

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

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“Our Lord! we have heard a Crier calling to the faith, saying, Believe in your Lord; so we do believe; our Lord! forgive us our faults and cover our evil deeds and make us die with the righteous; our Lord! and grant us what Thou hast promised us by Thy messenger and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise”

(3:193,194)
**and finally, an almost
Positive Response**

[If you have gone thru our issues of June/July and August/September of this year, you might have noticed that we tried to give you a view or glimpse of our history from the early days of Prophet Mohammed (peace and blessings of Allah be upon him) and tried to explain how difficult and dangerous it was for him to continue spreading the message of Allah, BUT he never gave up and continued and that is one thing that we need to follow very sincerely. We continue the same topic of our history this month and give you another view of some events.]

One characteristic feature of the Arabs at the time of the Prophet Mohammed (peace be upon him) was their keen interest in their ancestry. There were several major tribes, each branching out into scores of clans and sub-clans. They were mostly illiterate people. Those who could read and write among them were very few. Nevertheless, they attached great value to fine expression, which led to the emergence of many a fine poet among them. Poetry was the medium of communication between them, as it was easy to memorize. It was the vehicle by which their news traveled. Their interest in their ancestry meant that everyone could know his position with regard to his family, clan and tribe. There were many people among them who gave much time and effort to learning the ancestry of all Arabs. This meant also learning how tribes and clans intermarried so as to be allied. Thus, knowledge of ancestry was a sort of keeping historical records of Arabs. One of the most well

versed in Arab ancestry was Abu Bakr (may Allah be pleased with him).

Ali Ibn Abi Talib mentions that he went out once with the Prophet and Abu Bakr in an effort of advocacy among Arabian tribes. They stopped at a place where some people were seated with an air of serenity. They had some of their elders who looked highly respectable. Abu Bakr, who was always ready to come forward, asked them to identify themselves, and they said: “We belong to the clan of Shayban ibn Thaalabah.” He looked at the Prophet and said to him: “There is none that is better placed with regard to being honored among their people.” Among them were Mafrooq ibn Amr, Hani’ ibn Qabeesah, Al-Muthanna ibn Harithah and Al-Nu’man ibn Shareek. Mafrooq, who was the most eloquent among them and had two long bunches of hair above his forehead, dropping down over his chest, was the nearest to Abu Bakr. The latter asked him about their numbers.

Mafrooq said: “We are more than one thousand, and one thousand will not be beaten on account of their numbers.” Abu Bakr asked: “How are you looked at by others, with regard to your strength?” Mafrooq said: “We have to do our best, and each people will reap the results of their efforts.” Abu Bakr then asked: “And how about was against your enemy?” Mafrooq’s answer was: “We are most angry when we are in confrontation with others, and we are at our most determined when we get angry. We prefer our horses ahead of our children, and our weaponry ahead of our milk-producing camels. Victory is granted by God, and He sometimes gives it to us and at others gives it against us. Are you Quraysh’s man?” Abu Bakr said: “If you have heard of God’s Messenger, then here he is.” Mafrooq said: “We have heard that he says so.”

Mafrooq then turned to the Prophet and asked him: “What do you stand for, Brother of Quraysh?” Allah’s Messenger came forward and sat down, while Abu Bakr stood behind him stretching his robes over him to give him shade from the sun. The Prophet said: “I call on you to believe that there is no deity other than Allah, the One God who has no partner, and that I am Allah’s Messenger. I will also ask you to provide me with shelter, protection and support so that I could deliver the message God has assigned to me. The Quraysh people have joined ranks in opposition to Allah’s message, denied His Messenger, and preferred falsehood to the truth. But God is certainly in no need of anyone and He is the One to be praised.” Mafrooq asked him: “And what else do you call for, Brother of the Quraysh?” The Prophet recited the following verses:

“Say: Come, let me tell you what your Lord has forbidden to you: Do not associate partners with Him; (do not offend against but, rather,) be kind to your parents; do not kill your children because of your poverty – We provide for you and for them; do not commit any shameful deed, whether open or secret; do not take any human being’s life – which God has made sacred, except in the course of justice. This He has enjoined upon you so that you may use your reason. Do not touch the property of an orphan before he comes of age, except to improve it. Give just weight and full measure. We do not charge a soul with more than it can bear. When you speak, be

just, even though it be against one of your close relatives. Be true to your covenant with God. This He has enjoined upon you so that you may bear it in mind. Know that this is the way leading to Me, a straight path. Follow it, then, and do not follow other ways, for they cause you to deviate from His way. All this He has enjoined upon you so that you may remain God-fearing.” (6:151-153)

