

NOOR-I-ISLAM

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**Eid Al-Adha
Mubarak**

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Sacrifice Of Distinction

In the name of Allah, the Merciful, the Beneficent

“That (shall be so). And whoever respects the ordinances of Allah, this is surely from the piety of hearts. (32)

Therein are benefits for you for a term appointed, then their place of sacrifice is the Ancient House. (33)

And for every nation We appointed acts of devotion that they might mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble, (34)

Whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up prayer, and spend of what We have given them. (35) “Al-Hajj”

The Surah “Al-Hajj” makes mention of those that honor God’s sanctities and promises them what is good for them. Preserving and protecting such sanctities and steering away from violating the rules applicable to them fulfills such honoring. Here this passage speaks of honoring the symbols set up by

God, which, in this instance, refers to the animals sacrificed during pilgrimage. Choosing the best and most valuable animals for sacrifice manifests the honor:

“This is [to be borne in mind]. Anyone who honors the symbols set up by God [shows evidence of] God-

consciousness in people's hearts. You have benefit in them for a term appointed; and in the end their place of sacrifice is near the Ancient House."

A link is established here between the sacrifice offered by pilgrims and the way hearts are made conscious of God. The whole purpose of all pilgrimage rituals is to enhance the God-fearing sense among believers. All these rituals are symbols confirming submission to God, the Lord of the Ka'bah, the Sacred House, and obeying Him in all situations. They may also involve reminders of old events, from the time of Abraham and later generations, but these are reminders of complete submission to God, obeying His rules and looking up to Him for guidance. Such is the mark of the Muslim community ever since its earliest days. Hence these symbols are to be treated on equal footing with prayers.

These animals marked for sacrifice on the day when pilgrims are due to release themselves from consecration may be used by their owners. The owner may ride such animals, if they are suitable for the purpose; or he may use their milk, until they reach the place where they are to be sacrificed, which is in the vicinity of the Ancient House, i.e. the Ka'bah. They are then sacrificed there, when the owners may partake of their meat, but they must give much of it to the poor.

At the Prophet's time, Muslims used to choose the best animals for sacrifice, paying the best prices for them, as a gesture of honoring the symbols set up by God. Their only motive was their God-fearing sense. Abdullah ibn Omar reports that his father received a superb she-camel as a gift. He was offered 300 Dinars for it, [*which was a very high price*]. He reported this to the Prophet, *peace on him*, and asked whether he should sell it to buy instead several camels for sacrifice. The Prophet, *peace on him*, said: "No. Make this one your sacrifice." We note here that Omar did not wish to sell the camel in order to

save part of its price. He simply wanted to buy instead several camels or cows and sacrifice them all, although he was aware that one camel or cow was sufficient to fulfill the sacrifice duty for seven pilgrims. The Prophet, however, advised him to sacrifice the precious animal itself, for the very reason that it was such a precious one. While, the alternative suggested by Omar could have given much more meat to go around, the moral aspect was intended here, because it is a demonstration of honoring the symbols set up by God. This is what the Prophet, *peace on him*, wished to highlight as he ordered Omar to sacrifice that particular she-camel.

The Qur'an mentions that the sacrifice ritual was known in many communities. Islam, however, puts it on the right course, offered for God alone:

"For every community We have appointed [*sacrifice as*] an act of worship, so that they might extol the name of God over whatever heads of cattle He may have provided for them. Your God is the One and Only God. Hence, surrender yourselves to Him. Give good news to those who are humble, whose hearts tremble with awe whenever God is mentioned, and who patiently bear whatever befalls them, attend regularly to their prayer and spend on others out of what We provide for them."

Islam purifies feelings and intentions, setting them all for one goal. Thus, intentions, actions, worship and customs all serve a common purpose, setting life on the sound basis of faith.

This is the underlying reason for prohibiting eating any meat at the slaughter of which any name other than God's is invoked. Indeed it is essential to invoke God's name at the sacrifice, giving prominence to such invocation, as if the sacrifice is done merely to invoke God's name.

"For every community, We have appointed [*sacrifice as*] an act of worship so that they might extol the name of God over whatever heads of cattle He may have provided for them."

