

# The Ambition.com

The First Journal for Young Muslims in Canada (since 1987)

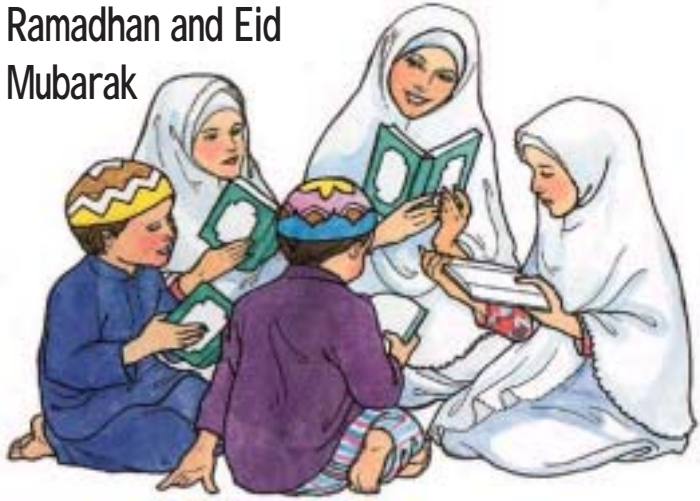


Ramadhan - Shawwal 1422  
November - December 2001

Greater Toronto's Dependable Source for Islamic News and Views

Vol. 11 No. 6

## Ramadhan and Eid Mubarak



## Avoiding Loss

The history of nations is remembered and recorded so that lessons can be learnt from it.

By Ayub Hamid

Al-Asr is a short Surah that gives us a very profound reminder. It tells us precisely how susceptible human beings are to suffering terminal loss if they do not spend their time properly and how they can avoid loss by investing their time wisely.

This Surah categorically states: "As evidenced by rapidly passing time, human beings are utter losers except for who believed, performed good deeds, and mutually promoted Haqq (the Truth) and steadfastness among themselves."

Time is the most precious resource human beings have. We hear

expressions such as 'time is money' and 'time is wealth' from the people who truly understand its value.

Its supply is defined and limited. The maximum time available to us is our lifespan, the duration of which is not precisely known for any individual. Its end may come any time, whether we are ready or not.

It is a non-renewable resource! Every moment gone is gone forever. It can never be brought back or repeated! We cannot stop it! Whether we utilize it for our advantage or not, it passes away. And it is passing swiftly! Just look at the second hand on your watch, where every tick is indicating the passage of time that is gone forever. And this ticking of watch announcing the passing of seconds is only a crude indicator of the speed with which time is passing. In this time period, Light travels 186,000 miles, while a computer executes millions of instructions. Now imagine the passing of a continuous stream of milliseconds moving brightly on an electronic ticker tape. It is with that speed we are moving towards the end of our time - our death.

Clearly, our success depends on how judiciously, effectively and efficiently we utilize our time. The better a person is at this, the more successful an achiever he is. The weaker one is in the utilization of time, the bigger the loser he is.

The time that has passed becomes history. The history of nations is remembered and recorded so that lessons can be learnt from it. The Qur'an also reminds us about

Continued on page 14

## Ramadhan in History

Ramadhan continued to be a time of great trials and crucial events.

Allah revealed in His Glorious Quran, "Oh you who believe, fasting is prescribed for you as it

was prescribed for those who came before you that you may keep your duty to your Lord (having taqwa)," 2:185. Ramadhan is a sacred month wherein Almighty Allah is constantly testing His creation and giving humanity the opportunity to achieve His pleasure. Fasting is means of purification and developing the consciousness of our relationship with Allah. This Taqwa, is a protection against the schemes of Shaitan (Satan), and this world. Allah has informed us that, "Whoever keeps his duty to Allah (has taqwa), He ordains a way out for him and gives him sustenance from where he imagines not. And whoever trusts in Allah, Allah is sufficient for him. Surely Allah attains His purpose. Allah has appointed a measure for everything." (65:2)

Ramadhan should be a time of increased activity wherein the believer, now lightened of the burdens of constant eating and drinking, should be more willing to strive and struggle for Allah. The Prophet (pbuh) passed through approximately nine Ramadhans after the Hijrah. They were filled with decisive events and left us a shining example of sacrifice and submission to Allah.

In the first year after the Hijrah, the Prophet (pbuh) sent Hamza ibn Abdul Muttalib with thirty Muslim riders to Saif al Bahr to investigate three hundred riders from Quraish who had camped auspiciously in that area. The Muslims were about to engage the disbelievers, but they were separated by Majdy ibn Umar al-Juhany. The Hypocrites of Al-Madinah, hoping to oppose the unity of the Muslims, built their own mosque (called Masjid al-Dhirar). The Prophet (pbuh) ordered this mosque to be destroyed in Ramadhan. On the seventeenth of Ramadhan, 2 A.H., Almighty Allah (SWT) separated truth from falsehood at the Great Battle of Badr. Allah gave Muslims a decisive victory on this day of Ramadhan, that would never to be forgotten.

In 6 A.H., Zaid ibn Haritha was sent to Wadi al-Qura at the head of a detachment to confront Fatimah

bint Rabiah, the queen of that area. Fatimah had previously attacked a caravan led by Zaid and had succeeded in plundering its wealth. She was known to be the most protected woman in Arabia, as she hung fifty swords of her close relatives in her home. Fatimah was equally renowned for showing open hostility to Islam. She fought and was killed in this battle in the month of Ramadhan.

By Ramadhan of 8 A.H., the treaty of Hudaibiyya had been broken by the Makkans and the Muslim armies had engaged the Byzantines in the North. Muhammad (pbuh) felt the need to strike a fatal blow to disbelief in the Arabian Peninsula and conquered the city of Makkah in Ramadhan without any bloodshed while granting open amnesty to the residents of the city.

This was one of the most important dates in Islamic history for after it, Islam was firmly entrenched in the Arabian Peninsula. During the same month and year, after smashing the idols of Makkah, detachments were sent to the major centers of polytheism and al-Lat, Manat and Suwa,

some of the major idols of Arabia, were destroyed. Such was the month of Ramadhan in the time of the Prophet (pbuh). It was a time of purification, enjoining the good, forbidding evil, and striving hard with one's life and wealth to make the word of Allah the highest and Islam the dominant Deen. After the death of the Prophet (pbuh), Muslims carried this Sunnah on and Allah used the true believers to affect the course of history.

Ramadhan continued to be a time of great trials and crucial events. Ninety-two years after the Hijrah in Ramadhan, Musa ibn Nusair, the Umayyad governor of North Africa, and his courageous general Tariq ibn Ziyad succeeded in liberating whole of Spain, Sicily and of France, beginning of the Golden Age of Al-Andalus (Spain) where Muslims ruled for over 700 years.

In the year 682 A.H., Salahuddin al-Ayyubi, after battling with the Crusaders for years, finally drove them out of Syria and liberated the whole of the occupied lands in the month of Ramadhan.

Continued on page 14

## Security and Civil Liberties

Targeting a billion followers of a religion worldwide should clearly be as unacceptable as targeting all white people in the US and Canada.

by Naeem Siddiqi

Following the tragic terrorist attacks in New York and Washington DC, there have been consistent and growing calls coming from certain quarters for curbing our civil liberties. In addition to contributing to an already alarmist environment, these calls have raised anxieties in the Arab and Muslim communities in North America. We need to evaluate the calls for reductions in civil liberties in an objective manner, before passing any legislation in haste. Canadian cannot afford to repeat the shameful events of the Forties, when thousands of innocent Japanese Canadians were incarcerated due to knee jerk reactions.

There have been several arguments put forward to suggest that our government has usurped enough civil liberties from Canadians. The government today has the power to wiretap anyone in Canada, they can eavesdrop on our homes and personal lives, they can detain terrorism suspects for up to a year without trial, bail or any of the due process that we take for granted.

None of these require any warrants, court approval or production of hard evidence. The Canadian government can conduct trials using secret evidence that neither the accused nor his lawyers are allowed to see, let alone defend against. The government is effectively allowed to present its evidence in front of a judge unchallenged.

In pending legislations dealing with strengthening our immigration laws and revoking charitable status of those financing terrorism, the government defines "terrorism" in overly broad terms - leaving legitimate dissenters in danger of arrested, deprived of due process and worse, being deported to countries that do not respect human rights and choose to stifle voices of freedom. The government relies on unchallengeable evidence from foreign intelligence agencies, including some from police states. Residents of Canada should clearly not be judged on such secret evidence, especially when their right to see this evidence and defend themselves, or appeal

Continued on page 14

## INSIDE

Greetings from our politicians (on several pages inside -- --)	
Prophet Ibrahim -----	3
Burden and Patience -----	4
Islam and other religions --	4
Not Terrorist -----	5
Helpful Hints -----	5
CRF Report -----	7
Most Beautiful Names -----	8
Truth about Jihad -----	9
One Hour a Day -----	9
Path to Paradise -----	13

## Departments

<b>Editorial</b>	
The Year of Sorrow -----	2
<b>Our Mail</b>	
An aid worker writes from Pakistan -----	2
<b>Newsroom</b> -----	10
<b>Kidz Korner</b>	
Lest we forget, poems,	
A page from the life of -----	15
<b>Muslim Investment</b>	
Calming investment jitter -	16

Please treat this Islamic Journal with respect!

**Condolences from The Ambition.**  
We condemn the vicious attack of Sept. 11 and pray to God for the families of the ones adversely affected. A lot of people may not know that among the ones missing, about 800 are Muslims from all over the world.

## Editorial

### The Year of Sorrow

The twenty-first century began with a tragedy that the world had never witnessed since the destruction of Hiroshima and Nagasaki. The choking fumes chasing people trying to run for their lives, the mayhem, the panic, the disbelief, the shock, the grief, and then the anger turned into raving revenge. We must fight back. We must bring those people to justice who brought this catastrophe to our unsuspecting neighbours. The whole world braced for the wrath of the only super power against a faceless and abstract enemy called **TERRORISM**.

So far, so good. We all agree to this with the core of our heart. Terrorism must stop. American civilians must not be targets of people's political interests. The strongest nation in the world cannot live in fear. We have to eradicate this hatred against American people from the world, once and forever.

However, you cannot do anything to an abstract noun. You must have a proper noun to put a face to it. So, we chose to bombard the hiding place of our prime **SUSPECT**. Our military might went into third gear against the world's poorest, most helpless nation, and turned their mud houses into rubble.

We are trying to put out the fire with fire, hatred with hatred, and violence with violence. Does the Bible say that? Does the Qur'an say that?

With our heavy, non-stop carpet-bombing, we turned this peaceful, hospitable, and a most generous nation of Afghans into beggars, scavenging for morsels of food; on the run constantly, with nowhere to turn, nowhere to hide. The irony is that we are not even at war with these people! *Just imagine what would have happened if we WERE.*

In order to have peace in America, this is a minor price that we have to pay. The fact that we are creating millions of refugees and thousands of orphans should not touch our heart. The fact that all people on our hit list are Muslims should not bring a shadow of doubt that this is a war against Muslims. *Well, we have to believe what we are told as we can not dissent!*

But all these thousands of orphaned, refugee children know is that America has brought this devastation upon them. They do not know that we are not at war with **THEM**. We are only trying to get Usama Bin Laden, dead or alive. It has just so happened that he is hiding in their country, and their self-imposed ruling Taliban are giving him protection. People have to pay for the policies of their government. This is true for Afghanistan. This should also be true for America, or any other country. Rules of physics cannot be denied.

The twenty-first century is crying upon two great tragedies that it is blemished with. Yet, there is a sharp contrast between the two tragedies. For the first one, the whole world is sympathetic. Messages of condolences came from around the globe. There were candle light vigils and a state of common grief, which gave us a sense of belonging; that everyone cares for us. Yes, we were hit, but the whole world is on our side.