Mafrooq said: “And what else, Brother of Quraysh? By God, this is not the word of human beings, for if it were, we would have known it.” The Prophet recited the following verse from the Qur’an:

“Allah enjoins justice, kindness (to all), and generosity to one’s kindred; and He forbids all that is shameful, reprehensible conduct and all transgression. He admonishes you so that you may take head.” (16:90)

Mafrooq said: “By God, you call for the best standards of morality, and the best types of deeds. Those who deny you and stand in opposition to you are indeed misguided.” He apparently wanted Hani’ ibn Qabeesah to be involved, so he said: “However, here is Hani’, our elder who is entrusted with our religious affairs.” Hani’ addressed the Prophet saying: “I have listened to what you have just said, Brother of Quraysh, and I believe what you say. However, to my mind, if we were to abandon our faith and follow yours on the basis of a single meeting between us, we would be taking things in haste. We need to think about your message and reflect on the likely outcome of our actions. Mistakes are made when things are decided in haste. Back home we have people whom we do not like to commit to a course of action without consultation. Therefore, we and you go back to our respective places, and we will reflect on the matter, while you also reflect.” However, he looked as though he wanted to involve Al-Muthanna in the discussion. Therefore, he added: “Here, however, is Al-Muthanna ibn Harithah, our elder and war commander.”

Al-Muthanna said: “I have listened and admired what you said, Brother of Quraysh. However, our answer is what Hani’ has said to you. Our land is between two bodies of water: Al-Yamamah and Al-Samamah.” The Prophet asked him what these two were. Al-Muthanna

said: "On one side we have hills and the rest of Arab Land, and on the other there is Persia with its rivers. We have given pledges to the Persian Emperor that we would never take a serious step or give support to someone who comes up with something unknown. This message you are advocating may be something that kings do not like to hear. What happens on the Arab side of us is pardonable and can be justified, but what takes place on the Persian side is not. If you wish us to support you against what may come from the Arab side of our area, we will do that." The Prophet said to them: "You have not given a bad reply when you stated your situation truthfully. A person who wants to support Allah's religion should be well aware of it in its totality." The Prophet then got up, holding Abu Bakr's hand, and we went forward to meet the Aws and the Khazraj.

This is how Ali (may Allah be pleased with him) reports this encounter which shows this tribe appreciating the Prophet's message and recognizing that it could not have come from any human being, but stopping short of pledging

their support in full. We also note that Hani' was the one who expressed their reluctance to take a positive step toward Islam. This is not surprising since he was the one in charge of their religious affairs. He must have wondered what would happen to their entire setup should they follow Islam. Hence, he wanted time to reflect. We also note that the major Arabian tribes operated a system whereby their major affairs were decided by consultation. No one could take a major decision on his own, not even the chief of the tribe.

But we should say that this tribe was to become Muslim. Al-Muthanna, described by his colleagues as their war commander and who was the last to speak on this occasion, was one of the commanders of Muslim forces engaged in the early encounters against the Persian Empire, scoring great successes. Indeed, his contribution represented a major part of the efforts that led to the liberation of Iraq first and the eventual collapse of the Persian Empire at the hands of the Muslims community.

Recommended Practices During Ramadan

GUIDANCE FROM THE PROPHET

(peace and blessings of Allah be upon him)

IBN SALEH

SUHOOR:

It is unanimously agreed throughout the Muslim world that a meal before one starts his day of fasting is of great benefit, as it makes fasting easier, particularly in overcoming the effects of hunger toward the end of the day. However, if one chooses not to have a meal, no blame is attached to him. Anas quotes the Prophet as saying: **"Have a meal before you fast, for suhoor is blessed."** Al-Miqdam ibn Maadikarib reports that the Prophet has said: **"Have suhoor, for it is a blessed nourishing meal."** In both pronouncements, the Prophet describes this meal as blessed. This is because it helps the fasting person to be active and reduces the burden of fasting. This means that having suhoor is a Sunnah, which is fulfilled whether one has a full meal or a light snack. Indeed, it is deemed to have been done even if one takes only a drink of water. Abu Saeed Al-Khudri quotes the Prophet as saying: "Suhoor is a blessing. Therefore, do not omit it, even if you only have a drink of water. Allah and the angels pray for those who have suhoor."

