



In the name of ALLAH, the BENEFICENT, the MERCIFUL

Noor-i-Islam

(INTERNATIONAL)

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

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msnoor53@yahoo.com & jsmkw@hotmail.com

"an important question"

Q *"Sir, I am not an Ahmadi, but would like to ask a question: Certain groups in our country say that one cannot be admitted to heaven unless he/she follows the guidance of a Pir who shows him the way, and plead with Allah to make such admittance possible. Will you please comment?"*

(Name withheld)

A A unique feature of the Islamic faith is that it has no clerical order, or priesthood. The relationship between every individual and God is direct, with no intermediary in between. The only intermediary was Prophet Mohammed (peace and blessings of Allah be upon him) who delivered God's message to us complete. God has undertaken to preserve it intact, so that everyone may have direct access to it at all times. On the Day of Judgment we are held to account, but each will be on his or her own. No one will speak for anyone else. God says in the Qur'an: "Not one of all (the beings) that are in the heavens or on earth but shall appear before the Most Gracious as a servant. Indeed, He has full cognizance of them. He has kept a strict count of their numbers, and every one of them will appear before Him all alone on the Day of Judgment." (19: 93-95)

I suppose this is very clear. There are numerous other verses that make absolutely clear that no relative, friend or tribe will avail any person anything on the Day of Judgment. Only their faith and actions will determine whether they will attain to a happy state or not.

The only one who is allowed to intercede with God on behalf of his community will be the Prophet Mohammed. God will judge everyone according to what they have done in their time on earth. He bestows His grace on whomever He wills and punishes those who deserve punishment. We also believe that, to guide the mankind and time-to-time, God do send his reformers to guide us on the right path of Allah, His Message and His Messenger. And by following the guidance and instructions from these reformers, we can get closer to Allah and that closeness will benefit us on the Day of Judgment. But, even by following these reformers, we cannot say that they will make sure on the Day of Judgment that we are admitted in the heavens. That admittance is completely dependant on our actions and deeds in this world.

These are basic principles of the Islamic faith. The Qur'an is full of verses that confirm them, making clear that no intercession takes place except by God's

leave, and He does not give it except to the Prophet. Any different view is erroneous. So, where does the role of a Pir come in?

The answer is that it does not. Anyone who claims to have a role to ensure that people are saved from hell, or that they are assured of entry into heaven is a liar. He cannot be sure of his own position; how can he help other? Besides, what these people say implies that they themselves are certain of going to heaven. Where do they get such information from, when the Prophet says that he does not know what will happen to him? The fact is that such people gain a great deal from deluding people into thinking that they show them the path to attain God's pleasure, and they want to enjoy these gains. Well they may enjoy their gains in this life, which is very short. On the Day of Judgment they will have to answer for their lies, and God knows what happens to them then.

The only way to ensure admittance to heaven on the Day of Judgment is by following the Prophet's Guidance, contained in the Qur'an and the Sunnah and the reformers of each century are the followers of them too. Scholars who explain these help us to know what God require us to do and to practice it. But it is up to every one of us to act on that or not. **The result depends on what we do, not on any liar or a Pir.**

"collapse of stubborn resistance"

Amr ibn Al-Aas was a shrewd, highly intelligent man who belonged to the nobility of the Quraysh. He was determinedly hostile to Islam. In fact he was the Quraysh's envoy to Negus seeking the extradition of the early Muslims who migrated to Abyssinia. He fought with the Quraysh against Islam in several battles. Little did he know then that he would come to be one of the great commanders fighting for the Islamic cause. His account of his conversion to Islam makes highly interesting reading. He says:

"I was strongly hostile to Islam. I took part in the Battles of *Badr*, *Uhud* and the *Moat*, fighting alongside the idolaters, and I was able to survive. Now I started thinking that Mohammed would eventually triumph over the Quraysh. I, therefore, went to my place at Al-Ruht where I lived in semi seclusion. I was still very hostile to Islam and I felt that even if every man in the Quraysh would embrace Islam, I would not.

I went to Makkah, where I spoke to a group of my people who valued my opinion and consulted me on every serious matter. I told them that I thought Mohammed was on the crest of a wave. He was bound to overcome whoever resisted him. I then explained that I felt it was wiser to seek refuge in Abyssinia, where we could join Negus. If Mohammed did overcome his enemies, we would be safe with Negus. If the Quraysh turned out to be the winners, they would know that we were on their side. They all agreed with me and we started preparing for our departure. I suggested to them to put together a valuable gift, which Negus would like. The gift he liked best from our part of the world was hide. We,

therefore, took with us a large quantity of hide and traveled until we reached Abyssinia.

