and whenever they pass by (people engaged) in frivolity, pass on with dignity." This may be taken literally which means that they never give a false testimony, since such an action leads to usurping people's rights and helps injustice. It may also be taken to mean that they do not attend any place or stay with any group where falsehood is said or done. They steer away from such places or company so as not to be party to anything that happens there. This is more powerful meaning. They also steer away from all frivolity and idle talk: "Whenever they pass by people engaged in frivolity, pass on with dignity." They remove themselves from participation in any such practice. A believer has more serious preoccupations that leave no time for frivolous and idle pursuits. His mind is full with what his faith required of him so as to ensure that Allah's message is delivered to mankind. This is sufficient preoccupation for anyone.

Another of their qualities is that they are quick to remember when a reminder is given to them (a modern and correct example will be the reminders given to us through reformers and Mujaddids). Their hearts are open to the understanding of God's signs and revelations: "And who, whenever they are reminded of their Lord's signs, do not throw themselves upon them as if they were deaf and blind." The picture drawn here is critical of the Idolaters who approach their deities and false beliefs like deaf and blind people and it also points towards the Mullahs and so-called leaders of this past century who denied (like deaf and blinds) the appearance and presence of the Great Reformer Mirza Ghulam Ahmed (may Allah be pleased with him), they are deprived of guidance and light. It shows them in a state of blind fanaticism, while God's true servants are fully aware of the truth in their faith, and in God's signs and revelations. Hence, they accept the faith with open eyes, hearts and minds. They are free of fanaticism. When they show enthusiasm for their faith, it is an enthusiasm based on true knowledge and profound insight.

May Allah grant us enough strength to stay on the right path, the path shown to us by Allah through Qur'an, His Messenger throughout his life and by His Maseeh and Mujaddid in this age. Aameen.

a name to be changed

Q: We have called our son Adeem after looking this word up in a dictionary, which suggested that it meant 'rare'. No other meaning was given. Now that my son is six years old, we have learned that the name also means 'death'. Should we change his name?

A: You have not told me whether you looked up this word in an Arabic dictionary. In Arabic, it certainly does not mean 'rare'. It may have that meaning in another language but not in Arabic. Nor does it mean 'death'. This shows that your sources are not particularly reliable.

It is the responsibility of parents, particularly the father, to choose good names for their children. Since a person is known by his name throughout his life, it is important that this name is carefully selected. It was your duty when you looked up words in a dictionary to choose a name for your son to ask further in order to find out if there were any associations or shades of meaning which are not particularly desirable to have in a name. In your case, this applies even more strongly because you were looking up a name in a language, which you do not speak.

In Arabic, the word 'Adeem' is an adjective, which describes a person as being extremely poor that he has no money of his own. It also denotes a man 'without a mind'. It is derived from a root, "Adam", which signifies 'non-existence'. Hence, the word 'iidaam' is derived from it, which means the enforcement of capital punishment. This maybe the reason that someone has told you that 'Adeem' means death. It does not.

You realize, then, that the name you have chosen for your son is not good at all. I would certainly advise you to change it, choosing perhaps a name, which has the opposite associations, such as "Kareem", which means 'generous'.

When you will get this edition, probably all of you will be fasting during the Holy Month of Ramadan. May Almighty Allah bless you all. Following is an important topic to be remembered during this Holy Month.

"FORGIVING" **even the hardened enemies**

Ibn-Saleh – Canada

Nothing shows a person's mettle and whether he is magnanimous or unforgiving more than his treatment of his enemies when he has complete power over them. In open warfare people may kill each other and not feel any qualms about it, realizing that in war, unless you kill your enemy, you will be killed. But when the battle is over and you have achieved victory, it is how you treat your enemy that reveals your true character. History is full of stories about how cities were destroyed (even today in Iraq), civilians killed, women raped, wealth pilfered and mass graves filled when a victorious army marched into defeated enemy land. You must have seen all that on CNN recently, remember? Many were the occasions when whole regions were laid to waste and their populations suffered unmitigated misery.

But this was never the case under Islam, apart from isolated cases and situations when Islam was no longer the guiding light of Muslim communities. In the early periods of Islam, when Muslim armies moved against the Persian and Byzantine Empires to liberate their populations from injustice, they set a shining example of compassionate treatment of defeated enemies. Only this treatment enabled Islam to penetrate into these areas and influence their populations to the extent that within a very short period all these areas became Muslim. Such magnanimity is inherent in the Islamic culture. Its seeds were planted by none other than Prophet Mohammed (peace and blessings of Allah be upon him). It was he who showed the highest degree of nobility, knowing that even the most hardened enemy should be addressed with the message of Islam and given a chance to know it. He never allowed revenge to dictate his action. Indeed he never sought revenge against anyone, even when he was certain that that person was out to kill him.