A clear statement of God's oneness follows this: "Your God is the One and Only God." An order of submission to Him is the logical conclusion: "Hence, surrender yourselves to Him." Such surrender should be an act of choice, done with complete reassurance, without any compulsion: "Give good news to those who are humble, whose hearts tremble with awe whenever God is mentioned." The mere mention of God's name stirs in them a feeling of awe that manifests itself in their actions. "Who patiently bear whatever befalls them." They do not object to whatever happens to them by God's will. They also "attend regularly to

their prayers," showing thus that they worship God as He wishes to be worshipped. Moreover, they do not grudgingly hold on to what they have. Rather, they "spend on others out of what We provide for them."

Just think and note that a close link is established between faith and worship rituals. The latter are derived from faith and manifestations of it. Hence, they are described as symbols set up by God. The point of importance in all this is that life itself derives its color from faith, ensuring unity between beliefs and actions.

WOMEN COMPANIONS OF OUR PROPHET

{Peace and Blessings of Allah on him}

Caring for the Prophet's Comfort'

KHAWLAH BINT HAKEEM

{may Allah be pleased with her}

Her husband, Uthman ibn Mazoon, was a man of fine principles. Sometimes in pre-Islamic days he decided not to drink any intoxicant. He said: "I will not drink something that has a negative effect on my mental judgment." When the Prophet, peace on him, began to preach God's message, he was one of the very early people to declare themselves Muslims. Khawlah did not hesitate to follow him and accepted the new faith. Thus, she was among the early Muslims too.

Like all those who embraced Islam early, Khawlah appreciated the difference Islam brought into her life. After the darkness of worshipping idols and statues, she now believed in God, the Creator of the heavens and the earth and all between. Her faith transformed her life and she was keen to stay very close to the Prophet. She used to often visit his wife, Khadijah, when the Muslims were still in Makkah. When Khadijah died in year 10 at the start of the Islamic message, Khawlah was the first to realize that some steps must be quickly taken to try to fill the gap left by Khadijah's departure. She realized how sad the Prophet was for the loss of his wife who supported him and ensured his comfort throughout 25 years of marriage. Khawlah came to the Prophet and suggested that he should marry again.

What is interesting in this is that she also had in mind whom to suggest that the Prophet could marry. When he asked her to name someone, she asked whether he preferred a mature woman or a young. Asked to name both, she said: "The young is Ayesha, the daughter of your closest companion, and the mature is Sawdah who is a good believer." The Prophet told her to go and propose to both on his behalf.

She went to both and told them that God is giving them a great honor. Both agreed and the Prophet married Sawdah when he was still in Makkah, but married Ayesha three years later, after he had settled in Madinah.

After the immigration to Madinah, Khawlah continued to be a frequent visitor to the Prophet's home. His wives always welcomed her and were very friendly with her. Once, they noticed that she looked very plain, caring little how she dressed or appeared. They asked her the reason for her plain appearance when her husband was rich. She said: "He is in his own world: Fasting every day and standing up in voluntary worship every night." They put her case to the Prophet, and he made sure of seeing her husband. He said to him: "Uthman am I not the one you should follow?" Uthman wondered what the Prophet was alluding to, and when the Prophet mentioned his night worship and fasting, Uthman confirmed that he did. The Prophet said: "Do not do so. Your eyes have a claim on you; your body has a claim on you; your family has a claim on you. You may worship a little and go to sleep; and you may fast some days, but not every day." Uthman acted on the Prophet's advice and Khawlah's next visits to Prophet's wife showed her well dressed, almost like a bride.

Uthman ibn Mazoon was the first Muslim from Makkah to die in Madinah. Khawlah composed a poem highlighting his virtues. Her poetry is of a high standard.

Many reports mention that she was the woman referred to in the following verse of the Qur'an stating which women the Prophet and Muslims may marry. It mentions certain relatives and adds the special case of "any believing woman who offers herself freely to the Prophet and whom the Prophet might be willing to wed: (this later) applies to you alone and not to other believers." This is a statement by God that Khawlah was a believer. There can be no doubt as to that. The verse gives the Prophet a special privilege of marrying any woman who offers herself to him. Khawlah did that, but the Prophet never accepted such an offer from any woman. When some did so, he ensured that they were suitably married, but he did not take them for himself.

Khawlah reported 15 Hadiths she heard from the Prophet and these are included in some of the most authentic anthologies.

Re-Visiting Our History

"Umar bin Abdul Aziz"

a great muslim ruler

THERE are a few rulers in the world who have left indelible impressions in history. Caliph Umar ibn Abdul Aziz tops that list. He is considered one of the finest rulers in Muslim history, second only to the four rightly guided caliphs - Abu Bakr, Umar, Uthman and Ali, *Allah be pleased with them all*. In fact, in some circles, he is affectionately referred to as the fifth and the last caliph

of Islam and it is also confirmed from all the lists published that he was the First Mujaddid in Islam.

