



In the name of ALLAH, the BENEFICENT, the MERCIFUL

Noor-i-Islam

(INTERNATIONAL)

AHMADIYAH ANJUMAN ISH'AT-I-ISLAM (LAHORE), CANADA

VOL: 2

ISSUE: 9-10

NOVEMBER-DECEMBER 2004

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QUALITIES OF GOOD BELIEVERS

AS DESCRIBED BY THE

HOLY PROPHET

(Peace and Blessings of Allah be upon him)

After the Prophet (peace and blessings of Allah be upon him) overpowered the Quraysh and regained Makkah in an almost bloodless conquest, all Arabia began to recognize his authority. Tribes from far and wide send delegations to Madinah to establish good relations and declare allegiance. While the conflict with the Quraysh, the major Arab tribe, was going on, other tribes adopted a policy of wait and see. They did not wish to be on the wrong side of the Quraysh, fearing that should it be successful in their attempt to suppress Islam, they would suffer at their hands. Now that the Quraysh resistance was at an end, and most, if not all, its people became Muslims, other tribes began to look at Islam on its merits. They recognized its truth. Since there was no history of conflict with the Muslim state, they were willing to accept Islam. The Prophet sent groups of his companions to many tribes advocating Islam and explaining its principles and values.

Delegations were arriving in Madinah either to confirm their positions of

loyalty or to find out more about Islam. One such delegation was from the Azd tribe. One man in the delegation, Alqamah ibn Yazid reports:

I was one of seven men who were sent as a delegation from our tribe to the Prophet. When we entered the mosque and spoke to him, he was pleased with our appearance. He asked us what we were. We said: "We are believers." The Prophet smiled and said: "Every statement must have a substance. What is the substance of your statement and your beliefs?" Our answer was: "Fifteen characteristics, five of which were ordered to believe in by your messengers, and five were ordered by them to implement, and five were part of our moral code, prior to Islam, which we still maintain unless you reject any of them." The Prophet asked: "What are the five in which my messengers have ordered you to believe?" We said: "They have ordered us to believe in God, His angels, His books, His messengers and in

resurrection after death.” The Prophet asked: “What are the five that my messengers have ordered you to implement?” We said: “They have ordered us to declare that there is no deity other than God, to attend regularly to our prayers, to pay zakah, fast in the month of Ramadan and offer pilgrimage to the House if we are able to do so.”

The Prophet then asked us: “And what are the five which you have adopted in pre-Islamic days?” Our answer was: “To be thankful in times of plenty and to be patient in times of trial, and to accept the turns of fate, and to show our commitment and dedication when we meet the enemy, and not to express pleasure at misfortunes befalling our enemy.”

The Prophet commented: “These people are wise and learned. Indeed, they are so wise that they approach the degree of prophets.” He then said: “I am adding five more qualities so that you have twenty (20) in all. If you are truly as you have described, then do not accumulate what you cannot eat; do not build houses you shall not use for living; do not compete for something you are leaving behind tomorrow; have fear of God, to whom you shall return and be accountable; and look forward to what you are certainly facing and that in which you shall remain for ever.”

The dialogue between this delegation and the Prophet (pbuh) hardly needs any comment. It is clear that the delegation represented a community with a sound moral code. When the prophet’s emissaries advocated Islam among them, they were quick to respond positively to it. Their delegation meant to establish stronger contacts with the

Prophet and to learn more about Islam and its principles.

The Prophet (pbuh) wished to push this tribe a step further on the ladder of strong faith. Hence, he added five more qualities to their 15 sound ones. These five concentrate on defining the aim of one’s pursuit in life. It should always be geared toward gaining God’s acceptance in the hereafter. Hence, the Prophet advises them not to try to accumulate wealth, or build houses and palaces they would not use. They must remember that there will come a day when they depart this life. On such a day, they will leave behind all that they have and go to God with nothing other than their faith and good deeds. Remembering the hereafter provides the strongest motive to do well and to avoid evil. It is in the hereafter that we have to account for our deeds before God. Since the hereafter represents an everlasting life in which our fate depends on what we do in this present life, then we must always try our best to improve our position there by keeping to what is right in this our first life.

