



In the name of ALLAH, the BENEFICENT, the MERCIFUL

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Khalid ibn Al-Waleed

HOW DID HE BECAME MUSLIM

Khalid ibn Al-Waleed, a division commander of the Quraysh's army at the Battle of Uhud, managed to attack the Muslims from behind and turn their victory into a military defeat. He was a young man of great promise. Indeed, he was to become one of the most distinguished commanders the world had ever known. However, it took him a long time before beginning to think of adopting Islam. He says that the process began when he started to reflect on his past attitude during events of great importance.

"I fought all those battles against Muhammad (pbuh). Every time I felt that all my efforts were to no avail. I was certain that Muhammad would eventually be the winner. When the Prophet came and encamped at Al-Hudaybiyah, I commanded a detachment of horsemen from among the idolaters until we met the Prophet and his companions at Asafan. I drew close to him to provoke him. He and his companions prayed Zuhr in front of us. We thought of attacking them, but we refrained. He must have realized what we were thinking of when the next prayer, Asr, was due. He therefore, led his companions in what is known as "the prayers of fear". That affected us profoundly and we realized that he was immune from our attack. We therefore drew back.

When the terms of the peace agreement of Al-Hudaybiyah were eventually negotiated and the Prophet and his companions went home, I started thinking about what might come next and what was in store for us. I thought hard: Where should I go? Should I join Negus? But then I remembered that he had already become a follower of Muhammad and that Muhammad's companions were safe under his protection. Should I go and join Heraclius? That would have made me a Christian or a Jewish convert. That prospect did not appeal to me. Should I emigrate or should I stay where I was, waiting for something to happen?"

This state of confusion was not to be easily resolved for Khalid. He did not wish to emigrate where he would have had to prove his worth. If he stayed in Makkah, on the other hand, he knew for certain that the eventual triumph of Islam was only a matter of time. His confusion, however, clouded his vision and he could not see that the right course of action was to look at Islam objectively. Weeks and months passed and he could not make up his mind. When a year was over, and Prophet Muhammad and his companions came to Makkah for their compensatory Umrah, Khalid did not wish to look at the Muslims coming into Makkah. He went into the mountains and stayed until the Prophet and his companions departed.

When he went back home, he found a letter left him by his brother, Al-Waleed ibn Al-Waleed, who had been a Muslim for some time. The letter read as follows:

“In the name of God, the Merciful, the Beneficent. I am infinitely amazed at the fact that you continue to turn away from Islam when you are as intelligent as I know you to be. No one can be so blind to the truth of Islam. God’s Messenger asked me about you, and said: ‘Where is Khalid?’ I said to him: ‘God will bring him to us.’ He said: ‘A man of his caliber cannot remain ignorant of Islam. If he would use his intelligence and his experience for the Muslims against the idolaters, he would benefit from it a great deal. We would certainly give him precedence over others.’ It is high time, brother, for you to make amends for the great benefits you have missed.”

When Khalid read his brother’s letter, he felt as if a curtain, which had blurred his vision for a long time, was removed. He was pleased at the fact that the Prophet himself inquired about him. He felt a strong desire to become a Muslim. That night he dreamt that he was in a narrow strip of land in a barren desert and he was walking on and on until he came into an open, green, limitless field. It did not take him long to make up his mind that the right course for him was to become a Muslim. He decided to join the Prophet at Madinah.

He felt, however, that he needed to have a companion to go with him. He looked for a young man from the nobility of Makkah and the first one he approached was Safwan ibn Umayyah. Safwan’s father and brother were killed at the Battle of Badr. His uncle was killed at Uhud. Safwan belonged to that generation of Quraysh leaders who viewed their conflict with Islam in clear-cut terms. He had resolved not to compromise with Prophet Muhammad and he was in no mood to do so when Khalid approached him. Nevertheless, Khalid said to him: “Do you not see that Muhammad is gaining the upper hand against both the Arabs and the non-Arabs? It is certainly expedient for us to join him and share in whatever success he may achieve.” Safwan took a very extreme attitude and said to Khalid: “If all the Arabs followed Muhammad and I was the only one left, I would still not join him.”

When Khalid heard this reply he thought that Safwan was a man who nursed his grudges and he remembered that his father and brother were killed at Badr. He, therefore, tried to look for someone else. By chance, he met Ikrimah ibn Abu Jahl, whose father had always been the most determined enemy of Islam, until he was killed at Badr. Ikrimah’s reply to Khalid’s approach was in terms similar to those of Safwan. Khalid, however, asked him not to mention his approach to anyone and Ikrimah promised him that.