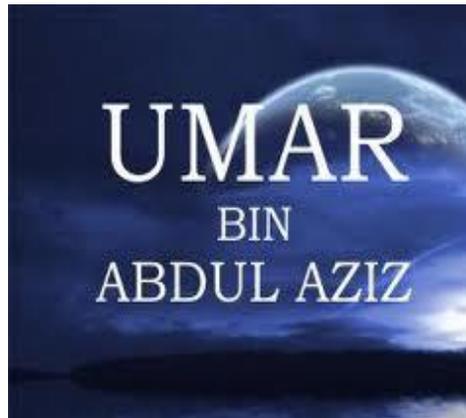
The Roman emperor, when heard about his death, said: "**A virtuous person has passed away ... I am hardly surprised to see an ascetic who renounced the world and give himself to the prayers of Allah. But I am**

certainly surprised at a person who had all the pleasures of the world at his feet and yet he shut his eyes against them and lived a life of piety and renunciation."

Umar bin Abdul Aziz ruled as a caliph for only 30 months but during this short period he changed the world. His tenure was the brightest period in the 92 - year's history of the Umayyad Caliphate.

He was the son of Abdul Aziz bin Marwaan, the governor of Egypt while his mother, Umm-i-Aasim was the granddaughter of Caliph Umar ibn Al-Khattab.

Umar bin Abdul Aziz was born in 63 A.H. (682 A.D) in Halwan, Egypt, but he received his education in Madinah from his mother's uncle, the celebrated scholar Abdullah ibn Umar. He stayed in Madinah till his father's death in 704 A.D., when he was called by his uncle Caliph Abdul Malik and was married to his daughter Fatima. He was appointed governor of Madinah in 706 A.D. succeeding Caliph Waleed bin Abdul Malik. Umar remained governor of Madinah throughout the reigns of Caliph Waleed and Caliph Suleiman. But when Suleiman fell seriously ill, he wanted to appoint heir, as his sons were still minors. Reja ibn Haiwah, the advisor, proposed to him to appoint his cousin Umar bin Abdul Aziz as his successor. Suleiman accepted the suggestion.



After being nominated caliph, Umar addressed the people from the pulpit saying: "O people, I have been nominated your caliph despite my unwillingness and without your consent. So here I am, I relieve you of your pledge [*baiyat*] that you have taken for my allegiance. Elect whomsoever you find suitable as your caliph." People shouted: "O Umar, we have full faith in you and we want you as our caliph." Umar continued, "O people, obey me as long as I obey Allah; and if I disobey Allah, you are not duty-bound to obey me."

Umar was extremely pious and averse to worldly luxuries. He preferred simplicity to extravagance. He deposited all assets and wealth meant for the ruling caliph into the Bait Al Maal. He even abandoned the royal palace and preferred to live in a modest house. He wore rough clothes instead of royal robes and often went unrecognized in public like his great grandfather Caliph Umar ibn Al Khattab.

After his appointment as caliph he discarded all the pompous appendages of princely life-servants, slaves, maids, horses, palaces, golden robes and real estates and returned them to Bait Al Maal. He also asked his wife Fatima to return the jewelry she had received from her father Caliph Abdul Malik. The faithful wife complied with his bidding and deposited all of it in the Bait Al Maal. Later, he got his articles of luxury

auctioned for 23,000 dinars and spent the amount for charitable purposes.

