

NOOR-I-ISLAM

Ahmadiyah Anjuman Isha'at-i-Islam
(Lahore), Canada

MARCH - 2013



Editor: Sadiq Noor aaail.canada@gmail.com

Prophet's Pilgrimage

(Peace and Blessings of Allah on him)

It is not our intention to give a detailed account of how the Prophet, *peace on him*, offered every of pilgrimage. That is more of a specialized study. The task is to relate every major event in the life of the person whose biography is being written to the main line of his life and the goals he sets out to achieve

In the case of the Prophet, *peace on him*, however, every detail is important. Since pilgrimage is a main act of worship, the way of the Prophet, *peace on him*, did and every detail in it forms part of his guidance and should, therefore, be recorded and studied. The place of such study, however, is not his biography. It should be pursued in the works, which document the Prophet's actions and sayings, relate them to one another and deduce whether a certain action is obligatory, recommended, permissible, discouraged or prohibited.

The Prophet, *peace on him*, stayed in *Makkah* until the eighth day of *Thul-Hijjah*. When it was midday, he mounted his she-camel and went to *Mina*, where he spent the night. In the morning, he prayed *Fajr* in *Mina*, before leaving for *Arafat* after sunrise. At *Arafat* he delivered his major speech, still mounting his she-camel. A man with a loud voice called *Rabeeah ibn Umayyah ibn Khalaf*, stood next to the Prophet's camel, repeating every sentence the

Prophet, *peace on him*, said so that all those who were with the Prophet, *peace on him*, heard everything. The Prophet's speech that day was the highlight of his pilgrimage, outlining the nature of Islamic society. As usual, his speech began with the praise and glorification of Allah. The Prophet, *peace on him*, then went on to say: **"O people listen to me as I explain to you, for I do not know whether I will ever meet you again**

in this place after this year. People, do you know in what month, day and city you are?”

They said: “We are on a sacred day, in a sacred month.” He said: **“Know, then, that your blood, property and honor are forbidden to you till you meet your Lord in the same way as the sanctity of this day of yours, in this month of yours, in this city of yours. You will certainly meet your Lord and He will certainly question you about what you do. Have I delivered my message?”**

They answered “Yes”. He said: **“My Lord, bear witness. He who holds something belonging to another for safekeeping must give it back to the person to whom it belongs. All usury transactions, which have been made in the past days of ignorance, are hereby abrogated. You may claim only your capital, neither inflicting nor suffering any injustice. Allah has decreed that no usury is permissible. The first usury transactions I abrogated are those of my uncle, Al-Abbas ibn Abdul Muttalib. All cases of vengeance killings are hereby waived. The first case of killing I thus waive is that of Amir ibn Rabeeh ibn Al Harith. Have I delivered my message?”**

The said: “You have.” He said:

“My Lord, bear witness. People, the postponement of sacred months is an excess of disbelief, a means by which those who disbelieve are led astray. They declare this postponement to be permissible one year and forbidden in another, in order to conform outwardly to the number of months, which Allah has made sacred, and thus they make allowable what Allah has forbidden. The time has now been set back in its original fashion, which it had been when Allah created the heavens and the earth. The number of months, in the sight of Allah, is twelve, out of which four are

sacred, three consecutive ones and one single one: Thul Qa’adah, Thul Hijjah, Muharram, and Rajab, which falls between Jumada and Sh’aban. This is the ever-true law of Allah. Do not, then, sin against yourselves with regard to these months. When I am gone, do not revert to disbelief, killing one another. Have I delivered my message?”

The answered: “You certainly have.” He said: **“My Lord, be my witness. People, you have an obligation towards your womenfolk and they have an obligation towards you. It is their duty not to allow into your homes anyone whom you dislike, without your permission. Should they do that, Allah has permitted you to desert them in bed, then to beat them without any severity. Should they desist, they have the right to be provided with food and clothing, in fairness. Your womenfolk are in your custody; they are helpless. You have taken them on the basis of a pledge to Allah, and they are lawful to you with Allah’s word. Fear Allah, then, in your treatment of women, and be kind to them. Have I delivered my message?”**



They answered: “Yes, you most certainly have.” He said:

“My Lord, be my witness. People, Satan has given up any hope of being worshipped in this land of yours. He is satisfied, however, to be obeyed in matters, which you consider trivial. Guard yourselves against him, lest he corrupts your faith. I have left with you what should keep you safe from going astray should you hold fast to it. It is something clear and simple: Allah’s Book and the Sunnah of His Prophet. You will be questioned about me. What will you say?”