When we were in the court of Negus, Amr Ibn Umayyah Al-Damri, the envoy sent by Mohammed, arrived with a message. When I saw Amr ibn Umayyah go in for his audience with Negus and leave soon afterward, I said to my people: 'This is Amr ibn Umayyah. If I can persuade Negus to give him up to me, I will kill him to give the Quraysh infinite pleasure.' When I was admitted into the presence of Negus, I prostrated myself to him as I used to do. He said to me: 'Welcome, my friend. Have you brought me any gifts from your part of the world?' I said: 'Yes, I have brought you a gift of hide.'

I presented my gift and he was very pleased with it. He gave some of it to his bishops and patriarchs and ordered that the rest be kept and recorded. When I saw that he was very pleased with my gift, I said to him: 'Your Majesty, I have seen a man come out of your court. He is the envoy of our enemy, who has killed a number of our chiefs and noblemen. May I request that you give him up to me so that I can kill him?'

He was very angry with me for what I said. He hit me with his hand on my nose and I felt as if my nose was broken. I was bleeding heavily through the nose and tried to wipe the blood with my clothes. I was so humiliated that I wished the earth would open up and swallow me because I was so afraid of him. I then said to him: 'Your Majesty, had I known that you would dislike what I said I would not have made that request.' He felt a little ashamed and said to me: 'Amr, you are asking me to give up to you're the envoy of a man who receives the archangel who used to come to Moses and Jesus so that you can kill him?' When I heard his words, I felt a great change overcoming me. I thought that Negus, the Arabs and the non-Arabs, recognized the truth while I was deliberately turning away from it. I said to him: 'Do you testify to that, Your Majesty?'

He said: 'Yes, I bear witness to that in front of God. Amr, do as I say and follow him, for his cause is that of the truth, and he will win over all those who oppose him, in the same way as Moses won against Pharaoh and his soldiers.' I said to Negus: 'Do you accept on his behalf my pledge to follow Islam?' He answered in the affirmative and put out his hands and I gave him my pledge to be a Muslim.

He then called for a bowl of water to be brought for me to wash. He also gave me new clothes, because my own clothes were full of blood. When I went out, my friends were very pleased to see me wearing new clothes given me by Negus. They asked me whether he had granted my request, and I said that I did not feel the occasion was suitable for such a request, since I was speaking to him for the first time. They agreed with me and I pretended that I was going out for some private purpose and left them there. I went straight to the port area, where I found a ship ready to sail. I went on board and sailed to a place called Al-Shu'bah, where I disembarked. I bought a camel and traveled on toward Madinah. I passed through Marr Al-Zahran and went on until I arrived at Al-Haddah. I saw two men who had arrived there a short while earlier, trying to find a place to encamp. One of them was inside the tent; the other was holding the reins of their two camels. Presently, I recognized Kahlid ibn Al-Waleed. When I

asked him where he was going, he answered: 'To Mohammed. All people of any significance have become Muslims. If we were to remain non-Muslim, he would catch us by the neck in the same way as the hyena is caught in its cave.' I told him that I also was going to Mohammed and wanted to be a Muslim. Uthman ibn Talhah came out of the tent and welcomed me. We stayed there together that night.

We traveled on together until we arrived at Madinah. I will never forget a man saying as we drew near: 'Ya Rabah, What a profitable morning!' He repeated that three times. We were very pleased when we heard him say that. As he looked at us, he said: 'Makkah has given up the reign after these two have come to join us.'

I thought he was referring to Khalid ibn Al-Waleed and me. He went quickly toward the mosque. I thought that he went to give the Prophet (peace be upon him) the news of our arrival. I was proved right. We stopped for a short while at the old volcanic area outside Madinah, where we put on our best clothes. When the mid-afternoon prayer, Asr, was called for, we went on until we arrived at the mosque to meet the Prophet. His face was beaming with pleasure and all the Muslims were pleased when they learned that we had adopted Islam. Khalid ibn Waleed went first to give his pledge of loyalty to the Prophet. He was followed by Uthman ibn Talhah. I was third. When I sat down opposite him I could not lift my face up to him because I was feeling very shy. I gave him my pledge of loyalty, provided that

God would forgive me all my sins which I had committed in the past. I did not remember to include what I might do in future. The Prophet said to me: 'When you embrace Islam, all your past sins are forgiven. When you emigrate for the cause of God, your emigration ensures also the forgiveness of your past sins.' After we embraced Islam, the Prophet placed Khalid ibn Al-Waleed and me at the top of his advisers in any serious matter confronting him. We enjoyed the same positions with Abu Bakr. I continued to enjoy that position during the reign of Umar, but Umar had perhaps some reservations with respect to Khalid."

This is the account of one of the great servants of Islam who was later to command Muslim armies, which liberated both Palestine and Egypt. He also ruled over Egypt for a long time.