In the case of the second tragedy, the tables are turned altogether. The whole world has joined hands in killing. There are no condolences about the civilian casualties, no candles, no flowers, no grief. The dead are simply reduced to "collateral damage." On top of that, the whole Muslim Ummah is being taken hostage. Muslims are being suspected, harassed, mocked, and ridiculed in the mainstream media.

Now THAT hurts.

And that makes you think. Is American blood more precious? Does American misery hurt more? Are Americans superior to other human beings? It also makes you think that we are not one global family. There are two groups. One is "us" and the other is "them." This is exactly the climate that breeds terrorists: If they are oblivious to our sufferings, we should inflict some upon them to make them taste it.

Please stop the bombing before Afghans start thinking like this. Stop it before Afghanistan becomes a breeding ground for future terrorists. Otherwise, in a few years we will brace for more terrorist attacks. This time, the terrorists will be coming from Afghanistan, not from the Middle East. And then we will start wondering once again: Why us?

Please stop the bombing now.

Asma Warsi

## 5,000 copies

of *The Ambition* have been distributed free of charge at several mosques in and around Metro from as far as Kingston and Oshawa in the east to Brampton, Burlington, Kitchner, and Hamilton in the west. You may also pick up your copy at many Muslim grocery stores.

## Our Mail

### Reader agrees with the editor

*Re: Behind the Wall, Sept. Oct. 2001* — The issue that you brought in your editorial has long been bothering my mind. I have tried several times to deal with it in my own way, single-handedly. Therefore, I did not go too far.

This improper and unwarranted segregation of the sexes in our mosques and social gatherings is causing more problems than solutions. If the men and women know how to behave in the company of each other and are aware of limits set by the Qur'an and Sunnah, there should not be a problem.

Islam teaches us to behave in a certain manner at every time and place. That is why our faith is described as a way of life. It is just not that one's behaviour is called for in the public places but even at home there are rules laid out for parents and children, brothers and sisters,

and all types of relations that exist in one's life. For example, Allah says to instruct your children not to walk into parents room at the designated times of the day (Qur'an 24:58-60). There are several examples of behaviour and etiquette found in Islamic teachings.

We have neglected to learn and teach the etiquettes of life and in the ignorance of it try to bring some drastic measures concocted in our own minds and thereby face the failure in implementing them. As a result, we are losing our younger generation to this society where there is freedom of all kinds without any guidance.

It is about time that we rethink about these ways and educate ourselves with the knowledge provided in the Qur'an and Sunnah. May Allah help us choosing the right intentions and actions.

Malika Syed

[Thank you for your input. We have received many calls from other sisters and brothers in favour of our suggestions. — Asma Warsi]

### From Quetta, Pakistan

Saturday, October 27, 2001

Assalamu Alaykum,

I am writing this letter from Quetta on Sunday morning at about 6:50 a.m. We arrived here last Tuesday. The plan was to stay for two days, but it was extended to five days. I want to share what I have seen:

We have spent several days in Chaman, right at the border, and we drove into Afghanistan (unofficially) several times. There are refugees on both sides and what we saw was heart-breaking.

They are running for their lives, mostly from the Kandahar area. They arrive near the border, the men leave the elderly, the women, and the children, and go back. I have confirmed that residential areas are being bombed in the Kandahar area. Several of the refugees had lost family members.

They arrive in an open area, near "Spin Boldak." It is a completely open desert: no shelter, no water, no food, nothing. Some of them manage to sneak across the border into previous refugee camps that at best look like Moenjo Daro [ruins of an ancient city in Pakistan] . . . "Bhogra Camp" being a major one.

These people are in absolutely desperate conditions. The dust storms that go on here daily were unbearable for us for even a few hours, and these people live in them, breathing the dust. The water they drink looks like tea because of the mud in it. Just look at all of these children live in these conditions can make anyone cry.

The Pakistani government will not allow them to cross over and the UNHCR will not cross into Afghanistan. It was pathetic to see the UNHCR and other Western so-called aid agencies make videos of the work they are doing. They set up nice-looking tents on the Pakistani side of the border and claim to be helping refugees. We managed to sneak into the camps and interview several families who had not eaten in 24 hours.

We talked to one of the top people at UNICEF who said he would arrange food for the starving families at Bhogra Camp. We went back to confirm and they didn't get anything. There are many politics going on between all these aid agencies and the Pakistani government.

The officials freaked out when they realised we were in the camps making videos about all the humanitarian "aid" they were giving. I did confirm that UNICEF did give the Spin Boldak refugees some bread, biscuits, and water, but that was only once and not enough.

Alhamdulillah, we managed to distribute 100 kg flour bags to about 700 families, which is about 6,000 to 7,000 people. We intend to return in a few weeks time, Insha-Allah, and supply whatever is needed.

I expect that tents, water, flour, milk powder, and medicine will be the priority. Please inform all who know about the miserable state that these fellow Muslim refugees are in, and encourage them to help out.

May Allah protect the entire Muslim Ummah.

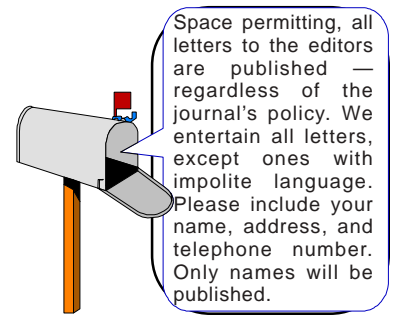
An independent aid worker

The position of an **Assistant Editor** is now open at **The Ambition**. Join our team and earn valuable experience. Requirements: An excellent command of English, a fair knowledge of Islam and dedication to meet deadlines.

This is a volunteer position with the only reward from Allah.

### Five Good Reasons to Advertise in *The Ambition*

- |                                                                                    |                                                                                      |                                                                                  |                                                                    |                                                           |
|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|----------------------------------------------------------------------------------|--------------------------------------------------------------------|-----------------------------------------------------------|
| 1. <b>The Ambition</b> goes to thousands of Muslims regardless of their ethnicity. | 2. Unlike most ethnic papers, it has fewer pages and your ad catches more attention. | 3. It has Islamic knowledge so people don't throw it away after reading it once. | 4. Your ad has a long life of two months, not just one week or so. | 5. With <b>The Ambition</b> , your money goes a long way. |
|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|----------------------------------------------------------------------------------|--------------------------------------------------------------------|-----------------------------------------------------------|



letters@theambition.com

### Doing a good job!

Assalamu Alaykum, brothers and sisters at *The Ambition*, may Allah's peace and blessings be upon you.

First, I would like to mention that you all run a very educating and knowledgeable newspaper for the Muslims with interesting articles. Keep up the good work, and Insha-Allah, you will be rewarded by Allah for your honesty, dedication, hard work, and patience, which you people have maintained at *The Ambition*. I am sure that your paper probably gives a lot of hope and support to many Muslims on the path of Allah.

You have a nice website too, with links and contact information. I was wondering if you could also have some downloads available on your website for everybody. Downloads such as Salat timetables and a Muslim calendar with important religious holidays marked, like Ramadan, 'Eid, and others.

Jazak-Allah Khayran,

Mansoor B.

[Thank you for your kind comments. One of the sites linked to on our website is TorontoMuslims.com, where you can find prayer timetables and maps to various Islamic centres, etc. Just explore the links on our website and you will most likely find what you are looking for. — Muhammad Basil Ahmad]

### Publish more often, reader urges

I congratulate the staff of *The Ambition* journal, you people did an EXCELLENT job! I really enjoyed your journal, the interesting details, and articles. But why don't you people PUBLISH MORE? I just read two of your issues, that's it. I found those in the Jamia Islamia Mosque. Please write more and do publish them. People love your journal and WELCOME MORE. Everyone in my family is EAGER FOR THE NEXT ISSUE!

Fahad Anees

[Jazak-Allah Khayran for the encouragement. We are all volunteers doing this work for the sake of Allah. We would love to publish more often, but to do that we need more volunteers in all departments. I invite you to be a volunteer for *The Ambition*. Also, you can subscribe to the journal, so that you do not miss any issue. — Asma Warsi]

## Muslim Role Models

# A Qur'anic Analysis of Prophet Ibrahim, the Haneef

By Ahmad Mian  
PART II

In Islam, the holiest site is the black-draped cubical structure called the Ka'bah (House of Allah), located in Mecca. It is towards the direction of this structure that Muslims throughout the world face five times a day, while performing their obligatory *salat* (prayers). Furthermore, another pillar of Islam also incorporates this holy site. This is the *hajj*, which is mandatory upon every able-bodied Muslim, at least once in a lifetime. While on the *hajj*, Muslims have to fulfill a set pattern of important rituals, in order for their pilgrimage to be accepted. It is truly a special place, where Heaven and Earth and the aspirations and loyalties of all Muslims meet. In essence, it is an emotionally overwhelming event in one's life.

All of this must be taken into consideration, because realising that it was Prophet Ibrahim (pbuh) and his son Isma'il (pbuh) who constructed the Ka'bah, further perpetuates this Ibrahim's elevation in Islam. The fact that Ibrahim (pbuh) was entrusted to build the House of Allah serves to clearly substantiate his integral and central role in Islam, simply out of the fact that the Ka'bah holds such an important place in the religion. A further in-depth analysis

of some of the actual rituals performed during *hajj* provides insight that only solidifies the importance of Ibrahim (pbuh).

The following rituals, carried out by the pilgrims are in commemoration of Prophet Ibrahim (pbuh), and thus attest to the deep respect with which he is held by Allah. One of these is the *tawaf* (circumambulation) of the Ka'bah. Also embedded in the corner of the Ka'bah is the famous black stone, which is a sign of Allah's covenant with Prophets Ibrahim and Isma'il (peace be upon them). Pilgrims also perform a two-cycle *salat* at the place where it is believed Ibrahim (pbuh) worshipped while building the Ka'bah. After this is done, the pilgrims perform the rite of *sa'y*, which entails walking back and forth between the hills of Safa and Marwa. This is in memory of Ibrahim's wife, Hajar, who frantically wandered the wilderness with Isma'il in search for water to quench his thirst, until finally Allah miraculously caused water to gush forth in a spring called *Zam Zam*.

Another requirement of the *hajj* is to throw pebbles at a pillar, which symbolises Shaytan (Satan). This is in memory of an incident involving Prophet Ibrahim, in which he wanted to perform the *hajj* rites, but the Shaytan blocked his way near

'Aqabah in Mina. In response, Ibrahim (pbuh) threw seven pebbles at him after which Shaytan sunk to the ground and vanished. Finally, the last rite is in commemoration of Ibrahim's willingness to sacrifice his beloved son, as previously mentioned. This is done by sacrificing an animal at the end of the *hajj*, and culminates in the observance of one of Islam's two holiest days, called *'Eid-ul-Adha*.

As is apparent, Prophet Ibrahim (pbuh) is deeply entrenched into the pillar of the *hajj*, and the fact that millions of Muslims fulfill this obligation every year because Allah has ordained it, in honour of the Ibrahim (pbuh), leaves no need for elaboration. It is a shining example of how truly revered he was in the sight of Allah. That is why Allah asks, "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth (*haneef*)? And Allah took Ibrahim as an intimate friend" (4:125).

This informs humankind that the best in conduct is one who follows the example of Ibrahim (pbuh). The fact that Allah, the Creator of all that is in the Heavens and the Earth and Who needs the company of no one, still considers Ibrahim (pbuh) as a friend, is the most honorific of compliments and titles that one can possibly attain. He was awarded such lofty dignity for having made "the House a place of return for the people and [a place of] security ... And We charged Ibrahim and Isma'il, [saying], 'Purify My House for those who perform *tawaf* and those who are staying [there] for worship and those who bow and prostrate [in prayer]'" (2:125).