They said: “We bear witness that you delivered your message complete and you have discharged your mission and given good counsel.”

The Prophet, *peace on him*, pointed his forefinger at the sky and lowered it to point to the people, saying all the time: **“My Lord, bear witness. My Lord bear witness.”** The Prophet, *peace on him*, then said:

“Let those who are present communicate what I have said to those who are not with us today. It may happen that those who come to know of it in this way may understand it better than some of those who have listened to it.”

Thus the Prophet, *peace on him*, concluded his major speech.

This memorable speech outlines five basic principles of the Islamic program of action. Two of these, work on the level of the individual and three relate to the structure of Islamic society. Islam molds the character of the Muslims on the basis of two fundamental principles. First, Islam severs all ties which a Muslim has with ignorance, its idols, practices, financial dealings, usury transactions and so on, because the adoption of the religion of Islam means a start of a new life for a Muslim, which is completely divorced from the erroneous ways of the past.

The second principle is to guard against all forms of sin. The effects of sin are far more serious than the danger presented by any enemy in battle. All catastrophes in this life are caused by our sins, which also lead us to suffer in the Hereafter. The Prophet, *peace on him*, also made it clear that he did not mean by sin the sinking back into idolatrous worship. Any intelligent person who comes to know of the faith based on the Oneness of Allah will never degrade himself to the extent of willingly accepting and claiming that God has partners. Yet the Evil One does not give up his attempts to seduce people into committing sins in order to lead them further astray.

The Prophet, *peace on him*, outlined three basic principles on which Islamic society is founded. The first ties the tie of Islamic brotherhood, which molds the proper relationship between all Muslims.

It is this brotherhood which makes every Muslim a patron of every other Muslim, giving him whatever help he can.

The second principle is the co-operation between Islamic government and the members of Islamic society to achieve the proper implementation of Islamic law which works for the removal of all evil from society and its replacement with what is good.

The total sum of these five principles is to translate the Qur’an, and the Sunnah into practice. Hence, the Prophet, *peace on him*, did not forget to enjoin his companions to hold fast to them, and implement them in their lives. Short as it was, the Prophet’s speech included all the principles, which are needed



for the molding of the perfect believer in Islam and the perfect Muslim society. Hence, the Prophet, *peace on him*, was keen to impress on his followers that he had delivered his message and discharged his mission. He repeatedly prayed to them to be his witness.

The Prophet’s pilgrimage was the only performance of this religious duty since God decreed it. When he completed that pilgrimage, the Muslims were able to follow his practical guidance in all aspects of Islam. There were several indications that suggested that the Prophet’s mission was approaching its end. So far, the Muslims were used to the fact that God’s

messenger lived among them as one of them, receiving guidance directly from God, explaining to them the right course to follow in any problem they might have. To them, the prospect of continuing an Islamic life without the Prophet, *peace on him*, was something they could not contemplate. Yet the Prophet, *peace on him*, realized that that was inevitable. He, therefore, painstakingly tried to prepare them for that eventuality.

When he delivered his very important speech on the grand day of pilgrimage at Arafat, he started by saying to his companions: **'Listen to me, for I do not know whether I will ever meet you again in this place after this year.'**

That speech of the Prophet, *peace on him*, which highlighted the main principles of Islam and the foundation of Islamic society, was a farewell speech stressing the values in violation of which no Islamic society can retain its Islamic character. After every point the Prophet, *peace on him*, made in his speech, he asked his companions: **'Have I delivered my message?'** This was the attitude of a man, a Prophet, who understood well the value of his message and was keen to deliver it complete to the people so that they might implement it in practical life. When they declared that he certainly had delivered his message, the Prophet, *peace on him*, **repeatedly asked God to be his witness to that.**

If the message was duly delivered, and if the message, or the faith it represented, was complete, then the mission of the Prophet, *peace on him*, was over. Hence, when the Prophet, *peace on him*, recited to his companions during his pilgrimage the verse which was revealed to him: **"This day I have completed your religion for you, and perfected My grace to you and approved Islam as your religion"** – the significance was absolutely clear. *Omar ibn Al Khattab*, *Allah be pleased with him*, the companion of the Prophet, *peace on him*, who was perhaps endowed with the keenest perception, was in tears when he listened to the

Prophet, *peace on him*, reciting the verse. Asked by his colleagues why he was crying, he answered: **"Nothing comes after perfection but imperfection."** One can imagine that he sensed that the Prophet's life was drawing to a close.