EARLY FINISH:

We are strongly recommended to finish our fast immediately when we are certain that the sun has set. Sahl ibn Saad quotes the Prophet as saying: **"People will continue to be well as long as they finish their fast immediately after sunset."** It is strongly recommended to start with a few dates, an odd number of them, and if not then to start

with a drink of water. Anas reports that the **Prophet used to end his fast with eating a few dates before offering Maghrib prayers. If not dates were available, he would have a few sips of water.** Sulayman ibn Amr quotes the Prophet as saying: **“If one of you is fasting, let him end his fast by eating a few dates, and if dates are not available, then let him drink some water, Water purifies.”** This Hadith suggests that it is preferable to end one’s fast in this way before offering Maghreb prayers. When one has finished praying, one may have his meal, unless the food is already served when he starts with eating. Anas quotes the Prophet as saying: **“If your evening meal is served, then start by eating before offering Maghreb. Do not hasten to pray before eating.”**

SHORT PRAYER:

Abdullah ibn Amr quotes the Prophet as saying: **“As a fasting person is about to end his fast, he is certain to have a prayer answered.”** Abdullah used to pray at fast-breaking time: **“My Lord, I appeal to you with your mercy which encompasses all to forgive me.”** It is also authentically reported that the Prophet used to repeat this prayer: **“Thirst is quenched; the veins are watered and the reward is certain, Allah willing.”** He is also reported to say: **“My Lord, for your sake I have fasted and with your provisions I end my fast.”** Al-Tirmidhi relates that the Prophet said: **“Three types of person are certain to have their prayers answered: a fasting person until he ends his fast, and a just ruler, and an oppressed person.”**

REFRAINING FROM WHAT CONFLICTS WITH FASTING:

Fasting is one of the main acts of worship in Islam. God has decreed fasting for us as an exercise of self-discipline, which helps us form good habits. It is essential, therefore, to guard against anything, which is in conflict with fasting so that we gain its benefits and attain the quality of God-fearing people, which is the aim of this act of worship. God says in the Qur’an: “Believers, fasting is decreed for you as it was decreed for those before you, so that you may be God-fearing.” Fasting is not merely an abstention from eating and drinking. It is an abstention from anything that Allah has forbidden. Abu Hurayrah quotes the Prophet as saying: **“Fasting is not merely to go without food or drink; fasting is to abstain from idle talk and obscene language. If anyone calls you bad names or insults you, answer him by saying: ‘I am fasting, I am fasting.’”** It is also authentically reported on the authority of Abu Hurayrah that the Prophet has said: **“God does not need him who continues to indulge in telling lies and cheating to abstain from food and drink.”** This means that Allah will not accept such a person’s fasting. The Prophet also says: **“Many a fasting person will reap nothing but hunger, and many a night worshiper will reap nothing but staying up late.”**

USING A TOOTHBRUSH:

A fasting person is recommended to clean his teeth with the traditional toothbrush, i.e. *miswalk*, which is a stick taken from the Arak tree. No toothpaste is used with such tooth stick. It may be used at any time throughout the day. It is also perfectly permissible to use an ordinary toothbrush, but without toothpaste, during the day of fasting.

CHARITY AND RECITATION OF THE HOLY QUR’AN

To give to charity and to recite the Qur’an are two actions encouraged at all times, but they are especially recommended in Ramadan. Al-Bukhari relates on the authority of Ibn Abbas: **“God’s Messenger used to be the most generous of people. He was at his most generous in Ramadan when Gabriel, the angel, used to come to him**

every night and they recited the Qur'an in turn. During that time, the Prophet used to be more charitable than unrestrained wind."

VOLUNTARY NIGHT WORSHIP:

Al-Bukhari and Muslim relate on the authority of Aishah (may Allah be pleased with her), the Prophet's wife, that: **"When the last ten days of Ramadan began, the Prophet used to spend the whole night in worship, awaken the other members of his household for night worship, and exercise a high degree of self-control."** Muslim also relates: **"The Prophet used to exercise more effort in worship during the last ten days of Ramadan than at any other time."**

ETHICS

[a page from the greatest book ever written on our religion; "The Religion of Islam"]

by

Maulana Mohammed Ali (may Allah shower His blessings on him)