Let us take the case of that Jewish woman who gave him a cooked sheep so that he and his companions would eat. As he was about to eat of it, he stopped and said: "Something tells me that this sheep is poisoned." The woman was brought in and she admitted having poisoned the sheep. When she was asked about her motive, she said frankly: "I wanted to kill you." He told her: "God would not let you have power over me." His companions asked him whether to put the woman to death, and he said: "No." (related by al-Bukhari and Muslim) Another version of this Hadith says that the Prophet realized that the sheep was poisoned when he ate the first bite. Apparently the woman put a large dose of poison, because even a small bite affected the Prophet for a long time. In fact, one of his companions, Bishr ibn Al-Baraa', who was the first to eat of the sheep died of poisoning. Some reports suggest that the woman was executed for killing Bishr. Although the Hadith that states that the Prophet refused to allow his companions to kill the woman is more authentic, since it is related by Al-Bukhari and Muslim, it does not preclude that the woman was subsequently executed for murdering one of the Prophet's companions. The Prophet's pardon applied to his own right against a woman who plotted to kill him, but when her action resulted in the murder of another man, justice had to be done.

One of the people who did the Prophet much harm over a long period was Abdullah ibn Ubayy, who was considered the chief of the hypocrites in Medina. He spoke ill of him, spread false rumors about him and his family, deserted with his supporters the Muslim army shortly before a crucial battle, cooperated with the enemies of Islam and plotted to undermine the Muslim state. Nevertheless, before his death, he specifically requested that the Prophet should lead his janazah prayer, i.e. prayer for a deceased person. Umar ibn Al-Khattab (may Allah be pleased with him) reports: "When Abdullah ibn Ubayy

died, the Prophet was asked to pray for him. When the Prophet stood up to do so, I jumped to him and said: ‘Messenger of Allah! Are you going to pray for ibn Ubayy while he said this and that and the other? I reminded him of what the man said. The Prophet smiled and said to me: ‘Leave me alone, Umar.’ But when I was too persistent, he said to me: ‘I have been given a choice and I made my choice. Had I known that if I pray for his forgiveness over 70 times Allah will forgive him, I would certainly do so.’ He then offered the janazah prayer for him and left. It was not long before two verses of Surah 9 were revealed, stating: “You shall not pray for any of them who dies, and you shall not stand by his grave. For they have denied Allah and His Messenger and died as hardened sinners.” (9:84)

The Prophet’s argument about the choice he was given is based on the Qur’anic verse that addresses the Prophet saying: “You may pray for their forgiveness or may not pray for them, (for it will be the same). Even if you were to pray seventy times for their forgiveness, Allah will not forgive them, for they have denied God and His Messenger. God does not guide those who are transgressors.” (9:80) This verse tells the Prophet that Allah will never forgive the hypocrites even though he may pray for their forgiveness, but it does not prevent the Prophet from praying for them. Indeed, at its face value, the verse gives him the choice. Hence, the Prophet, compassionate as he was, was willing to grant Abdullah ibn Ubayy’s wish and pray for him. He even stated that he would pray for him

any number of times if that would ensure his forgiveness.

Considering all that Abdullah ibn Ubayy said and did against the Prophet over a period of several years, the Prophet’s conduct was far greater than even the most magnanimous person could achieve. Ibn Ubayy did not merely indulge in defamation against the Prophet and his family, he in fact aided the enemies of Islam in every way he could. He was always quick to side with the unbelievers. In any other situation, he would be arrested, tried for treason and sentenced to death. The Prophet was fully aware of his conduct as many authentically reported events confirm. Nevertheless, the Prophet never said a harsh word to him, hoped for his reformation and would have dearly loved that Abdullah ibn Ubayy would mend his ways. This was not to be. Still, the Prophet prayed for his forgiveness. It is on the basis of such practical examples that magnanimity has become a cherished quality Muslims always try to ensure in dealing with others. Hence, the groups that claim to advocate Islam yet engage in killing civilians or taking hostages, justifying their action on grounds of retaliation for similar actions by the enemy, are in error. The example they should follow is that set by the Prophet, not by non-Muslims. We must abide by the rules of Islam, and Islam does not approve of avenging wrongs committed against us by similar, indiscriminate actions against innocent bystanders. May Almighty Allah forgive us, our sins and grant us wisdom and strength to forgive others.

Repeat these prayers again and again during the month of Ramadan

“Our Lord ! do not punish us if we forget or make a mistake; our Lord ! do not lay on us a burden as Thou didst lay on those before us; our Lord ! do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us. Thou art our Patron; so help us against the unbelieving people”

and

“Our Lord ! do not make our hearts deviate after Thou hast guided us aright and grant us from Thee mercy; surely Thou art the most liberal Giver”

(aameen.)