Indeed, several statements of the Prophet, *peace on him*, and relevant incidents suggested to those who had keen insight that a great and noble life was approaching its end. When the Prophet, *peace on him*, went for stoning at Aqabah, he said to the great crowd of pilgrims surrounding him: **"Learn from me your rites, for I may never offer the pilgrimage again after this year."**

Moreover, the Surah entitled **"Al Nasr"** [or Victory] was revealed to the Prophet, *peace on him*, on the second day of his stay at Mina. It may be rendered in English as:

"When God's help and victory come, and you see people embracing God's faith in groups, glorify your Lord and praise Him and ask His forgiveness, for He is much forgiving."

Two of the most learned companions of the Prophet, *Omar ibn Al Khattab* and *Abdullah ibn Abbas* (the Prophet's cousin) realized that the revelation of the Surah was an announcement to the Prophet, *peace on him*, that his time on earth would soon be over.



THE MESSIAH

Ebrahim Muhammad

{South Africa}

**Scholars, Philosophers, Poets, everywhere abound
Too many questions – answers rarely found
In our Pride will we ever say?
That indeed we have lost the way?**

**Promised by the Praised One
A reflection of that dazzling Son
Appears, a Slave of Ahmad, His Holy Book to teach
Enlivening groping souls his 'breath' does reach**

**Sun and Moon in Holy Nights all doubt dispel
About the One Muhammad did foretell
Who, in lovely recesses of the night
Pleads before Him Mankind's pitiable plight**

**Heavenly pen like Grand General's scimitar
Skillfully wielded by Slave of Mustapha
Dispelling doubts and darkness all around
Faith, lost in Pleiades, on Earth once more found**

**Anti Christ, with deadly arguments, in defeat do fall
Enemy bugles a scuttling retreat do call
Ignorance, Prejudice, Falsehood – Demons in his way
With pledged pens, like David's decreed stones, did slay**

**The Holy Book now everywhere on every tongue
Praises of the Lord from East to West now sung
Light and Learning distant horizons do grace
Fruits of wisdom weeds of ignorance replace**

**Sweet saintly revelations – crystal clear!
The Messiah, Thank you Lord, is here!**



(Minaret Al-Maseeh – Qadian)

NAQSH-I-HASTI

Original Poem in Urdu by:

Hazrat Mirza Ghulam Ahmad

(Reformer of 14th Century – May Allah be pleased with him)

English Translation by:

Maulana Sheikh Muhammad Tufail

Naqsh-i-Hasti teri ulfat say mitaya ham nay,
Apna har zarra teri raah meyn uraya ham nay.

*{For the love (O Muhammad) I have annihilated myself. For
thy sake I have thrown to the winds everything I had.}*

Rab t hai Jan-i-Muhammad say miri jan to mudaam,
Dil ko who jam laba-lab hai pilaya ham nay.

*{My soul is eternally attuned to the soul of Muhammad. I
have drunk the cup of his love to the full.}*

Shan-i Haq tayray shama-il mayn nazar aati hai,
Tayray panay say hi us zaat ko paya ham nay

*{God's glory can be seen in the excellence of thy character.
By coming into contact with thee (O Muhammad) I
eventually came into contact with the Divine Being}*

Tayri ulfat say hai ma'moor mera har zarrah
Apney seenay mayn yeh ik shaher baraya ham nay

*{Thy love has taken possession of every particle of my
existence. See, this is the great city of love which I have built
up in my heart}*

Chhoo kay daman tira har daam say milti hay najat
Laajaram dar pe tiray sar ko jhukaya ham nay

*{The touch of thy garment makes one free from all traps. It
is for this reason that I have bowed down my head at thy
threshold}*