Another delegation of believers was that of the tribe of Abd Al-Qays:

The Prophet gave them a warm reception saying: “Welcome to you people. You will suffer neither humiliation nor regret.” As they explained their situation, they had a request to make. They said: “Messenger of God! Our route to you passes by the idolaters of Mudar, and we cannot reach you safely except in the sacred months.” This was a reference to the frequent, often unjustified, raids Arabian tribes were launching on others. Since the tribe route passed by a tribe that was hostile to them, they could only travel in the four sacred

months when Arabian tribes refrained from fighting.

Because of this difficulty, the delegation had a request to make. They said to the Prophet: “Teach us some important things which would ensure our admittance into heaven if we implement them.” The Prophet said: “I command you to do four things and I forbid you four others. I command you to believe in Allah alone, declaring that there is no deity other than God, to attend regularly to prayers, to pay the

Zakah, to fast in the month of Ramadan, and to give one fifth of the spoils of war to the Islamic State.” He also forbade them the use of four types of containers that they used to make intoxicant drinks. Other reports of the visit of this delegation to Madinah suggest that drinking was a common and serious problem among the people of that tribe and the Prophet (pbuh) felt it very important to draw their attention towards the Islamic teachings on this subject.

MAIN PRINCIPLES OF ISLAM AS EXPLAINED BY PROPHET MOHAMMED (peace and blessings of Allah be upon him) TO ‘NEWCOMERS’ IN ISLAM

AND

WE, (WHO CLAIM TO BE, BORN MUSLIMS AND AHMADIES), NEED TO PAY ATTENTION AND CREATE OUR BALANCE SHEET.

When the Prophet (peace and blessings of Allah be upon him) called on anyone to accept Islam, he told them the main principles that are necessary for every Muslim to know. Numerous are the Hadiths that tell us how the Prophet (pbuh) outlined the main principles of the Islamic faith. Jareer ibn Abdullah mentions that when he went to Madinah to meet the Prophet, he stayed with some people. “The Prophet sent for me to come over. When I went to see him, he asked me: ‘What brought you here, Jareer?’ My answer was: ‘I have come to embrace Islam in your presence. Messenger of Allah.’ He put a cover over me and spoke to his companions, saying: ‘If a man of noble position among his people comes to you, extend good hospitality to him.’ Then he said to me: ‘Jareer! I am asking you to believe that there is no deity other than God, and that I am God’s Messenger; and to believe in God, the day of Judgment, the operation of God’s decree whether it brings good or bad, and to offer obligatory prayers and pay your Zakah duty.’ I accepted what he said. Whenever he saw me after that, he received me with a smile.” (related by Al-Tabarani and Al-Bayhaqi).

When we consider any number of the Hadiths that speak of how the Prophet spoke about Islam to newcomers, or to people asking him about his message, we note that he always concentrated on these basic

concepts: Belief in God’s oneness, Mohammed’s (pbuh) message, the Day of Judgment, Prayers and Zakah. He may add one or two more things, but these are the essentials he concentrated on. Indeed these principles are common to all divine faiths, ever since the first Prophet was sent. Without these there will be no religion in the proper sense of the word.

The first thing is to believe in Allah and the messenger who advocates this belief. The belief must be clear, stressing the fact that God is one, without partners. People must also believe in the Day of Judgment,

when all people are resurrected and have to account for their deeds that they do in this life. It is this belief that lies behind all good action people do at any time. When they know that they have to stand in front of God and account for their deeds, they want to have a good record (Balance Sheet). Hence, they try to erase any slip by doing more good. Prayers provide a constant reminder that keeps people alert to their duties toward God and their fellow men. The Prophet (pbuh) is quoted as saying: "A faith without prayer is of no benefit." It remains a theoretical idea until prayer brings it into the practical field. Zakah then establishes affinity and cooperation within society so that there is no greed, and the poor can share in the resources of the community.