Prophet Ibrahim (pbuh) exemplified his true inner self through the prayers he uttered in reward for his immense servitude to his Lord. This humble individual never asked for anything materialistic, but instead worried about the Day when he and his future generations would stand before Allah and be held accountable for their deeds; all he desired

for that Day was entrance into the Garden of Bliss. Thus, in earnest fear of that Day, he prayed:

"My Lord, make this city (i.e., Makkah) secure and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people. So whoever follows me — then he is of me; and whoever disobeys me — indeed, You are [yet] Forgiving and Merciful. Our Lord, I have settled some of my descendents in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful. Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the Earth or in the Heaven. Praise to Allah, who has granted to me in old age Isma'il and Ishaq. Indeed, my Lord is the Hearer of supplication. My Lord, make me an establisher of prayer, and [many] from my descendents. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers the Day the account is established" (14:35-41).

In another instance, Ibrahim (pbuh) so beautifully pleads, "And grant me a mention (i.e., reputation) of honour among later generations" (26:84). This is so vividly reflective of how unselfish, devoted, submissive, and modest an individual Prophet Ibrahim truly was.

His close "friendship" with Allah is further illustrated by the swiftness and extent to which these supplications were answered, and in this respect, Ibrahim (pbuh) indeed came to symbolize the meaning of his Arabic name, which means "father of the people." It was directly through the lineage of Prophet Ibrahim that numerous subsequent prophets were to come and continued foretelling the message of Islam to the masses. In this regard, Allah, undoubtedly ensured that Ibrahim's noble family would continue in the footsteps of their archetype, so that Ibrahim's name would never be ridiculed. This is apparent when Muslims are ordained to "remember Our servants, Ibrahim, Ishaq, and Ya'qub — those of strength and [religious] vision" (38:46), for Allah "placed in his descendents prophethood and scripture and We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous" (29:27).

The father of Prophet Yusuf (pbuh) acknowledged the special place of Ibrahim's family: "And thus will your Lord choose you and teach you the interpretation of narratives (i.e., events or dreams) and complete His favour upon you and upon the family of Ya'qub, as He completed it upon your fathers before, Ibrahim and Ishaq. Indeed, your Lord is Knowing and Wise"

*Continued on page 14*

## From the Qur'an

*We shall surely test your steadfastness with fear and famine, with loss of property, life and produce. Give good news to those who endure with patience; who, when afflicted with calamity, say: "We belong to Allah and to Him we shall return." (2: 155-156)*

## From the Hadith

*Suhaib ibn Sinan narrated that the Prophet, peace be upon him, said: "How remarkable is the case of the believer! There is good for him in everything, but this is not the case for anyone except for the believer. When the believer receives any good, he is thankful to Allah, and gets a reward. And when some misfortune befalls him, he endures it patiently, for which he is (also) rewarded."*

*Fiqh-us-Sunnah (4:1A)*

*The Ambition* is published bimonthly, with a circulation of five thousand copies. It is a free, non-profit publication and does not have the financial support of any group or organisation, foreign or domestic. It is mainly supported by Muslim businesses and individuals.

All submissions are subject to editing for the purpose of clarity or space.

The views expressed in the articles are those of the authors and do not necessarily reflect those of the editors or the publisher.

Articles may only be reproduced with the written consent of the publisher. *The Ambition* must be credited with our publication date and website address. A copy of your publication must also be submitted for our records.

## The Ambition

7224 Harwick Drive  
Mississauga, ON L4T 3A4  
Tel & Fax: (905) 673-2181  
editors@theambition.com  
www.theambition.com

ISSN 1496-3175 (Print)  
ISSN 1496-3183 (Online)

Professor Syed Aley Ahmad Abdi, Former Principal, Government Education College, Multan, Pakistan

Publisher  
Asma Warsi

Editors  
Asma Warsi  
Muhammad Basil Ahmad

Department Editors  
Aneesa Lakhi  
Farheen Zehra

*This Journal is dedicated to:*

Co-ordinator & Staff Reporter  
Sister Wilma

Webmaster  
Muhammad Basil Ahmad

Committee Members  
Munawar Merchant  
Ahmed R. Mian  
Abdullah Sabree  
Muhammad Saleem Shaikh

## Burden and Patience

by Reema Kamboh

Sometimes life just seems too overwhelming and too hard to bear. One feels that there is just too much to be done and so little time or something is just too difficult to comprehend. One that feels the easiest way out is to put an end to one's life by committing suicide, and that would give them eternal peace and harmony, but would it really? Suicide is Haram (forbidden) and a person who commits it will burn in Hell for eternity. So is it really a good way out from the agony of this temporal life? Sometimes one is so depressed that suicide is all they can think of doing to end the suffering without thinking about the consequences of their actions. However, as Muslims we should think about the consequence of every action before we do it because we will be held accountable for it on the Day of Judgement when no soul shall bear another's burden.

Whenever a Muslim feels this way, he should never forget that after every hardship will always come ease. This is a promise from Allah, so we should have no doubt about this. If we ponder deeply on this, we see how true is Allah's promise. For example, students may find it very stressful and difficult during exam time, but they know that they will get the fruits of their hardship and that is what keeps them going. This ease is just for this world, but if we were to think of always doing good deeds and knowing that even though it may be hard at times, we will be rewarded for it, we would never think of doing wrong. Man struggles, strives, and does whatever it takes to achieve success in this world even if it takes sleepless nights and empty stomachs. But at the end, what is all this for except for this short and temporary life and how many times has such struggle been done for the path of Allah, for the real life to come?

A believer has more good news from Allah: *"On no soul does Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns"* (Qur'an 2:286). Knowing this, a believer knows that whatever comes his way, he can bear it with patience and gratitude to his Lord. Knowing that every sorrow and happiness is purely from Allah should make one thankful whatever his condition may be, for it may be a test. A student tries to cram and study as much as possible for a test to pass and not just that, but to achieve the highest possible mark, but truly, the real test is with Allah. Whoever passes the test of the Almighty, eternal success is his and that is the true victory.

Abu Sa'id al-Khudri and Abu Hurayra narrated that Prophet (pbuh) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that" (related by al-Bukhari 7:545).

If a person is patient when afflicted with a trial, in addition to some of his sins being wiped out, he will receive reward for being patient. Whenever one is tried with hardship, one should see it as an opportunity

Concern for the truth, combined with a personal loyalty to one's faith, tend to keep the believers of one religion at a distance from those who adhere to another.

If this distance is rigidly maintained over time, communication usually breaks down, attitudes become frozen, and some degree of bigotry is bound to emerge.

Islam is unique among the world's major religions in that the Qur'an explicitly provides five guidelines for Muslims on how to view other faiths.

Throughout history, when Muslims followed these Quranic precepts — whether they were in a position of authority, or even as a numerically

to decrease his sins and earn more reward by showing patience rather than seeing it as a burden. This most certainly does not mean that we purposefully go out and put as much burden on ourselves as possible in the hopes of seeking reward, because it may be that we might not be able to bear it patiently and might end up committing sin.

weaker minority group — they, as well as members of other religions living around them, benefited greatly. The degree of compassionate and just treatment by Muslims to adherents of other religions far exceeded that meted out by authorities of other religions toward Muslims.

Consider these historical examples:

\* In the early days of Islam, Muslims were instrumental in helping to safeguard the distinctive traditions of the Christian Coptic Church in Egypt from the oppressive practices of the dominant Church of Rome.

\* Similarly, Muslim Turks are credited in Islamic history with safeguarding eastern European Protestants and Eastern Orthodox Christians alike from pressure and persecution exerted by the Church of

## Islam and other religions: What does the Qur'an say?

By Prof. Mohamed Elmasry

Rome.

\* The "golden age" of Jewish religious scholarship in pre-medieval Spain was achieved in an environment of religious freedom supported by the dominant Muslim society.

\* In many Arab, Middle Eastern and Asian countries, religious minorities — especially Jews, Christians and Hindus — have flourished under Muslim rule and, thus protected, their ancient places of worship have survived to this day.

What are these five divine guidelines that the Qur'an clearly presents to Muslims for building tolerance and understanding among differing religions?

1. Everyone's God-given human dignity must be respected, regardless of their religion, race, ethnic origin, gender, or social status (17:70).

Because everyone is created by God Almighty, the Maker of All, hu-

mans must treat one another with full honour, respect and loving-kindness.

2. Islam teaches that it is by Divine Will that God's human creation has followed different religions, or no religion at all ("no religion" is also a belief system, or faith) (11:118), (10:99), (18:29). But God Almighty is not pleased when some of His servants (all humans are servants of the Creator in one way or another) choose not to believe (39:7).

3. The Qur'an states clearly that freedom of religion is a God-given right (18:29), (10:99).

4. The final judgment of all humanity lies in the hands of the One Almighty, their Creator, to whom we all return (22:68-69), (42:15).

5. God loves justice and those who strive to practice it, especially toward people who are different from them in any way, particularly in religious belief (5:8), (60:8).

[Dr. Mohamed Elmasry is professor of engineering at the University of Waterloo, and national president of the Canadian Islamic Congress. He can be reached at np@icnow.com]

## Just a Front

It reflects a being.  
Is this the image all are  
seeing?  
Once bright and beaming,  
now fading.  
Your nose,  
your toes,  
your lips,  
your hips,  
all becoming lies!  
Can you hear your  
heart's cries,  
as it dies?  
Acting fake,  
for other peoples sake,  
afraid they'd hate,  
ashamed of your fate.  
So you strive to score  
the best rate,  
dangling like live bait.  
You begin to sink,  
entering the shallow rink,  
drowning,  
frowning.  
Because you're not  
pretty enough,  
a pain so rough,  
so tough.  
Kick your feet and realize,  
it's worth those goodbyes,  
if people can't see past  
your eyes,  
if they can't hear those cries  
Be you,  
be true,  
and you'll make it through.

Shirin Patel

## Fundamentalists, Not Terrorists

By Munawwar Merchant

There is a growing confusion in the media that equates fundamentalism with terrorism. This confusion prevails even within the Muslim community. I have heard many Muslims who, through a combination of the press brainwash and a lack of dexterity with the English language, end up referring to the terrorists as fundamentalists. And they often do this in front of those who believe all Muslims are terrorists.

This misunderstanding must be corrected loudly and clearly, once and for all. And to do that one must go into the meaning of what fundamentalism means as opposed to terrorism. The word fundamentalist or Fundamentalism takes its root from the word fundamental. According to the Merriam-Webster Dictionary, fundamental is described as: 1) Primary 2) Basic, Essential 3) Radical 4) of central importance: Principal. The same Dictionary defines the term fundamentalism as a Protestant religious movement emphasizing the literal infallibility of the Scriptures. The word fundamentalist is the adjective of the word fundamentalism.

The word terrorist on the other hand takes its root from the word terror. According to the Merriam-Webster Dictionary, terror is defined as: a state of intense fear: Fright. The word terrorism is defined as: the systematic use of terror especially as a means of coercion.

The above definitions make it

abundantly clear that the two terms are radically different. Therefore, there is no justification for the confusion. As you have seen, one can be a fundamentalist and a pacifist. If it is considered impossible, then the clergy of the protestant order are also terrorists, because they are fundamentalists in respect of their religious beliefs.

So then are Muslims fundamentalists? Why not? Muslims believe in the infallibility of their divine book, the Holy Qur'an. Accordingly, they follow the commandments of that book and the example set by their Holy Prophet Muhammad (pbuh). The Qur'an and the prophet's Sunnah are fundamental to the beliefs of Islam. Actually, no person is a Muslim unless he/she believes in the fundamentals of Islam which are: believing in one and only one God in His totality, in the prophets of God, in all the books sent to those prophets, in the angels as a creation of God, in resurrection and the Day of Judgement, in following their religious beliefs to the letter of the law, they are engaging in fundamentalism just as the protestants do in their implicit adherence to the commandments of the Bible. Do you get me?