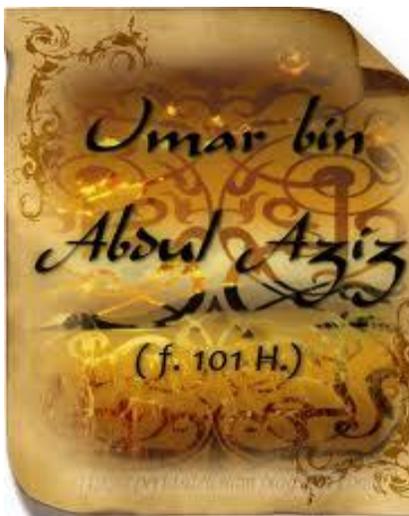
He never built a house of his own. Allama Suyuti in his historical work "Tarikh Al Khulafaa" records that Umar spent only two dirhams a day when he was caliph. He received lesser salary than his subordinates. His private properties yielded an income of 50,000 dinars annually before his nomination, but when he returned all his properties to the Bait Al Maal, his private income was reduced to 200 dinars per annum. This was his wealth when he was commanding the vast Caliphate from the borders of France in the West to the borders of China in the East. Once his wife found him weeping after prayers, she asked what had happened. He replied: **"I have been made the ruler over the Muslims and I was thinking of the poor who are starving, and the sick who are destitute, and the naked who are in distress, and the oppressed that are stricken, and the stranger that is in prison, and the venerable elder, and him that hath a large family and small means, and the like of them in countries of the earth and distant provinces, and I felt that my Lord would ask me about them on the Day of Resurrection, and I feared that no defense would avail me [at that time], and I wept."** He was very considerate to his subjects.

His generous reforms and leniency led the people to deposit their

taxes willingly. Ibn Kathir writes that thanks to the reforms undertaken by Umar, the annual revenue from Persia alone increased from 28 million dirham to 124 million dirham. He undertook extensive public works in Persia, Khurasan and North Africa, including the construction of canals, roads, rest houses for travelers and medical dispensaries. The result was that during his short reign of two and half years, people had become so prosperous and contented that one could hardly find a person who would accept alms.

Umar is credited with having ordered the first collection of Hadith, in an official manner, fearing that some of it might be lost. Abu Bakr ibn Muhammad ibn Hazm and ibn Shihab Al Zuhri were among those who compiled Hadith at Umar's behest.

Following the example of the Holy Prophet, *peace on him*, Umar sent out emissaries to China and Tibet, inviting their rulers to embrace Islam. It was during the time of Umar that Islam took roots and was accepted by a large segment of the population of Persia and Egypt. When the officials complained that because of conversions, the jizya revenues of the state had experienced a steep decline, Umar wrote back saying that "Holy Prophet Muhammad, *peace be on him*, was sent as a prophet [to invite the people to Islam] and not as tax collector." He abolished home tax, marriage tax, stamp tax and many other taxes as well.



When many of his agents wrote that his fiscal reforms in favor of new converts would deplete the Treasury, he replied, "Glad would I be, by Allah, to see everybody become Muslim so that you and I would have to till the soil with our own hands to earn a living."

Once a Muslim murdered a non-Muslim of Hira, Caliph Umar, when informed of the event, ordered the governor to do justice in the case. The Muslim was surrendered to the relations of the murdered person who killed him.

The general princely class of that time could not digest these policies of justice, simplicity and equality. A slave of the caliph was bribed to administer the deadly poison to him. The caliph having felt the effect of

{May Almighty Allah rest his soul in peace and award him the best place in Paradise}

the poison sent for the slave and asked him why he had poisoned him. The slave replied that he was given 1,000 dinars for the job. The caliph took the amount from him and deposited it in Bait Al Maal. Freeing the slave he asked him to leave the place immediately, lest anyone might kill him. This was his last deposit in the Bait Al Maal for the welfare of Muslims.

Umar died in Rajab 101 AH at the age of 38 in a rented house at the place called Dair Sim'aan near Homs. He was buried in Dair Sim'aan on a piece of land he had purchased from a Christian. He reportedly left behind only 17 dinars with a will that out of this amount the rent of the house in which he died and the price of the land in which he was buried would be paid. And thus departed the great soul from the world.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
كَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

HEALTHLINES

A CUP OF "CHAMOMILE TEA"

[ALVA CARPENTER]

We all know that too much tea and coffee is not good for us, so how about switching to caffeine free, and calming chamomile tea? You will soon notice how lovely and calm you feel, and it has many other wonderful benefits, as it is also good for the skin.

Chamomile is generally known as a soothing calming herbal tea. I remember being given it as a child by my grandmother as a cure for stomachache. Well she was a wise old bird as science now confirms the fact that chamomile does indeed have a calming effect on the stomach. When Peter Rabbit's mother put him to bed to recover from being chased out of Mc Greggor's garden she put him to bed with some chamomile tea to calm him down and send him to sleep. Scientists have since confirmed the wisdom of the Victorian author Beatrix Potter. Chamomile tea has been seen as a medical cure for hundreds of years but now UK research has found evidence that drinking chamomile tea has a real wide range of benefits as described in the Journal of Agricultural and Food and Chemistry.