Q. Who is a Syed? Has a Syed privileges and rights other Muslims don't enjoy?

(Name withheld)

A. Syed is a title that in some Muslim countries is applied to a descendant of the Prophet (peace be upon him) through his daughter Fatimah and her husband, Ali ibn Abu Talib, who was the Prophet's cousin. There is no special status for Syeds in Islam, because Islam does not group people into classes. Nor does it give a special status for anyone, regardless of people's social standing. All are equal in God's sight. All are responsible for themselves.

The Prophet was keen to emphasize this to his own relatives. He called on the closest of them to him and told them that he would not be able to give them any special status so as to be treated differently from the rest of mankind on the Day of Judgment. He further told them that the people who would work for their future life, doing the duties God requires all His servants to do and

making an endeavor to earn God's pleasure, would be better placed on the Day of Judgment than any of his relatives, if the latter felt that they need not do any of that on account of their relation with the Prophet.

'seven rounds'?

Q. May I ask why do we perform the tawaf in seven rounds? Does the number 7 have any particular significance in this regard?

(a reader)

A. As you probably know, *tawaf* is an act of worship, akin to prayer. Indeed it is described as a prayer, except that talking does not invalidate it, as it invalidates prayer. In all acts of worship, we do not ask why they are required to be offered in a certain fashion. We do them simply because God requires us to do them in that way. Thus, we pray five times a day, a total of 17 rak'ahs, and fast the month of Ramadan. Why does obligatory prayer consist of 17 rak'ahs and not a different number is not an important question. When the Prophet offered his pilgrimage, he said to his companions: **"Learn your pilgrimage rituals from me."** He thus indicated that the pilgrimage, and all its duties and recommended practices, should be done as he did them at the time. He did the tawaf seven times, and this is how Muslims have been doing ever since.

The number 7 is often used in Arabic in the sense of "many", rather than the precise number. For example, God says in the Qur'an: "Were all the trees on earth to be made into pens, and the sea ink, with seven more seas yet added to it, the words of God would not be exhausted." (31: 27) The "seven more seas" is a figurative phrase here in the sense that God's words would not be exhausted with any number of seas being made into ink.

'Eik Eik Karkey Wo Sab Rukhsat Howey'

(They are leaving us one after the other)

Mr. M. Rashid Pierkhan

A dedicated and strong Ahmedi, a wonderful man, a great host with a lovely personality, Mr. Rashid Pierkhan, President of SIV passed away.

(*Inna Lillahe wa Inna Elehi Rajeroon*)

Our heartiest condolences to Aunty Hila in special and to the whole global community in general. May Allah shower his blessings on him and grant him a special spot in heaven.

Mrs. Saleema Farooqui

Wife of Hazrat Naseer Ahmed Farooqui returned to Almighty Allah after a prolonged illness.

(*Inna Lillahe wa Inna Elehi Rajeroon*)

A daughter of Barrister Agha Safdar and wife of N. A. Farooqui, this saintly lady always supported her husband in writing books, propagation of Islam and Ahmadiyyat. Our particular condolences go out to Capt. Abdus Salaam Khan, Ch. Mansoor Ahmed, Ch. Saeed Ahmed, Ch. Ahmed Javaid, Kalim-ur-Rehman, Hamid Rahman, Yousef Khan and all the family members of the departed soul.

Mrs. Rafi A Shareef

Our respected brother Akbar Abdullah reports as follows:

“It is with heavy heart I have to report that before brother Rafi A Shareef was to undergo a surgery, his beloved wife collapsed inside the hospital and later passed away.

(Inna Lillahe wa Inna Elehi Rajeeon)

Mrs. Ayesha Shameem

Another message from brother Akbar Abdullah informs us:

“It is with great sadness and a heavy heart, I acknowledge the grave announcement received from Mehboob Raza that my Bhabi Ayesha Shameem passed away in an hospital in Suva, Fiji.

(Inna Lillahe wa Inna Elehi Rajeeon)

She was one of the daughters of Patriarch Sahu Khan. She had seven brothers and five sisters, out of which one brother Dr. Habeeb Sahu Khan of Australia and two sisters, Jinnate Dean, mother of Nizam ud Dean and Jalal ud Dean of Fiji and Hanifa of Canada are surviving. Brother Yaseen Sahu Khan of Vancouver Canada is one nephew amongst scores of nephews and nieces of Bhabi”.

Brother Akbar !! Please accept our heartfelt and sincere condolences. May Almighty Allah keep her in a cool corner of heaven.

Are you ready for Ramadan?

Have you marked your calendar?

Want to be blessed?

“WITNESS AND OBSERVE THE HOLY MONTH”