I hope the above write-up stuffed with a generous sprinkling of the words, fundamental, fundamentalism, fundamentalist and terrorism, will help our Muslim brothers and sisters deal with the dilemma we face in respect of the two terms. I also hope it

will set the record straight in terms of our beliefs. So, next time, if someone calls us a "fundamentalist" we don't have to defend ourselves. We can proudly say that yes, we are fundamentalists, because we do believe in the fundamentals of Islam. We have to educate others that this word is not a synonym to "terrorist". But first, we have to educate ourselves.

More importantly, it is up to our community and religious leaders to educate the people of this country, the politicians, the custodians of law and the media in a manner that this totally unjustified stereotyping of Muslims may stop. I hope our community and religious leaders will find a way to take time for this purpose.

## Helpful Hints

By Sister Shireen Patel

*Q: I'm having a hard time coming to grips with the rules regarding menstruation. I was raised to believe that it's no big deal. But I've just learned that Salah (prayer) and touching the Qur'an are forbidden when a woman has her period. This really bothers me. First, I'm disturbed by the idea making it known in any way - maybe that also is my Western sensibility, with its occasional Victorian overtones - but that's me. But I think what really bothers me is the that, during a time when one might feel vulnerable and weakened, that the very basics of faith are denied - prayer and the Holy Book. Hope you can help with this.*

A: Menstruation is a NATURAL process that all women have to go through every month. It should not in any way contribute to bringing your Imaan down, as Islam consists of more than just reading Qur'an and making Salah. Worship is in many different forms such as, remembrance of Allah, spreading the message of Islam (daw'ah), reading to increase ones knowledge about Islam or the world, caring for family, being kind to neighbours, listening to Qur'anic recitation, attending lectures etc. If you allow your faith to weaken regardless of the time of month it will weaken. You must understand to have a religion is to have a belief, and to have a belief is to have faith, and to have faith is sometimes to accept what YOU may not always agree on. Some might argue this is blind faith, however I am not saying do not attempt to understand it, but rather accept it regardless of how you feel at the end of your research. It is for us to have "faith" and believe that it is for the best. Our minds at times are unable to grasp the wisdom in what the Almighty has ordained for us. Surely our Creator knows our needs better than us! It is for us not to make such trivial matters an excuse to let our Imaan slip. There are other means to keep ones faith strong as mentioned above.

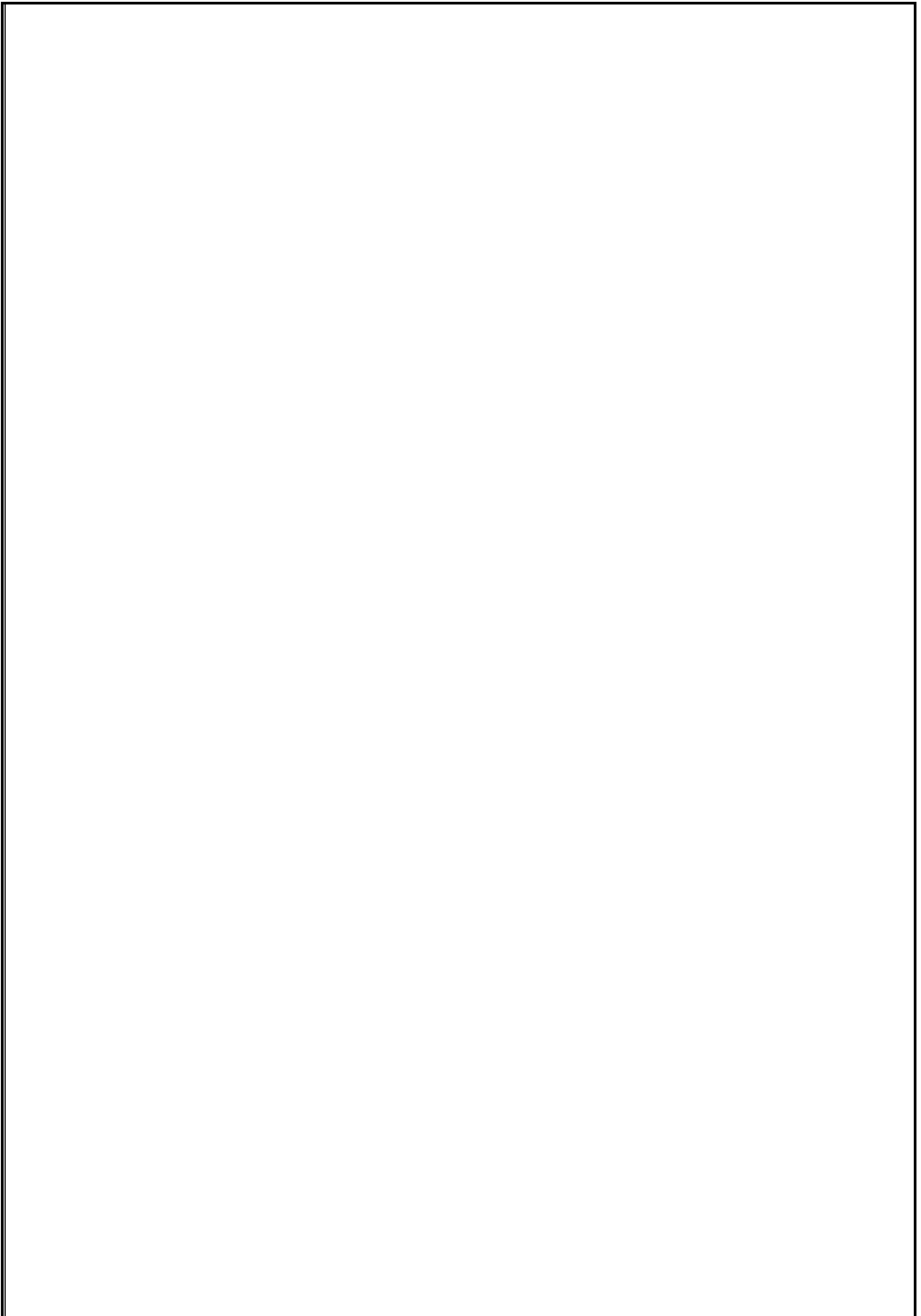
In regards to everyone knowing, quite often it is not a known fact to anyone, unless you're in the wrong place at the wrong time. All the while I grew up I never knew my mom was not fasting or that she didn't pray at a certain times every month. If you happen to be among sisters and it's prayer time, remember that they know how it feels and understand, as they have to go through the same. Brothers are also more understanding, and don't pay any attention to the matter. At times we become paranoid about certain thing and tend to overlook the obvious. Do not feel as if you're a different person at that point in time because if you act as if you're deprived of certain things, then that's how it will appear. If you accept it as a natural cycle which everyone understands then you won't feel as if everyone knows. Try not to ponder in great lengths about such issues, as sometimes it can do more damage than good. Verily Allah is the all Knowing, all Wise and indeed is the BEST of Planners. Trust that the Almighty knows and understands our body and our needs better than we do, as He is our Creator. Learn to appreciate it, as it is yet another sign of the Greatness of our Creator.

I pray this has helped to see a new light, and have an open mind. May Allah make it easy for you...Ameen.

*Q: There is this girl at school that I really like, she's Muslim, but not from the same cultural background as mine. I know my parents would want my wife to be of the same nationality, but I don't see how that matters. Another problem is, I still have to finish my studying and my parents would not even try to consider her if I'm not done. What should I do?*

A: Marriage is a very serious topic, and it should not be taken lightly. Many tend to think of it as a means of making "dating" halal, and in some way that is true. However, marriage is a life long commitment, which doesn't only involve the couple but also the family. The reason for this is because the basis of one's upbringing is family: marriage is the commencement of a new family, Insha'Allah. Your parents hold a very important role in your choice of bride because they are your family, and will always be. To have a hurtful relationship between parents and child is a very unhealthy relationship. Your parents will be your children's grandparents; surely you want your children growing up with their grandparent's supplication and affection. A marriage outside of culture at times requires a little more effort and may tend to cause the couple to feel uncomfortable and out of place when surrounded by one another's family. Try and understand your parents' point of view before you jump at them, as they have more wisdom they you'd like to think.

To marry out of ones cultural background is not forbidden in Islam but do sincerely consider your parents feelings. It is up to your parents and you to find a compromise. There are a billion fish in the sea, I'm sure you can find a girl that makes you happy and your parents happy, Insha'Allah. Just always remember to keep your intentions good, strive to please the Almighty and remain patient. Patience is definitely a very hard thing but it is also very rewarding. To address your parents' lack of consideration about your marriage because you are not finished school, do as I suggested before, try and understand their point of view. When you marry it's not only about you, but your wife too, and Insha'Allah your family. You need a means of supporting them, and in this society you tend to require an education first before you can do that. If you fear your faith is at risk due to your circumstances and fasting has not helped, then Insha'Allah it will be better for you to insist of marrying before you finish study. May the Almighty give you the strength to do what you feel is right, and help you in all that you do, Ameen.



## Canadian Relief Foundation: A trusted organization for Children of Afghanistan

Ramadan will be very different this year for the nearly 5 million Afghans who are facing starvation and death in the coming weeks. The last thing Afghanistan, a country of 22 million people facing their third year of a severe drought, 22 years of war, UN sanctions, and an internationally isolated government needs - is another war. This may be enough to tip the country into a humanitarian catastrophe of epic proportions.

Refugees gather by the hundreds of thousands on the Afghan side of the borders with neighboring countries. Many are repelled by the neighboring governments with gunshots and tear gas, families who only want what every normal human being wants - food, safety and security for their family.

Exactly one year ago, I traveled to Afghanistan on a personal and medical fact-finding mission. Not trusting what I read and heard in the media, I wanted to see for myself the social and medical conditions that existed in Afghanistan. The conditions I witnessed convinced me that these people, the former "heroes/mujahideen" in the war against the Russians, were now being abandoned by the rest of the world as "fanatics/terrorists" because of the perceived actions, behaviour and beliefs of their government as pre-

sented by the western media. People unwittingly were "punishing" the orphans they sponsored by withdrawing their support, because they "didn't like the government". International aid dried up, and many NGOs left as they simply could not work with the Taliban authorities strict interpretation of Islam.

When I returned to Canada, I decided to raise funds to help the most innocent of Afghans - the children. I decided to raise funds towards the purchase of medical supplies to assist the Children's Hospital in Kabul, named after the late Indira Gandhi. It was a 400 bed children's hospital that saw 600 out patients daily, 2-3 cases of bowel obstructions in children (caused by severe worm infestations) and unrelenting malaria. Even at that time, I did not feel confident trusting the money to just any relief organization claiming to be raising funds for Afghanistan. I deposited the donated funds in a separate corporate account belonging to me named "Afghanistan Relief", and waited patiently to find an organization I could trust. More than \$3000 later, I met Mr. Victor Dopson, office manager and Fadil Dilmann, chief program director, of the then fledgeling humanitarian organization called Canadian Relief Foundation.

Canadian Relief Foundation was

established in Toronto in December, 1999 specifically to assist the innocent children and widows affected by UN sanctions in Iraq and Afghanistan. Since its inception, it has worked side by side with the International Committee of the Red Cross and the United Nations World Food Program. Over the past year, the focus of their efforts has been Afghanistan given the extreme need. Fadil is a Canadian citizen of Kurd heritage. He was the one in the field, designing and submitting hundreds of projects and proposals to the United Nations World Food Program for funding and wheat. He helped set up two orphanages in and around Kabul housing 850 orphans including 120 girls. He designed a number of water/irrigation and agricultural projects, as well as income-generating projects for widows. He enjoys a good working understanding of the Taliban government and has been working with them to set up girls schools where the UN has failed.

Fadil has continued his struggle even in the current conflict in Afghanistan, offering twice daily support to the orphanages and emergency hospitals for civilian casualties he has set up in the wake of U.S. led attacks. He has spent countless hours in meetings with the UN WFP in Islamabad, Pakistan, and secured several contracts to distribute thousands of tons of wheat to the starving Afghans caught in the current conflict. CRF is the only NGO to remain operating with international staff in Afghanistan under direct permission from the Taliban authorities - all other NGOs were asked to leave as their protection could not be guaranteed.