A similar Hadith is reported by Hawshab Dhi Zulaym who says: "When Allah granted Mohammed (pbuh) victory and his position was on the ascendance I sent him a delegation of 40 men with Abd Sharr as their chief. When they arrived in Madinah carrying my letter, Abd Sharr asked the people there: 'Which of your is Mohammed?' People pointed to the Prophet and said: 'This one is.' He asked him: 'What is this message you have come to us with? If it is good, we will follow you.' The Prophet said: 'You should attend regularly to prayers, pay your zakah, refrain from killing anyone, enjoin what is right and forbid what is wrong.' Abd Sharr said: 'All this is fine. Put out your hand and I will give you my pledge of allegiance.' The Prophet asked him about his name and he replied: 'It is Abd Sharr.' The Prophet said: 'No, You are Abd Khayr.' He then pledged his allegiance to him and accepted Islam. He sent his reply to Hawshab with him, and Hawshab declared his belief in Islam as well." (related by Abu Nuaym, Ibn Asakir and others).

It is obvious that the delegation was well aware, as was its chief and tribe, of the basic concept of belief that the Prophet advocated. Hence, there was no question about the renunciation of idolatry and the belief in God's oneness. Therefore, their question concentrated on what would be required of them when they gave their pledges of allegiance and declared themselves Muslims. Aware of this, the Prophet (pbuh) gave them, in a nutshell, the basic principles of Islam, outlining its duties for the individual and the community. Hence, the Prophet's address took the plural form even with individual duties like prayers and zakah. This was the proper form considering that the delegation consisted of 40 men.

The Prophet started with the two duties common to all divine faiths, namely prayer and zakah. He then followed that with the duty that they should "refrain from killing anyone." People must live in security, feeling that there is no threat to their lives or property. Apparently the

Prophet was aware that in their community there were people being killed and the killers could go about in immunity. Or it may be that this tribe was engaged in vengeance killing with some other tribes. Hence, the Prophet wanted an end to all that, highlighting this requirement immediately after those of prayer and zakah. Then the Prophet mentioned the major duty required of all Muslim communities in all generations to enjoin what is right and forbid what is wrong. This is an important duty that gives a practical meaning to the fundamental Islamic concept of upholding good and fighting evil. A community where people accept evil practices and do not encourage good ones is bound to suffer and decline.

The delegation recognized the great advantages of a religion that included these duties, and they were ready to accept Islam. However, the Prophet asked the head of that delegation about his name. In pre-Islamic days, Arabs might choose some very peculiar names for their children. This man was called Abd Sharr. The first word means "servant of" and the second means "evil, wrong, bad action, etc." The idea of giving a child such a name means to impart that when the

child is a man, he will be brave and would not hesitate to inflict punishment on anyone who tries to stand in his, or his tribe's, way. He will suffer no humiliation, but will inflict suffering on others in protection of his own rights. The Prophet (pbuh) ended all such nonsense, making it clear that it is the right of the child to have a good name. He changed any name that had a bad meaning, or was in conflict with the basic

principles or teachings of Islam. In this case the Prophet (pbuh) changed the man's name to Abd Khayr, which means "the servant of goodness."

NEWS

IN BRIEF

AROUND THE GLOBE

AHMADIYYAH MUSLIM COMMUNITY



PAKISTAN:

Mrs. Asma Jahangir was elected as Chairperson at Human Rights Commission of Pakistan. She is the wife of our brother Mr. Tahir Jahangir and daughter-in-law of Muhtaram Mian Fazal Ahmed. **CONGRATULATIONS.**

GUYANA:

The two-day Jalsa was a great success. Participants came from Essequibo Cost, Holland, Suriname, Berbice, a large delegation from Wakenaam, members from Canada, UK and USA. **CONGRATULATIONS,** and thanks to brother Mansoor for that report.