What is chamomile? Chamomile (*Matricaria recutita*) is a pretty flower that looks much like a daisy. The tea is made from fresh or dried flower heads. Sometimes it is called the soothing plant and it has been used traditionally to calm nerves and ease stomach complaints. The herb is made into a tea and has a pleasing aroma. The name chamomile comes from the Greek kamai melon, which translated means ground apple.

Common uses of chamomile: Calms digestive upsets, relieves stomach pain, relaxes the nerves, may help aid in sleep, promotes a general feeling of relaxation, may help heal mouth sores and ease menstrual cramps.

Actions: Anti-inflammatory, antispasmodic, sedative, relaxant and anti-allergenic.

Typical preparation: As an infusion taken as a tea. Pour hot water over a chamomile tea bag or 1 teaspoon of dried flowers and brew for 5 minutes. I find it useful to drink in the afternoon when I am working and want a hot drink but want to limit my caffeine intake; it also makes me feel relaxed for the evening after a hard day.

Little known fact: Some people have managed to grow their own chamomile in the garden by simply tearing open a tea bag and sprinkling the contents on to the soil.

A Healthy recipe of this month

LENTIL SOUP

Ingredients

Chicken or Veggie Stock	6 cups
Red or Green Lentils	1 lb
Minced Garlic	1 Tble Spn
Chopped Potato	1 Large
Chopped Onion	1 Large
Olive Oil	3 Tble Spn
Cumin	1 Tea Spn
Chopped Coriander	½ cup
Lemon Juice	¾ cup

Method

Put stock, chopped potato and lentils in a large pot and bring to boil. Cover and reduce heat to simmer for 20 minutes. Heat oil and cook garlic and onion until they are clear. Stir in onion and oil into mixture and add spices. Continue simmering until lentils are soft. Serve warm. Some people like to puree red lentils in a blender and make it a cream soup. Stir in lemon juice and coriander.

Enjoy!!

I am sure all of you have all read about / heard about the latest “Muslim Rage”. The video, the protests, the death of the innocent, the embassies and pretty much everything related has taken over the entire media industry right now.



The grocery store turnstiles boldly expose all the events by screaming the words “Muslim”, “Islam” and “Jihad”. Posts on Facebook and tweets on Twitter make a mockery of the both the religion and its followers. In public, people openly express their disbelief and make a further ridicule by saying aggressive words towards a religion founded on peace.

I watched the movie the other day. I needed to see what the big hysteria was about especially after reading the words “false outrage” in the Newsweek by Ayaan Hirsi Ali in a caption for a picture showing Egyptians rushing into the US Embassy.

I don’t even have the correct words to express how I felt about the movie. Absolutely revolting. I felt chills and goose bumps after seeing the movie. I felt it was almost a sin to be watching such a thing and felt ashamed as well.

But here is what I want to say, what I found more disgusting than the person who made the video are the so-called Muslims themselves. First they say stupid things against the Holy Prophet, *peace and blessings of Allah on him*, themselves and then when someone gets up and says the same thing they get upset? OK, so they get upset. But then they start killing their own people over another person’s wrong? Killing innocent people and policemen is something the Holy Prophet, pbuh, suggested doing?

Why do they shamelessly talk about the *[na-oozo-billah]* illegitimate marriage between the Prophet

and the Mother of all Believers? Uneducated leaders and even more illiterate followers blatantly admit the early age marriage of Ayesha (ra).

To be very honest, I find it more revolting bearing this audacity from the mouths of Muslims than watching it in the movie made by a non-believer. Saying such stuff about the beloved Prophet (pbuh) being a believer is a bigger sin than the “thawaab” from fighting against the same spoken rubbish from a non-believer.

As if that is not enough, these so-called-Muslims then go rampaging around killing their own people, policemen who are there to protect them, innocent people who have probably not even seen the video! Do they honestly not understand what a fool they are making of themselves?!

Had a Muslim made a video like this against Jews, would the Jews then have gotten up and started killing each other? When our religion has the word Jihad in it, why can’t we use Jihad wisely? Yes, the person who made such a mocking and insulting video, should be not only punished but also the rest of the world should be told how unacceptable it is to mock our Prophet (pbuh). Will that ever happen? No. Will we ever come together and deal with anything, just anything with a drop of logic? No. Will Muslims ever realize and it’s our duty and responsibility to stand strong for our religion? No, instead we are either going to rampage around making fools of ourselves or even just sit there watching this all happen.