Amazingly, Fadil, a resident of Toronto, Canada, recently traveled inside Afghanistan to the CRF Kabul office along with a 500 ton shipment of wheat by a convoy of trucks through a safety corridor brokered by the UN. Fadil continues to stay in Kabul and is witnessing first hand the tragic effects of the war on the Afghan population. Fadil gives regular live updates to Al-Jazeera TV via a satellite phone which the Taliban authorities have allowed him to possess. Fadil is the only foreign national relief worker in Afghanistan today.

The world has changed forever since the terrible, owardly and tragic events in New York city on September 11. More than \$1 billion have been raised for the victims of the World Trade Center attacks. Only a small fraction of this, less than \$150 million has been raised for the starving Afghans, according to UN figures. Many innocent people lost their lives in New York. Many innocen people will lose (and have already lost) their lives in Afghanistan as well, perhaps in the tens of thousands if not more. Now that our neighbours from the south have been helped, it is time to help the millions of Afghans who now face starvation from a war they have no part in.

This Ramadan, millions of Afghans will have no food for sahur, and no food for iftaar. Please remem-

ber them, and support them as much as you can. A fundraiser is booked at the Turkish Mosque in Mississauga on November 3rd, (it starts around 6pm), and another on November 11 in Toronto (location, details TBA). CRF needs as much exposure as possible since it is an organization Muslims should trust (we have a charitable tax registration pending which will be retroactive upon it being granted, hopefully in

spring, 2002). The Canadian government, the United Nations are WELL aware of CRF and its emergency relief activities in Afghanistan. This is an emergency situation for the innocent children, women and men in Afghanistan.

Raza M. Khan, MD, CCFP.  
Family Physician,  
Medical Relief Coordinator,  
Canadian Relief Foundation.  
<http://www.canadianrelief.ca>

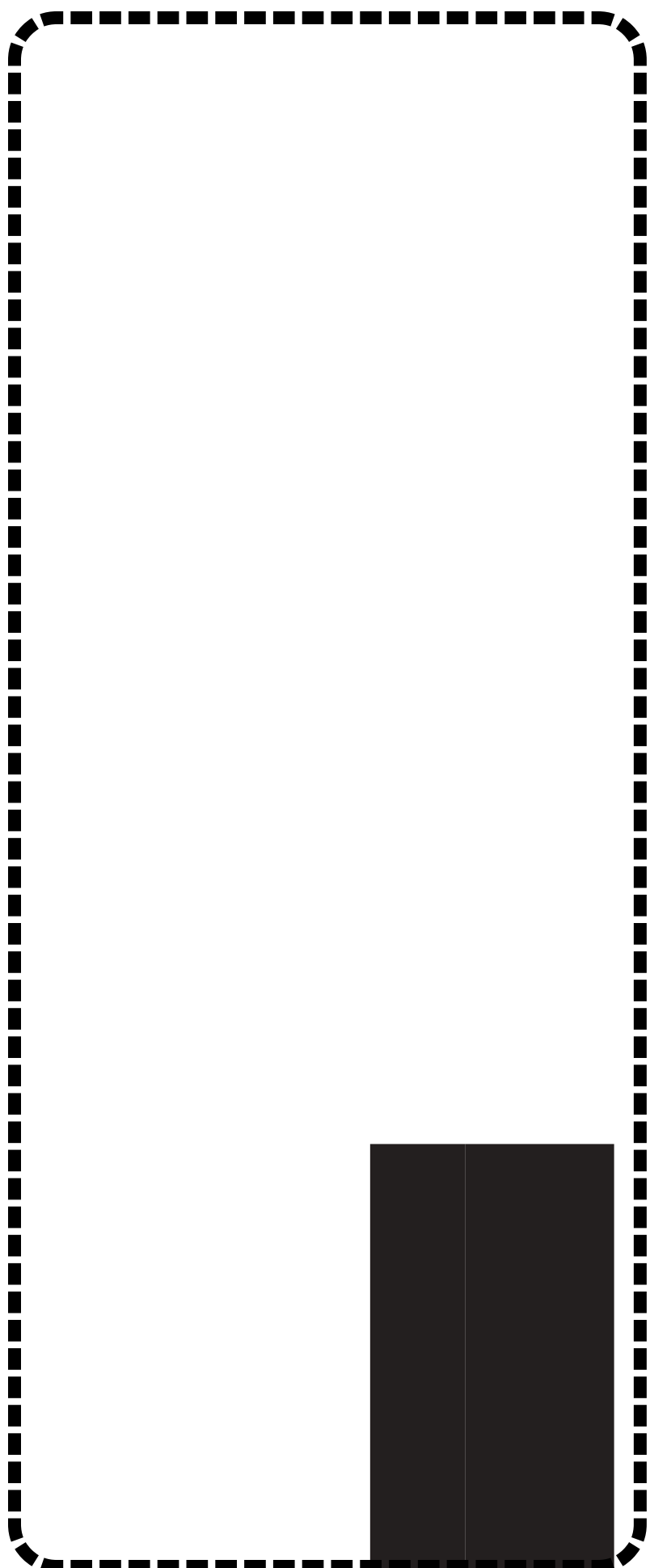
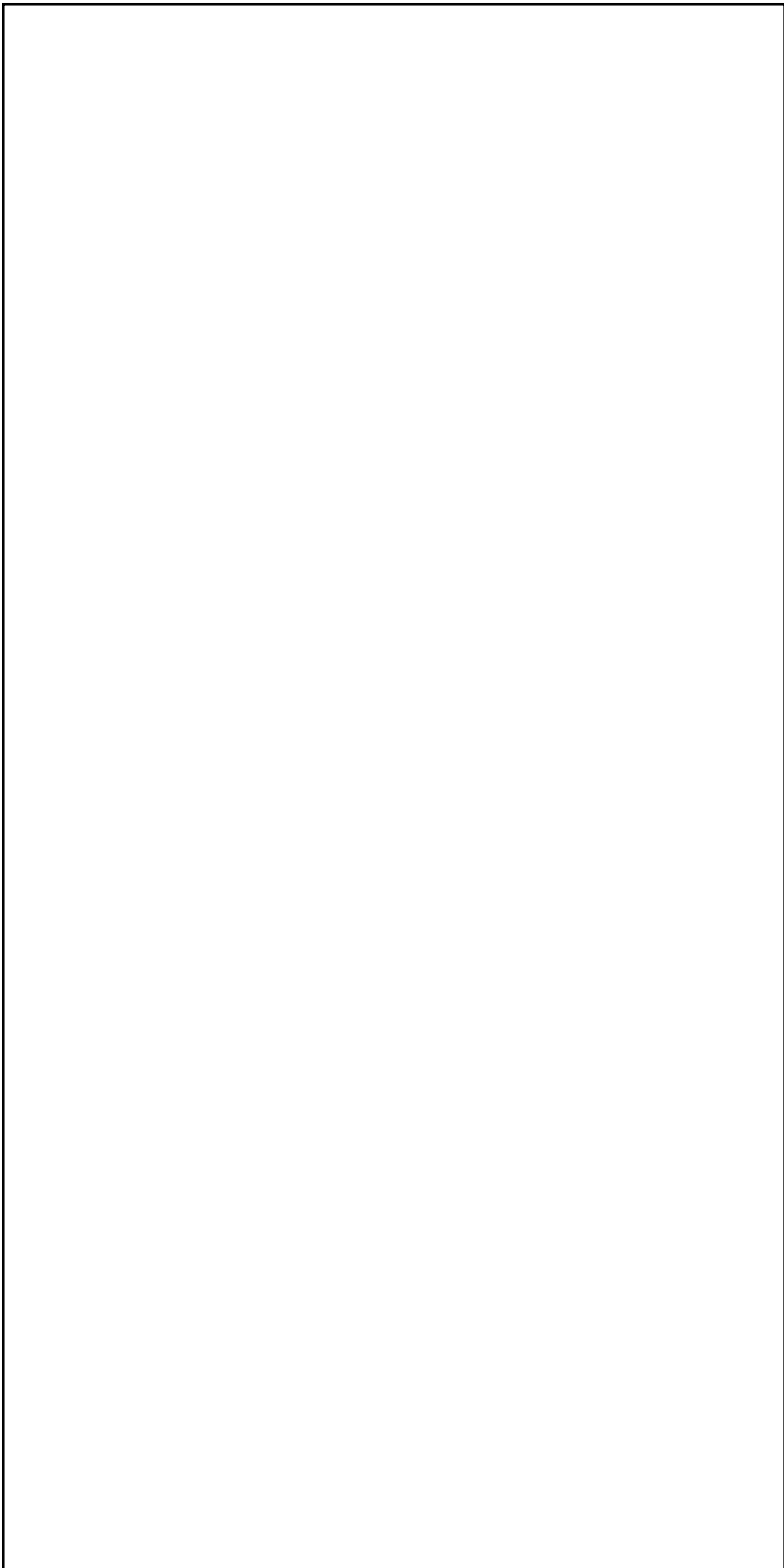
\* For Sale \* For Sale \* For Sale \* For Sale \* For Sale

**Hewlett Packard Deskjet 1220C**  
**Coloured Printer for sale**  
Professional series 1200x1200 dpi  
Can print 4x6" card to 13x19" poster

Excellent quality, Barely used  
4 year extended Future Shop warranty  
valid until July 2005

bought for \$937, will sell for \$700 or best offer.  
Call 905-673-2181

\* For Sale \* For Sale \* For Sale \* For Sale \* For Sale



# The Most Beautiful Names of Allah

*“And (all) the Most Beautiful Names belong to Allah, so call on Him by them and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.” (7:180)*

On the authority of Abu Hurairah (RA) that The Messenger of Allah (pbuh) said “Verily Allah has 99 Names - one hundred less one - whoever learns, understands and believes in them will enter paradise”.

(The first Name in the text refers to the Attribute of Allah. The repetition preceded by ‘Ya’ refers to the appeal to that Attribute. The information given is an introduction to the meanings and effects of the Names.

It is advisable to follow guidance of a shaikh.)

## 1. AL-MUHAYMIN

The Protector: He who watches over and protects all things.

## YA-MUHAYMIN

It is said that who repeats this Name and have complete ablution, their inner being will be luminous.

## 2. AL-MU’MIN

The Guardian of Faith: He who places faith in the hearts of His servants, protects those who seek refuge in Him, and gives tranquility.

## AL-MU’MIN

It is said that he who repeats this Name will be free from harm.

## 3. AR-RAHMAN

The Beneficent: He who gives

blessings and prosperity to all beings without showing disparity.

## YA-RAHMAN

It is said that he who repeats this Name will have good memory, a keen awareness, and and be free of a heavy heart.

## 4. AR-RAHIM

The Merciful: He who gives blessings and prosperity, particularly to those who use these gifts as Allah (SWT) has said, and is merciful to the believers in the hereafter.

## YA-RAHIM

It is said that he who repeats this Name will find everyone to be friendly towards him and show easiness to him.

## 5. AS-SALAM

The Source of Peace: He who frees his servants from all danger and obstruction. He who gives His greeting to those fortunate people in heaven.

## YA-SALAM

It is said that he who repeats this Name to a sick person will help them regain health.