Khalid then met Uthman ibn Talhah, a close friend of his. He thought of probing the matter with him, then he remembered that Uthman’s father, uncle and his four brothers were all killed at the Battle of Uhud. Khalid hesitated, expecting a reply similar to those of Safwan and Ikrimah. Eventually, he probed Uthman, speaking first about the fact that the Muslims continued to gain strength. He then said: “I compare our position to that of a fox in a hole. If you pour a bucket of water down into the hole, you can be certain that the fox will come out.” Then Khalid proposed to Uthman that they join the Prophet in Madinah. Uthman responded positively. The two agreed to start their journey after midnight, and each to travel on his own and meet at the break of day at Ya’jaj. They then continued their journey together until they arrived at Al-Haddah, where they met Amr ibn Al-Aas. He said to them: “Welcome. Where are you heading?” Realizing that they all had the same purpose, the three of them moved together until they arrived on the outskirts of Madinah, where they stopped to change their clothes. Khalid’s report is as follows:

“God’s Messenger (peace be upon him) was informed of our arrival, and he was pleased. I put on one of my best suits and went ahead to meet the Prophet. On the way I was met by my brother, who said to me: ‘Be quick. God’s Messenger has been informed of your arrival and he is pleased. He is waiting for you.’ We then moved faster until we saw him at a distance, smiling. He wore his smile until I reached him and greeted him as God’s Prophet and Messenger. He replied to my greeting with a face beaming with pleasure. I said: ‘I declare that there is no deity but God, and that you are God’s Messenger.’ He said: ‘Come forward.’ When I drew nearer, he said to me: ‘I praise God for guiding you to Islam. I have always been aware that you are endowed with great intelligence and I have always hoped that your intelligence will lead you only to what is right and beneficial.’ I said to him: ‘Messenger of God, I am thinking of those battles at which I was fighting against the side of the truth. I request you to pray God for me to forgive me.’ He said: ‘When you embrace Islam, all your past sins are forgiven.’ I said: ‘Messenger of God, is that a condition?’ He said: ‘My Lord, forgive Khalid ibn Al-Waleed every effort he exerted to turn people away from Your path.’ Uthman and Amr then pledged their allegiance to the Prophet. By God, ever since our arrival in the month of Safar in the 8th year of the Prophet’s emigration, the Prophet consulted me about every serious matter which cropped up, ahead of all his other companions.”

Read This

An article was published in the Jan-Feb 2005 edition of Noor-I-Islam under the heading of “Tableegh”. Our respected brother Jalal Ud Dean from Fiji Islands took his time and has sent us his comments and views on that. We were very much pleased to receive his comments, and are thankful to him. We are happily re-producing them, un-edited for the reading pleasure of our readers (*Noor-I-Islam*)

“Dear Br. Sadiq:

Assalaamu’Alaikum Wr Wb

Thank you ever so kindly for your transmission of the Noor-I-Islam. It was very well crafted and edited for publication worldwide.

However, there is need to check and perhaps correct the translation of the letter that Rasul-Allah (saws) had written to the Negus of Abyssinia. Whilst its is an established fact that Rasul-Allah (saws) did not know how to read and write, he had a silver seal that he used to sign-off his correspondence, generally written by somebody else.

I suspect that there is an error when reference is made to Jesus, son of Mary as the ‘virgin.’ To refer to Mary as mother of Jesus and a virgin at the same time in same sentence structure, is directly in contradiction to the Holy Qur’an. There is also need to be mindful that the Holy Qur’an was revealed to mankind via Rasul-Allah (saws). Thus Rasul-Allah (saws) could not have made such mistake. His scribes may have but not Rasul-Allah (saws). That portion of the article needs to be corrected as soon as possible as it aligns with Qadiani fundamentals that Jesus was fatherless and that Mary remained a virgin, notwithstanding she had a child.

Our late Maulana Muhammed Ali has written widely on this aspect in as much as his contemporaries such as Dr. Basharat Ahmad, Maulana Khwaja Kamal-Ud-Din, Maulana Sadr-Ud-Din and Maulana Abdul Haq (vidyarti) that Jesus was conceived naturally as a process of human procreation. It also an accepted fact even among Christians that Mary had other children. In retrospect to the reference to Mary, Rasul-Allah was absolutely correct to refer her as chaste, but not virgin.

As a research matter, perhaps that original words in Arabic, as given in Rasul-Allah's (saws) letter should be put to Arabic scholars so that the correct meaning is portrayed to all Ahmadees.

I am certain you'd agree with me that it was not an error by Rasul-Allah (saws) but perhaps by the translators from Arabic to other languages.

Proudly Ahmadee

Khuda Hafiz.

Jalal Ud Dean

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"Uthman"

{ahmadi youth corner}

(Continued from the previous editions)

PART PLAYED IN EARLIER CALIPHATE

Uthman occupied an important position in the affairs of State during the Caliphate of both Abu Bakr and Umar. He was a prominent figure in the Council, and his advice was sought on all important matters. When the end of Abu Bakr drew near, anxious to nominate a fit person to succeed him, he consulted first of all, Abd al-Rehman ibn Auf and Uthman. After he had sounded their views, he consulted others. The same position of trust and confidence was enjoyed by him during the reign of Umar.