Ba-Khuda dil say miray mit ga'ay sab ghairon key naqsh
Jab say dil mayn yeh tira naqsh jamaya ham nay

*{I swear by God that all other marks were wiped out of
existence as soon as this mark of thy love was printed in my
heart}*

صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَالِهِ وَسَلَّمَ

The FIG

Powerful Superfruit

"Your Health"

Mariam Ali Reza

FIGS, originated in the Middle East, but they are currently cultivated in the Mediterranean basin and they have spread to other parts of the world. They are appreciated in Africa, the Middle East, the US and Asian countries for their rich taste, nutritional value, and medicinal properties which maintain skin and treat its imbalances and also how they affect digestive disorders. Due to its density of essential nutrients, figs are considered a wholesome food in famine-stricken regions.

The food industry seems to value the fruit's benefits as well. Aside from being consumed whole, fresh or dry, it has become a popular ingredient in many manufactured food items. It is found in snack bars, cereals, fruit leathers, and bakery goods and is added to smoothies, cereals, and yogurt.

Figs offer a wealth of nutrients, which are important to maintain health. They are rich in protein, vitamins A, Bs, C, E and K, essential minerals, prebiotics [soluble] and insoluble fiber, and omega-3 essential fats [alpha-linolenic and linolenic acids in the seeds], which benefit the blood and vascular system, thus promoting heart health. Their natural sugars and nutrients boost energy and immunity.

Figs contain a variety of carotenoids, anthocyanins, polyphenols and the fiber in the skin of the fruit, more than the pulp, results in antioxidant benefits. The darker the figs are the greater amount of phytochemicals. Dry figs are more practical to buy and store than fresh ones because they have a longer shelf life and more uses in cooking and snack recipes. They add more nutritional value to snacks, dishes, salads, cereals, cakes, and desserts.

Figs have gone through significant research in the recent years. They are still undergoing more exploration due to their potential effects on bacterial and viral infections, inflammation, pain, skin problems, cardiovascular, digestive, and metabolic disorders, malnutrition, immune deficiencies, and even cancer.

Many of us fear eating figs, because they are calorie-dense, thus we forgo their wealth of nutrients. Their sugars are natural and their vitamins, minerals, and omega fats are even good for diabetics, but in very limited quantities. Their calories are healthy and supply sustainable energy for school going children, sportsmen, athletes when combined with nuts. They are healthy substitutes for sweets. Four figs make a helping. If you have diabetes or are overweight, reduce this quota within the allowed portion, but do not deprive your body of the plethora of nutrients and healthful phytochemicals in the fruit.

According to Heinerman's 'Encyclopedia of Fruits, Vegetables, and Herbs', figs have many medicinal uses in traditional medicine. When cut and soaked in boiling water, they make a soothing drink for sore throats, which is also good for lungs. More interesting information in Heinerman's book is that scientist Jonathan Hartwell in his

five-year survey said that “Figs were a useful treatment for different kinds of cancer.” Japanese scientists also found a compound called benzaldehyde in steam-distilled figs, which acts against tumors on cancer patients, resulting in higher chances of recovery.

In the Holy Qur’an, God began Surah Al Tin, “The Fig,” by swearing by the fruit: “By the fig and the olive ...” Allah gives us cues about the importance of the mentioned fruits or foods in His Holy Book. Look closely and think about the other foods such as olives, grapes, pomegranates, dates, onions, garlic, legumes, gourds, whole grains, fish, honey etc..., which were named in the Qur’an. Have they not been lauded as super foods recently for their health benefits? Figs are also mentioned frequently in the Bible.

Recent scientific evidence points to figs’ influence on human health and effectiveness against disease. Because scientific facts and clinical and medical researches support their intake, we should include super fruits in our diets in order to maintain and enhance health. Remember, whole super fruits come with other bonuses. They happen to be appealing to the palate, quenching to thirst, replenishing to energy, and satisfying to the sweet tooth. Don’t hesitate. Start today!



Q & A

Could you please comment on the practices of people who are lax with their Sunnah prayers in conjunction with their obligatory ones? Some people offer only two rak’ahs of Sunnah with the obligatory two rak’ahs of Friday prayer. What I have learned is that one should offer a total of 17 rak’ahs. Others are in the habit of delaying Isha prayer till after mid-night, due to laziness or attending to business. Others rarely wake up for Fajr prayer.