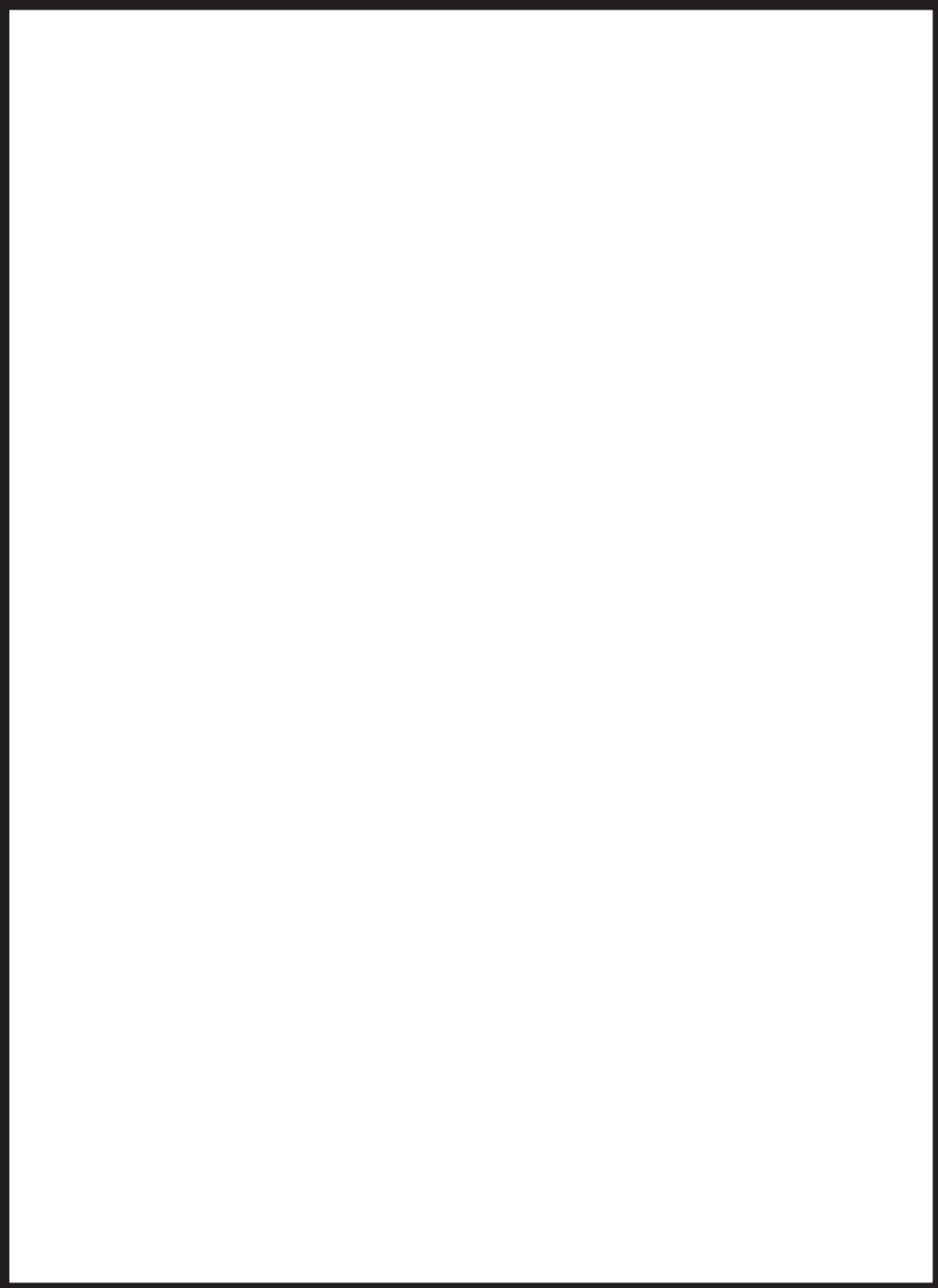
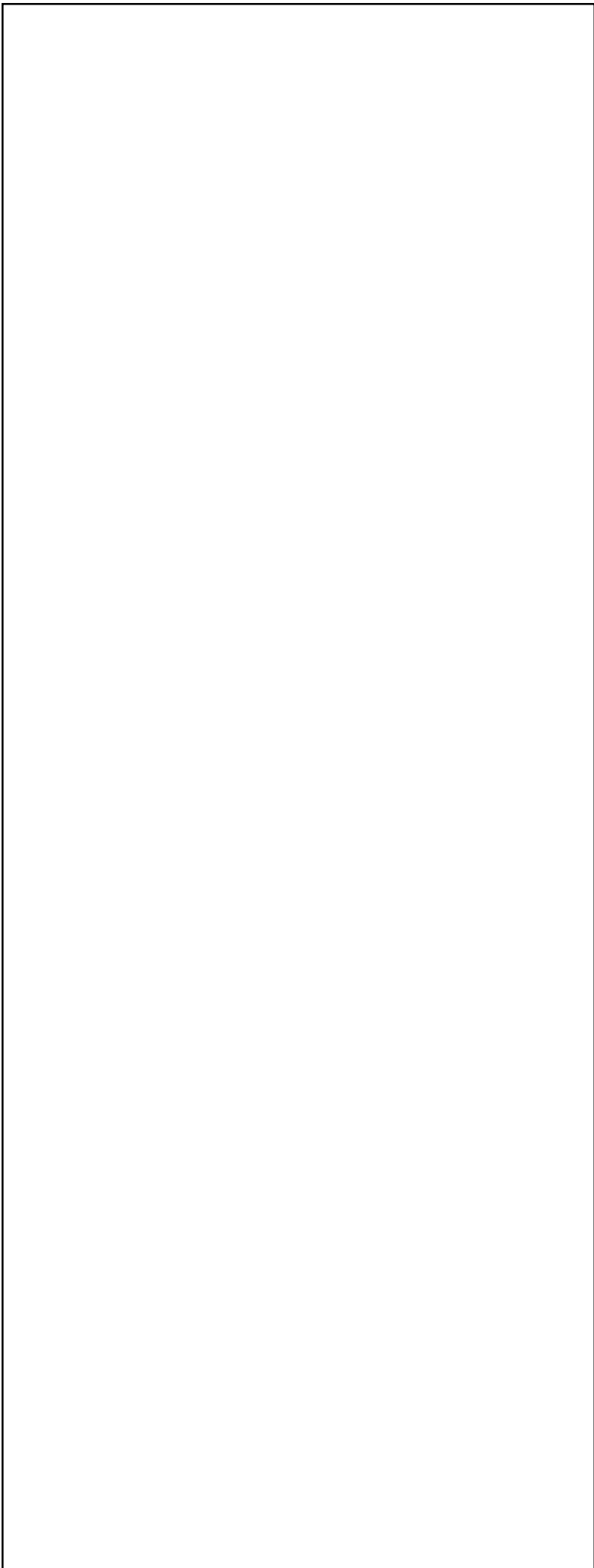
## 6. AL-’AZIZ

The Mighty: The Unconquerable.

## YA-’AZIZ

It is said that who repeat this Name will be independent of need from others. The Majestic: He who shows His greatness in all things and in all ways.

Only Allah knows the best. We have included these names just for the benefit of people and pray to Allah to make them beneficial for us. Ameen.



## The Truth about Jihad

by Dr. Munir al-Kassim

Last Friday, I started my Khutbah (sermon) by asking the congregation a politically incorrect question. I said: "What will your response be if I call upon you to perform Jihad?" Almost instantaneously, I got the full attention of the congregation.

Fearing that my question might have hit too hard, I did not pause for too long before I started to explain myself.

Jihad, I said, has been black-listed because of a historical aberration. Toward the end of the eleventh century, the Crusaders launched their holy war to rid the world of "Muslim infidels." Never used before to indicate war, Jihad was declared as a counter measure to the war launched by the crusaders. This started the unholy alliance between Jihad and war. With time, the concept of Jihad became more and more distorted, so much so that the original meaning was totally forgotten except by academics and religious scholars.

For 13 years in Mecca, in the early days of the message, Muslims did not have to defend themselves against any form of collective aggression. In fact, the first battle they had to fight was in the second year after migration to Medina. Yet we find clear references to Jihad in many Koranic

verses that were revealed during the Meccan period. One such verse is "Do not obey the non-believers, and use the (convincing arguments of the Koran) in an (effort) to gain their hearts" (25:52). The original word in the text closely translated as "effort" is indeed the word "Jihad".

Jihad in its pure form means exerting an effort or undergoing a struggle to achieve a favourable result. Jihad is manifested at three levels. The first and most important level is that of the inner self. Prophet Mohammad (pbuh) was once asked about the most important form of Jihad. He was reported to have said: "The best Jihad one performs is that of helping oneself gain more knowledge of Almighty God."

The second level of Jihad is manifested through enjoining good and forbidding evil. This is an important aspect of the life of every Muslim. In essence, a Muslim has to perform Jihad constantly because no one can afford to live in isolation without interacting with

others. In this respect, Prophet Mohammad (pbuh) was reported to have said: "An appreciated form of Jihad is to utter the truth in the presence of an oppressive ruler."

From a historical perspective, the allowance to fight back in defence of the newly established Muslim community, the third level of Jihad, was given through a Koranic injunction revealed fifteen years after Prophet Mohammad

started to preach Islam: "Sanction to fight back is given unto those who have been wronged; and God is most capable to grant them victory. Those who have been unjustly driven out of their homes for saying nothing other than that: Our Lord is God." (22: 39-40)

Trying to put things in proper perspective, after returning from a battle field, Prophet Mohammad (pbuh) addressed his companions saying: "We are now returning from the minor form of Jihad to the major form of Jihad i.e. struggle of the inner self."

According to Islamic rules, fighting as a form of Jihad is permissible in defence of five things: life, property, faith, geographic and socio-economic integrity of the Ummah (Muslim Community) and dignity and honour of the Ummah. Offensive fighting for the purpose of forcing others to accept Islam, or to dominate and oppress another country or people is prohibited in Islam. It is noteworthy that countries with the largest population of Muslims, like Indonesia and Malaysia, received Islam by falling in love with the values and principles upheld by Muslim traders.

It is important to note that Muslim historians never referred to the battles of the Prophet (pbuh) as wars. Rather, they were called ghazawat meaning single battles. They were aimed at defending the integrity of the Young Muslim community of Medina.

In his book: "Islam: Faith and Practice", Muslim scholar Mahmoud Ayoub states: "War is most often undertaken purely for worldly gain. It is not the good or bad intentions of the enemy that determine the cause and purpose of war, but his wealth, political ideology or the strategic importance of his geographical location. War is fought to be won regardless of the suffering and death it inflicts

on the so-called enemy." The Koran aimed at disciplining Muslims to investigate the need for fighting and whether it is justified or not: "O you who have faith, when you go forth in the way of God investigate matters, and do not say to him who offers you peace: 'You are not a man of faith.'" (4:94)

Islam further enjoined upon the people of faith to observe strict rules when fighting an enemy: "Fight in the way of God those who fight against you. But do not transgress, for God loves not the transgressors (2:190). "Fight against them in order that there be no sedition (fitna), and that religion belong solely to God. Yet if they desist, there should be no hostility except towards the wrongdoers (2:193).

Armed Jihad, as one can see, is not a form of terrorism. It is not a free ticket to launch war on innocent people. One should not get information on such honourable acts from sensational media reports.

I hope that a day will come when truth seekers will not be swayed by attempts to distort the truth. I also hope that next time I call upon my congregation to perform Jihad, I will not be a target of interrogation by CSIS or the RCMP.

**I hope that next time I call upon my congregation to perform Jihad, I will not be a target of interrogation by CSIS or the RCMP.**

## One Hour a Day

"Time is our capital in this life. It has to be invested for the maximum possible return."

When the Prophet, (pbuh), received the order to 'Arise and warn', he started calling others to Islam and continued to do so, day and night, until he died. Time was very important for him and he used every minute of it in the best possible way. He would meet regularly with his companions to teach them Qur'an and to warn them from disobeying Allah. He was an example to them in speech and in deeds.

The result of this education was that the companions' faith became the most important thing for them. And when they had to choose between their home, tribe and good living on the one hand and the companionship of the Prophet (pbuh), on the other hand, they chose the latter and emigrated for the sake of Allah and exemplified sacrifice for the sake of one's belief. After thirteen years of hard work and sacrifice in Makkah, the Prophet and his companions were granted victory in Madinah.