ELECTED CALIPH

For the appointment of a suitable successor to himself Umar made on his death-bed the best arrangement possible under the circumstances. The choice of the first two Caliphs had presented little difficulty. At the Prophet's death, there was amongst his companions a man of Abu Bakr's overpowering personality, a man commanding universal respect both for his piety and his capacity, and all eyes spontaneously turned to him as fitting successor. Likewise, when the earthly life of Abu Bakr was drawing to a close and the question of a Caliph again came up before Muslims; fortunately there yet existed

among them a man of Umar's conspicuous caliber and on him fell the unanimous choice. After Umar, however, there were amongst the companions many on whom the Prophet's mantle could fittingly have fallen, but among them there was none standing out in distinct relief from the rest as did Abu Bakr and Umar in their respective times. They were all more or less on the same plane and hence the question of choice out of so many, all fitted for the exalted office, was a matter for some anxiety. During his life-time Umar used to say that Abu Ubaidah ibn Jarrah, should he survive him, would make the best Caliph. But Abu Ubaidah was already dead. Then there was Abd al-Rahman ibn Auf, who was held in the greatest esteem and whom Umar had made imam in his own place when he received the fatal wound. But Abd al-Rahman was not willing to shoulder the great responsibility. Among others qualified for this great national trust the most prominent were those nominated by the dying Caliph to make the choice from amongst themselves. There was Uthman, a venerable man of 70 who had behind him a proud record of great pecuniary sacrifices in the cause of Islam and who, besides, had the honor of having taken in wedlock two of the Prophet's daughters, one after the other. There was Ali, the Prophet's cousin and son-in-law, whose strength of arm was the dread

of foes as his erudition and piety were the blessings of friends. Sa'ad ibn Abi Waqqas, the conqueror of Persia, was also prominent. Though recalled from the governorship of Kufah, it was for only a trifling affair. He possessed special administrative capacity. Talhah and Zubair enjoyed great esteem for their glorious deeds in the service of Islam and the defense of the Prophet and had the additional distinction of being two of the Blessed Ten (*'Ashrah Mubashsharah*). *Ashrah* means *ten*, and *mubashshar* means *one to whom good news is given*. The ten companions to whom the Prophet gave good news that they will be in paradise are known as *Ashrah Mubashsharah*. Umar charged these six persons with the election of one from their midst as Caliph. A better arrangement and a better set of men could not have been imagined. If left to the masses, the question was sure to give rise to dissension and disturbance. They had further been instructed to make the choice within three days. After the Caliph's death, five of the nominees, Talhah not being present at

the time, conferred and it was unanimously resolved that the choice should be left in the hands of Abd al-Rahman ibn Auf. Abd al-Rahman consulted each one individually, Sa'ad favored Uthman; Zubair mentioned both Uthman and Ali. Uthman voted for Ali and Ali for Uthman. Thus, barring Abd al-Rahman himself, the majority of votes were in favor of Uthman. But Abd al-Rahman went still further and sounded the prominent figures of the nation who had, in connection with the pilgrimage, assembled from all parts of the country. The trend of general opinion was in favor of Uthman. On the fourth day, therefore, early in the morning, Abd al-Rahman declared Uthman as the duly elected Caliph and everybody, forthwith, took the oath of allegiance. After the oath-taking, Talhah appeared. Uthman related the whole matter to him and told him that he was prepared to withdraw even at that stage, if he (Talhah) was against his election. But Talhah expressed his agreement and took the oath of fealty.

(to be continued)

[this is a page from the wonderful book "THE EARLY CALIPHATE" written by a great scholar of this century "MAULANA MOHAMMED ALI]



SIV Mosque and Head Quarters

"a question ?"

Q: *After the death of a relative, people organize some functions after 3 days, 7 days and 40 days, inviting relatives, neighbors and friends, serving and distributing food. Is this according to Sunnah or not?*

(a reader in Germany)

A: All these customs and traditions are cultural, not Islamic. This is why you do not find them practiced in the same way in all Muslim countries. In Islam, death is considered the beginning of a new phase, not the end of all life. Therefore, our attitude should be one of total acceptance, as this is part of Allah's will. We pray for the deceased, but the customs done by people on particular days and anniversaries are un-Islamic. A deceased person is no less in need of our prayers on the fourth, 12th or 50th day of his death than the 3rd, 7th or 40th day. Nor do anniversaries signify anything from the Islamic point of view.

"another question ?"

Q: *A friend of mine mentions a prophet called "Jergeesh". This, according to him, was the prophet killed seven times while fighting for God's cause, please comment.*

(a reader in India)

A: I have never heard of a prophet with the name you have mentioned. As for a person being killed seven times, this is false. Allah has ordained that life on earth is once only. No one is returned to this life for any reason. A Hadith mentions the great rewards martyrs receive from God. It says: "God asks martyrs what would they like more. They could not think of anything because all that they could desire was made available to them. When God insists that they should tell Him what they wish, they say: 'We would like to be returned to life and carry on with fighting for Your cause and be killed again'. God says to them: 'This is not possible, because I have decreed that no one is returned to life on earth.'" This authentic Hadith is contrary to your friend's story about this unknown prophet.

Qur'an al-Kareem

"Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

{*"The Light"* 24.43, Holy Qur'an}