SALAT

Offering Only Obligatory Prayers & the Time Range

The importance of praying Sunnah, or voluntary prayer, can be appreciated when we look carefully at this authentic Qudsi Hadith in which the Prophet, *peace be on him*, is quoted to have said: “Allah, the Almighty says:

Whoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his ear with which he hears, his eyes with which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask something of Me, I would surely give it to him; and were he to ask Me for refuge, I would surely grant him it.” [Al Bukhari] What “supererogatory works” means mentioned in this Hadith is any voluntary action, which

is added over and above the religious duties Allah has imposed. This relates particularly to prayers, since

the Hadith uses in Arabic the same word [Nafil] we use to refer to voluntary prayers.

However, what the Prophet, *peace on him*, has recommended or encouraged us to do, by way of offering voluntary

worship, remains voluntary. It is not obligatory. Hence, it is not for anyone to demand it of others. Allah will question us on the Day of Judgment about any obligatory prayer we deliberately miss. But, He will not question us about Sunnah we do not do. He will reward us for the Sunnah we do, but He does not punish anyone for omitting any voluntary action [though we may be reproached for not following the recommended practice of the Prophet, peace on him]. When a man told the Prophet, peace on him, that he was not prepared to add anything to what Allah has made a binding duty on him, the Prophet, peace on him, commented: “[The man] will prosper if he fulfills what he says.”

Allah has given us a time range for each prayer. It is far more preferable to offer Isha prayer before midnight, but if one delays it after that, it is acceptable. Some people prefer to delay Isha in order to conclude their day's activity with a prayer. While it is more preferable to offer Isha prayer with congregation at the beginning of its time, the thought of concluding one's day with it is [also] fine.

Making a habit of missing Fajr prayer is certainly very serious. One has to take every precaution in order to offer it on time. For this reason, it is better to go to bed early and make sure of waking up to offer Fajr before sunrise. If occasionally one oversleeps, he should pray Fajr immediately on waking up. When a prayer is deliberately missed, it cannot be offered because its time has lapsed. Only when it is missed through oversleep or loss of consciousness, can it be offered when consciousness is regained. If one has not prayed for several years, one should repent, seek Allah's forgiveness, resolve not to miss any single prayer again and offer as much in Sunnah as possible.

Could you please explain how many rak'ahs of Fardh, Sunnah and Nafil should be offered in our prayers, and in which order. Why do we read aloud in some prayers and silently in others? Why people

in congregation say Ameen [parts of middle-east] aloud and silently in Pakistan and India?

The very phraseology of the first question is wrong. When we speak of Sunnah and Nafil, we are speaking of voluntary prayer, which we offer by choice, not obligation. Thus, we do not have to offer it. The only obligatory prayers are those that we call Fardh.

These are 2 rak'ahs in Fajr or dawn prayer, 4 each in Zuhr and Asr, or noon and mid-afternoon prayers, 3 in Maghreb or sunset, and 4 in Isha or night prayer. That makes 17 rak'ahs daily in five prayers.

Sunnah, which is a voluntary prayer the Prophet, peace on him, used to offer regularly, adds 2 rak'ahs before Fajr, 4 before Zuhr and 2 after it, and 2 each after Maghreb and Isha, which makes up 12 rak'ahs.

In addition Witr, which is the last prayer of the day, is normally 3 rak'ahs. People speak of Nafil, which is voluntary but less regularly offered. These vary according to schools of thought, but we may mention 2 or 4 rak'ahs before Asr, and 2 each before Maghreb and Isha.

We offer our prayers according to the way the Prophet, peace on him, offered them. He said: “Pray as you have seen me pray.” He read the Qur'an aloud in the two rak'ahs of Fajr, and in the first two of Maghreb and Isha, and we follow his example. Sometimes, he did certain things in more than one way in order to indicate their acceptability. His companions reported what they noticed him doing in most cases. The reports differ according to what the person reporting noticed more frequently. Hence, it is acceptable to say Ameen aloud or silently, according to different schools of thought. In Arab countries most people follow the Hanbali school of thought, while in Indian sub-continent the Hanafi School is predominant one.