How do our efforts today compare with those of the Prophet and his companions? One year of our life has passed. How many good deeds have we prepared for the day of judgment? What did we, as individuals and communities, do for Islam? Were

we distracted by our money and our children from the obedience of Allah and Jihad for His sake? Allah said: "O you who believe! Let not your money or your children divert you from the remembrance of Allah. If any act as such, then surely they are the losers." (Qur'an, 63:9) The Prophet, (pbuh), said: "No servant will be let go on the day of judgment until he is asked about the four matters: His lifetime: How did he spend it? His knowledge: What did he use it for? His money: Where did he gain it from and what did he spend it in? And his body: In what did he wear it away?" (at-Tirmidhee) Have we used our bodies for fasting, praying, enjoining good and forbidding evil or have we used them up by succumbing to our desires?

Muslims have to realize the importance of time: that it is their capital in this life and that it is to be invested for the maximum possible return. Suppose for a minute that every Muslim dedicates one hour a day to work for the sake of Allah. In financial terms, this would generate a minimum of 1 billion dollars a day, 360 billion dollars a year! If such amount were to be reserved for Islamic work, it would change the face of the earth. Suppose that every Muslim were to spend one hour calling others to the path of Allah: millions would enter Islam!

Muslims today need to build their Ummah and revive it. And this does not come through futile discussions but rather through work, sincere, continuous, careful and planned. We need to strengthen the body of this Ummah and protect it from the dangers surrounding it. We need to deepen the awareness of the Muslims about their identity, their history, their wealth and that they are one single nation. And to start with, we need to invest in the Muslim individual because he is the real instrument for change.

[Editorial, The Friday Report (now Al Jum'ah Magazine), V/1]

**Happy Ramadhan and 'Eid Mubarak**  
to all our readers and advertizers.  
May Allah's peace and blessings shower upon each  
and everyone of you.

## Newsroom

### Islamic Sunday School in Richmond Hill

**York Region Islamic Center (YRIC)**, a 33-Acre center, welcomes you and your kids to the centre's ISLAMIC SUNDAY SCHOOL. Also, adults Islamic lessons will be given at the same time by Imam Abdel-Hamid and Br. Zafar, every Sunday from 10 AM to 2 PM. The program includes Arabic Studies, Sports Activities, Islamic Studies and Other Current Issues (Kutba by Imam. Abdul Hamid), Zuhr Salat, Sports & Other Activities

The team consists of dedicate volunteers with Ph.Ds, Master Degrees, Islamic Studies Major, and Public Teaching Certificates. Five Levels plus Kindergarten is available for students from 3 to 15 years of age.

YRIC is located in Richmond Hill, just west of Highway 404 (Leslie & Stouffville) at 1380 Stouffville Road. The center is only 15 minutes north of 401/404 Intersection.

Contact Br. Rachad by calling (905) 508-0029 or Br. Zafar at (905) 474-9292

Other facilities include a Prayer Hall & Gymnasium (12,000-sq.ft building) three Tennis Courts, two basketball Courts, two swimming pools, two soccer fields, children's play area, and a large parking area.

**Future plans include a** Full-time Islamic School, International Islamic

### CAIR Canada's Media Relation/ Advocacy workshop

CAIR-CAN, the Council on American Islamic Relations-Canada, the national advocacy group for human rights, media relations, and political advocacy, related to Muslim issues, will hold a free media relations/ political advocacy workshop, (co-sponsored by the MSA at U of T Erindale): on SATURDAY, NOVEMBER 10, 1 PM to 5 PM, inshAllah.

The workshop will be held at STUDENT CENTRE, ROOM 270, ERINDALE CAMPUS, 3359 Mississauga Road, Mississauga.

(For campus map, please see <http://www.utm.utoronto.ca/maps/erindale/>)

Mr. Riad Saloojee, Lawyer, and National-Executive Director of CAIR-CAN in Ottawa will be the keynote speaker.

To register or for more info, please e-mail your name, & phone number to [ib.danial@utoronto.ca](mailto:ib.danial@utoronto.ca) or call (416)203-3768.

College / University, Daw'ah and Islamic Resource Center and Library, Jami Masjid, an International Conference Center, Meeting Hall, and a Senior Citizens' Home.

Juma Salat are offered each Friday at 1:00 pm in winter. There is also daily Fajr Salat at the Center. In Ramadhan, there is arrangement for Iftar, Taraweeh Prayers and recitation of the noble Qur'an.

## Your legal rights as a Canadian

### YOU

1. You have the right to remain silent and not provide information to the police. It may seem like you are only trying to help but remember anything you say can and will be used against you.

2. If you are detained or arrested you have the right to a lawyer. Detention is not simply being put into custody. It can also mean that the police have stopped you and you are not free to go.

3. The police cannot arrest you in your home without an arrest warrant. The only exception is if they believe for security reasons they need to arrest you immediately.

4. You have the right not to be arbitrarily detained. What this means is that the police cannot simply stop you and question you unless they have a real reason to do so.

### YOUR HOME

1. The police have no authority to enter your home. The only way they can enter is if **you** consent to their entering or if they have a search warrant.

2. The police cannot force you into consenting to let them into your home. If you do not want them to enter you have the right to refuse them entry.

3. If the police say they have a search warrant, ask them to show it to you. The police could try to trick you by holding up a piece of paper and telling you it is a search warrant. Verify it! A search warrant will specify the place to be searched and the things that they can seize. You

cannot stop them from searching your home if they have a warrant, however, take notes as to what they seize and where they search. This may assist you later if criminal charges are laid. Also, confirm to them that you are **not** consenting to this search.

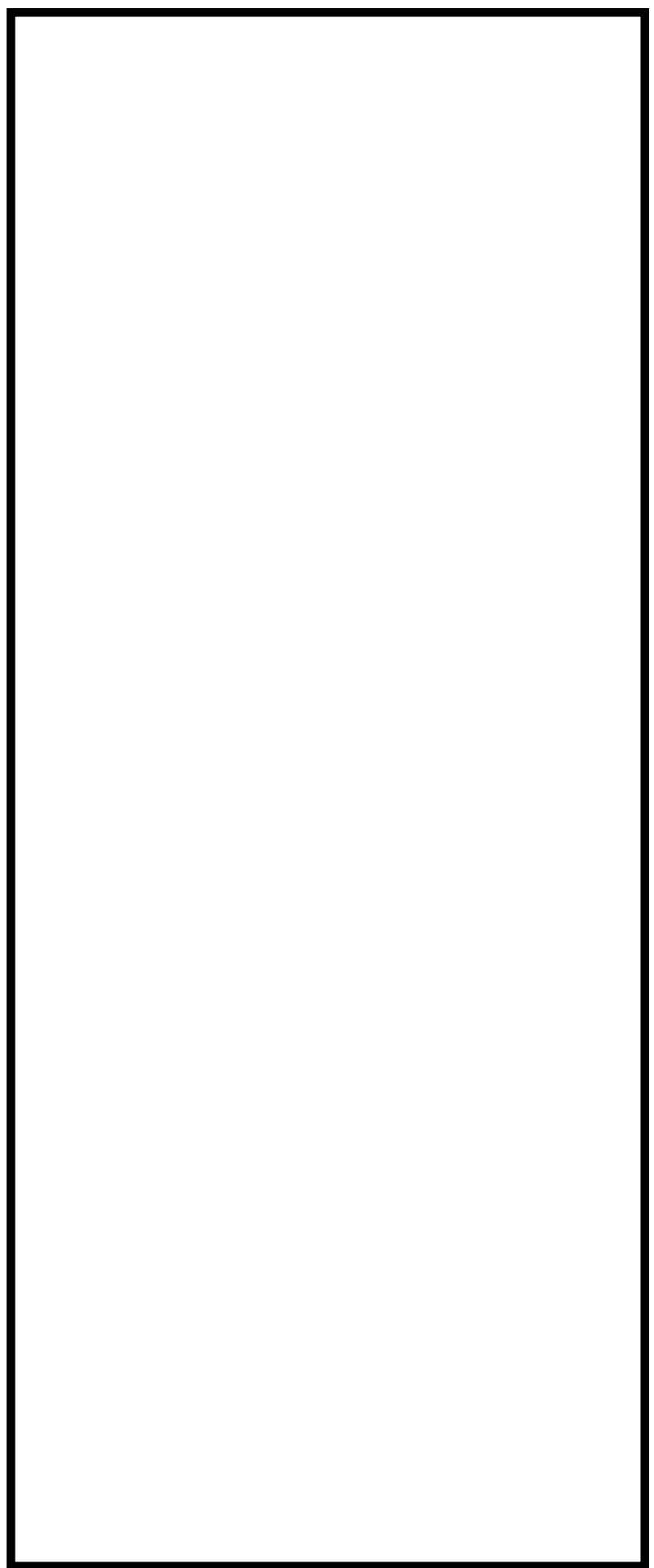
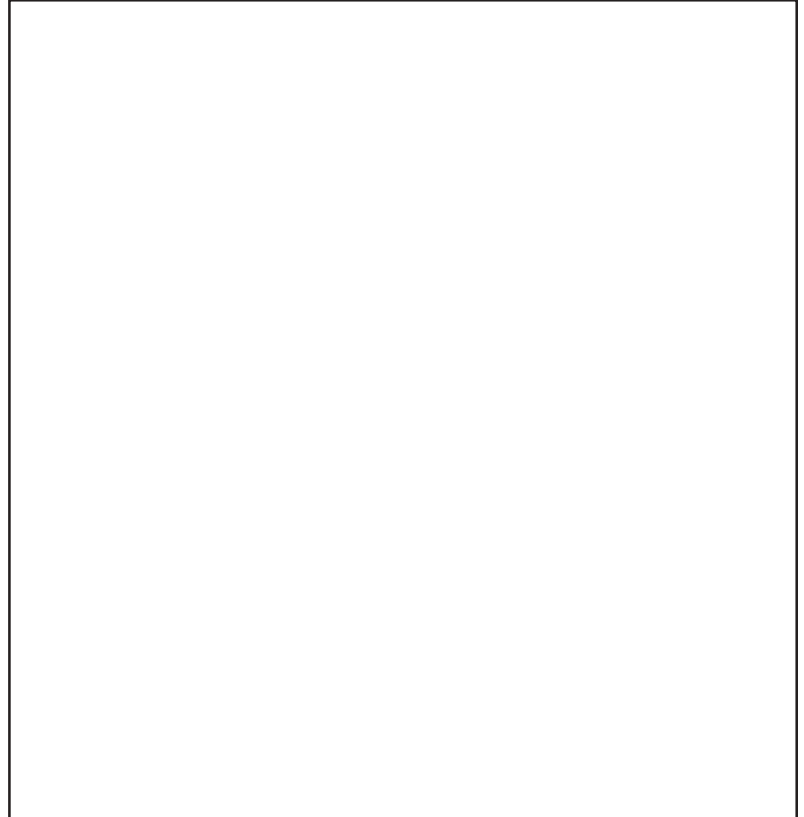
### REMEMBER:

The police can and often do trick people to get information. It is reasonable for them to ask you for help, however, you are under no obligation to give any information. If they begin to question you it is more than likely you are a suspect or about to become one. It may be in your best interest to get a lawyer.

It does not help your cause to be rude or arrogant about your rights. Assert them politely but firmly. The police may not have any evidence against you but your rudeness may increase their suspicion.

(Provided by The Muslim Lawyers Association. [www.muslimlaw.org](http://www.muslimlaw.org))

## Have a happy Ramadhan!



**Voice of a destitute and paraplegic person.**

Please help J. Iqbal, a legal Canadian entrant on a **Minister's permit** who became paraplegic in a car accident. By the Grace of God he survived after long hospitalization. The insurance company has exhausted all the specified fund on his treatment.

**Now he totally depends on the community for help. He does not have any access to the OHIP or assistance until 2003.**

Please generously spare even a dollar for him. May God help you, bless you and reward you in this world and in the Hereafter.