GERMANY:

Brother Riaz Ahmad, Imam Berlin, reports: "By the Grace of Almighty Allah, TWO German Muslims have taken a pledge at my hand and joined the Lahore Ahmadiyyah Jam'at. One is Mr. Volker Tahir (a born German) and the other is a Turkish Muslim." **ALHAMDOLILLAH**

The Eid gathering at the Mosque was good. About seventy people gathered including men, women and children. **KEEP UP THE GOOD WORK, IMAM SAHIB.**

INDIA:

A new center of the Jam'at has been registered in Ludhiana, India under the name of Ahmadiyya Anjuman Ishaat-I-Islam Punjab.

A center has been purchased for the Punjab Jam'at for forty thousand dollars, being provided by the USA Jam'at and its individual directors.

Dr. Khursheed Alam Tareen and his family have moved to Ludhiana from Srinagar due to the dangerous conditions existing in Srinagar. The Center will be used for a place of prayers, a strong facility for our books, a guest house, and a free medical clinic where Dr. Tareen will see the needy patients a few hours a day. The waiting room for patients will be in the Library. There will also be two employees working full time in the center for typesetting and proofreading our Urdu and Hindi literature.

THANK YOU VERY MUCH FOR THIS REPORT, SISTER SAMINA AND BROTHER NOMAN MALIK ... MAY ALMIGHTY BLESS YOU.

AUSTRALIA:

We are extremely sorry to learn the great loss of brother Shaukat Ali as his mother passed away in Brisbane. ***INNA LILLAHE WA INNA ELAYHE RAJEON.***

GUYANA:

Brother Mansoor was interviewed by a BBC reporter, Kati Whitaker and was broadcasted on a world service BBC radio as part about Ahmadiyyat in Guyana. Mansoor! May Allah bless you and your efforts.

GERMANY:

Imam Riaz reports from Berlin: "I thank a thousand times to the Almighty Allah for His unbound mercy on me by giving me another chance to convert a young German scientist to accept Islam at my hands in our center. Mr. Cornel Adler has a master's degree in Botany and is currently doing a research work with a firm in Berlin. His Muslim name will be "Cornel Karim Adler."

ALLAH BE WITH YOU ALWAYS, IMAM SAHIB.

“ISLAM AS THE BASIS OF A LASTING CIVILIZATION”

a paragraph from a great book

“THE RELIGION OF ISLAM”

by HAZRAT MAULANA MOHAMMED ALI

As a matter of fact, human civilization, as we have it today, is whether it likes the idea or not, based on religion. Religion has made possible a state of civilization, which has again and again saved human society from disruption. If its history is traced back anywhere, it will be seen that whenever it has begun to totter, a new religious impulse has always been at hand to save it from complete extinction. Not only that civilization, with any pretence to endurance, can rest solely on a moral basis, and that true and lofty morals are inspired only by faith in God, but even the unity and cohesion of jarring human elements, without which it is impossible for any civilization to survive, is best brought about by the unifying force of religion. It is often said that religion is responsible for much of the hatred and bloodshed in the world, but a glance at the history of religion will show that this is a monstrous misconception. Love, concord, sympathy, kindness to one's fellow-man, have been the message of every religion, and every nation has learnt these essential lessons in their true purity only through the spirit of selfishness and hatred and bloodshed, those have been there in spite of religion, not as a consequence of the message of love that religion has brought. They have been there because human nature is too prone to these things; and their presence only shows that a still greater religious awakening is required, that a truer faith in God is yet the crying need of humanity. That man sometimes turns to low and unworthy things does not show that the nobler sentiments are worthless but only that their development has become a more urgent necessity.

***MAY ALLAH BLESS YOU ALL AND BE WITH YOU ALWAYS
(SADJQ)***