SERVICE OF HUMANITY

Even in the earliest revelations to the Prophet as much stress was laid on prayers to God as on service to humanity, perhaps more on the later. In fact, prayer to him was meaningless if it was not accompanied with service to humanity. It would then be a mere show, severely condemnable. One of the short earlier chapters is devoted entirely to this: **"Hast thou seen him who belies religion? That is the one who is rough to the orphan. And urges not the feeding of the needy. So woe to the praying ones, who are unmindful of their prayers! Who do good to be seen, and refrain from acts of kindness"** (107:1-7). Prayer, therefore, had no value if did not lead to the service of humanity. Of the two, prayer to God and service to humanity, the latter was the more difficult task. It was an uphill road: **"And (have we not) pointed out to him (man) the two conspicuous ways? But he attempts not the uphill road. And what will make thee comprehend what the uphill road is? It is to free a slave, or to feed in a day of hunger, an orphan nearly related, or the poor man lying in the dust"** (90:10-16). The orphan and the needy were not only to be helped; they were to be honored: **"Nay! But you honor not the orphan; nor do you urge one another to feed the poor; and you devour heritage, devouring all; and you love wealth with exceeding love"**

(89:17-20). Elsewhere the Qur'an states: **"righteous is the one who believes in Allah ... and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarers and to those who ask and to set slaves free"** (2:177). The Qur'an lays great stress on the point that wealth was not give to man for amassing; the needy have a right in the wealth of the rich: **"and in their wealth is a due share for the beggar and for the one who is denied (good)"** (51:19). In other revelations the possessors of wealth who do not help the poor are threatened with destruction (e.g. 68:17-27).

From his earliest life the Prophet was a staunch supporter of the cause of the weak and oppressed. When deputation after deputation of his opponents, the Quraish of Makkah, went to his uncle, Abu Talib to persuade him to deliver the Prophet to them to be put to death, Abu Talib sang his praises in the memorable words which have come down to us in one of his poems ; What ! said he, shall I make over to you one "who is the refuge of the orphans and the protector of the widows?" And when, on receiving the Call, the Prophet trembled for fear that he might not be able to achieve the grand task of the reformation of humanity, his wife consoled him in these words ... Allah will never bring thee to disgrace, for thou unites the ties of relationship and barest the burden of the weak

and earnest for the destitute and honorest the guest and helpst people in real distress”

That service of humanity was a great goal of life repeatedly impressed upon his hearers by the Prophet. He once likened the Muslims to a body; when a part of it ails, the entire body ails. He placed the person who faithfully manages the affairs of the widows and the needy at par with one who performs Jihad in the way of Allah or with one who stands up for prayer in the night

and fasts during the day. He described the man who brings up an orphan as closest to him in paradise. And he clearly stated that **“he is not of us who does not show mercy to our little ones and respect to our great ones”**. He had a tender heart even for animals and specifically forbade acts of cruelty to animals; stating that doing good to the animals had its rewards.

REQUEST FOR SPECIAL PRAYERS DURING THE HOLY MONTH OF RAMADAN

Begum Hashmullah of USA, Begum Jinnate of Fiji, Brother Wahid Ali Buksh of Fiji and Mian Fazal-I-Ahmed of Pakistan have been reported sick and ill for sometime now, being in and out of the hospitals and recovering at their respective homes. The respectable families have requested for the prayers during this blessed month and everyone is kindly asked to pray for all of them that Almighty Allah grant them comfort, *Shifa* and full recovery soon.

Other than the above-mentioned members of our global community, there are many more who need our prayers at this time; in fact, we all are always in need of prayers from each other. That is the beauty of this community and the teachings of Hazrat Mirza Ghulam Ahmed, the great reformer of this century (may Allah be pleased with him), that all members are like one family and just like five fingers of one hand, if one is hurt or does not feel well, the whole hand is in suffering. We need to remember that always.

It is my personal request to remember all members in our night worships during this blessed month. There are people who were with us last year and are not with us anymore, our parents and elderly relatives who may not be with us next year, our friends and relatives who are in need, are ill, our children who are in this society struggling for their religious identity, going to schools and universities, and above all everyone of us looking forward to go to heavens and trying hard for that to come in the next life all of these need our prayers, please pray for them all, when you pray for them, actually you are praying for yourself. May Allah accept your prayers. Aaameen.

**Do not forget our annual gathering
(Jalsa Salanna)
at the end of December every year
in Lahore
It is your religious duty to attend**