Please make cheque payable to:

**Javed Iqbal**  
900 Dufferin St., P.O. Box 24147  
Toronto, Ont. Canada M6H 4H6

You may send it **directly** to his bank account no. 3140340, transit no. 16042-004, TD Bank, 948 St. Clair Ave. W., Toronto, Ont. M6C 1C8

**Canadian church leaders urge end to military action in Afghanistan**

[Edited from CIC files]

In a statement e-mailed to members of Parliament [on October 13], Canadian church leaders said the bombing is eroding efforts to bring the Sept. 11 terrorists to justice and prevent further terrorism.

Catholic, United, Anglican, and Lutheran church representatives believe the likely result of the current military campaign will be "widespread damage on an already-mutilated Afghanistan, without the successful apprehension of the accused."

They are urging parliamentarians to demilitarize the struggle against terrorism and seek greater international co-operation in eliminating conditions that encourage the development of terrorism.

Parliament is scheduled to debate Canada's response to the Sept. 11 attacks and the church leaders warn that ending terrorism will be a long-term process.

They are asking for increased aid to troubled societies and the development of political, economic and social institutions that have the confidence of the people they serve.

Their statement says safety from terrorism for any one nation is inseparable from the safety of the entire international community.

It calls on Canada, the United States and the United Kingdom to commit themselves to a broader international approach to terrorism, and to seeking authorization from the United Nations Security Council for intervention in Afghanistan.

Without that, "military action will increasingly tend towards the

kind of open-ended assault on a vulnerable people that the Sept. 11 terrorists were trying to provoke."

The statement was signed by 13 church leaders, including Msgr. Peter Schonenbach, general secretary of the Canadian Conference of Catholic Bishops; Marion Pardy, moderator of the United Church; and Janet Somerville, general secretary of the Canadian Council of Churches.

And 3,300 American faith leaders have signed a National Council of Churches document whose most critical statement is that "we must not, out of anger and vengeance, indiscriminately retaliate in ways that bring on even more loss of innocent life."

In Geneva, the World Council of Churches said this week, "We abhor war."

It urged the United States and Britain to end the current bombing and other states not to join in the military action.

"Our experience of ministry to the victims of war convinces us that acts of war can never spare civilian populations despite all the precautions of military planners," the WCC statement. The world Christian body represents member churches from 100 different countries.

**Civil Liberties**

Continued from page 14

There are also concerns over the long term impacts of racial profiling. By creating a perception that an entire community is suspect, the Canadian government may be exposing Muslims and Arabs to discrimination in other areas such as housing and employment. The authorities would needlessly stigmatise innocent Canadians, and create an environment of generalized fear and suspicion.

This is not to say that we should not take any actions to avoid such attacks in the future. Clearly, there are additional security steps that can, and have been taken at airports and in airplanes. There are steps, including confiscation of potential weapons, more sensitive screening of baggage and passengers and using reinforced cockpit doors that do not infringe on individual civil liberties of any particular race, that are necessary and should be supported by the traveling public.

We cannot let alarmists with dubious motives affect legislation that will have a serious impact on the freedoms, human rights and due process that we cherish. Our legitimate freedoms of movement, association and speech cannot be curbed as a result of knee jerk reactions to what are clearly horrific events. Allowing our Arab and Muslim minorities to bear a major brunt from such legislation is even worse. It's racist. It's wrong. It's un-Canadian.

Naeem Siddiqi is Director of Communications of the Canadian Muslim Civil Liberties Association.

**URGENT**

**Your Rights Are Threatened**

The Federal Government has introduced **Bill C-36**, its proposed **Anti-Terrorism** law. Bill C-36 is not yet a law – but, the Federal Government is moving very quickly to make it a law soon.

Bill C-36 creates a wide variety of new crimes based on a wide definition of "terrorist activity". This means that the **rights, security and freedom** of many innocent Canadians will be at risk.

What can you do to stop this Bill before it becomes law?

**Call your Member of Parliament** (you can find the telephone number in the Blue Pages of your local phone book under "Members of Parliament", or look up your riding at [www.parl.gc.ca](http://www.parl.gc.ca) and follow the link for "Senators and Members").

**Call the Prime Minister** at (613) 992-4211.

**Call the Minister of Justice** (Anne McLelland) at (613) 992-4524.

**When you call**, be polite, introduce yourself, and state that you are seriously concerned about the impacts of Bill C-36 because:

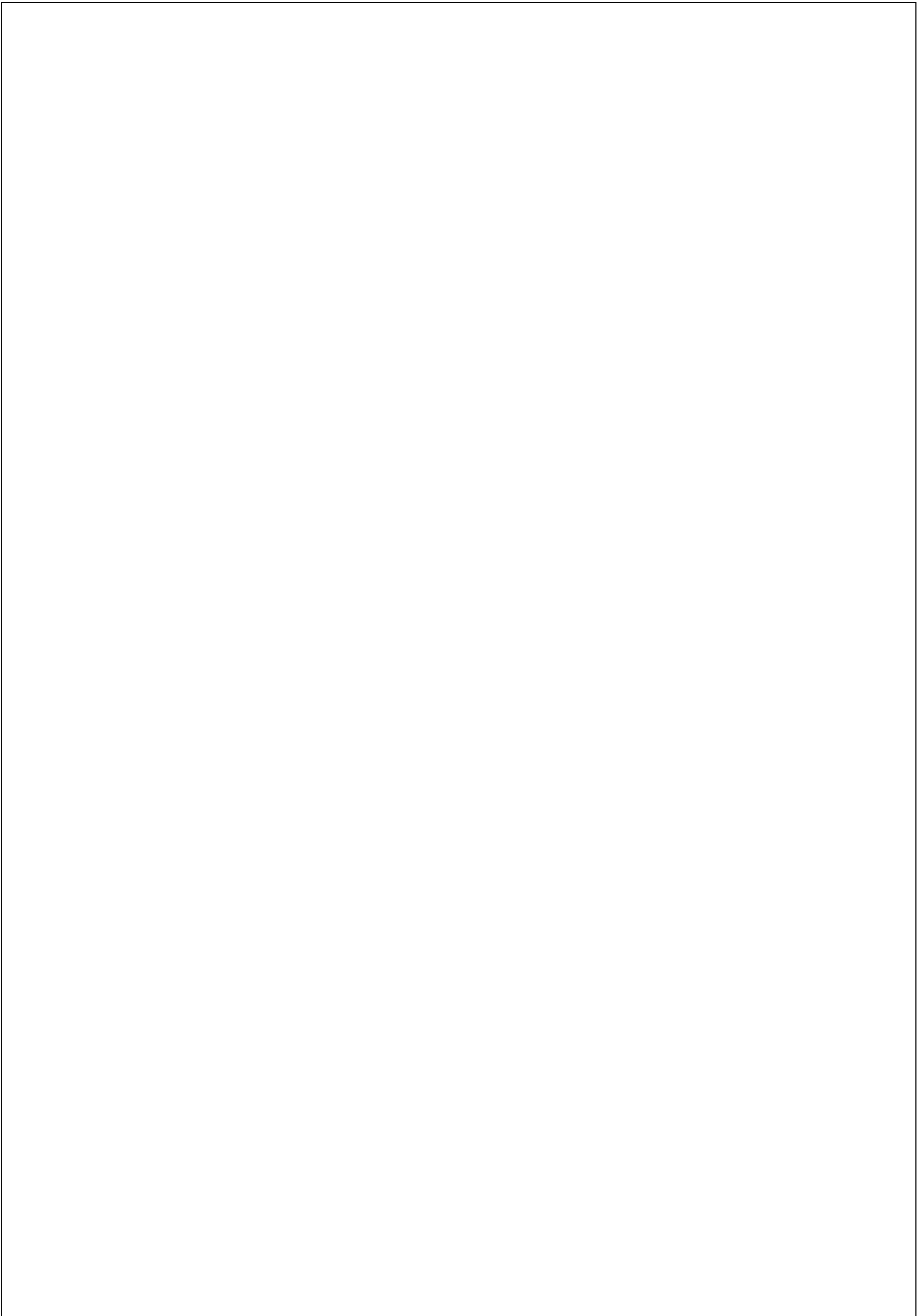
1. the definition of "**terrorist activity**" is too broad;
2. the use of **secret evidence** will result in the violation of the fundamental civil rights of innocent Canadians;
3. **detention and arrest without charge** are contrary to Canada's values and the *Charter of Rights and Freedoms*; and
4. the lives of many innocent people will be disrupted and ruined.

Ask the Government not to pass C-36 without hearing from Canadians through full public hearings across Canada.

**You** can make a difference – simply by calling your Government's representatives to express your concerns with Bill C-36. **Act now** and encourage others to act before time runs out!

*All articles in The Ambition are well researched. Being human, we may overlook something. If this happens, please call us and correct our mistakes.*

*Support the Advertisers in this journal. Use their services and products. Tell them you saw their ad in The Ambition!*



## Path to Paradise - No bed of Roses!

The path to Paradise is no bed of roses. One has to face in it untold hardships and sufferings and abide by many limits and restrictions. The desire to indulge in the cravings of the heart has to be resisted. But the reward thereof will be eternal joy and pleasure in the life hereafter. On the other hand the reward for indulging in the temporary pleasure will be perennial suffering in Hell.

Consider the position of a student on the eve of his examinations: he is reluctant to leave the company of the rest of the family who are enjoying watching TV; he has to leave them in order to engross himself in his books and notes. But after his temporary displeasure he enjoys the fruits of success. So is the case with a sick person who is compelled to abstain from delicious foods until he regains his health. God has set before us the two paths. And He has also created in us the faculty to distin-

guish between the two. All human beings whether learned or ignorant, young or old, have the ability to distinguish between good and evil. If anyone of us does anything good, he feels relieved in his heart and conscience, and if he does something bad, he feels terribly upset. This faculty is perhaps not restricted to human beings only. We notice it even in animals. For example, if you throw a piece of meat to a cat he will eat it in front of you in a relaxed manner. But if he were to snatch the piece of meat from you, he would run off to a corner, away from your sight and would devour it quickly while keeping himself alert from you so that you do not chase him or snatch back the piece from him. Is this not an indication that the cat feels that the first act on his part was right because it was granted to him whereas the second act was an act of aggression?

This is the case with animals.

## Halal Internet Dial-Up Service

(www.ssionline.net) SSI Online, in partnership with United Muslims (Radio Islam and Islam Today Newspaper) now offers Muslims in the Greater Toronto Area a "Halal Internet Service". The service is unique because they offer households and businesses software to block out inappropriate websites. Also offered are website design packages starting from \$40 and website hosting starting from \$5 a month.

"Ask yourself — are you tired of encountering websites that you want to prevent your family and employees from seeing? Are you concerned about the negative effects that the Internet may have on your children?"

What about human beings, and especially Muslims? This is the interpretation of the verse: "*Have we not shown him the two high-ways (of good and evil)?*" (90:8).

[Taken from "General Introduction to Islam- THE FAITH", BY Shaikh Ali Al-Tantawi (Rahimahullah), pg. 12]

Welcome to a new concept that allows YOU to control what you AND your family see on the Internet! You don't have to stop surfing — just start surfing safely with WE-Blocker, a solution that blocks unwanted Internet sites from your PC. The WE-Blocker software comes free with our ISP service."

Try a free trial period account for 5 days - contact at 416 709 1262 or visit online at [www.ssionline.net](http://www.ssionline.net) today and get your temporary account.

## Islamic News Wire Service Online

Launching of our new website:

<http://www.AirIslam.com>

Your Islamic New Wire

Islam Without Borders

Visit to get the latest news from the Muslim world. News articles are divided into Headlines, Anti-War, Discrimination, Halal Eating, Increase Your Iman, Interesting, Humour, Business and Pictures. We also have a daily political cartoon and weekly poll. You can submit your own news stories and also comment on world affairs.

## Calculate and Pay your Zakaah online and get a tax-deductible receipt via e-mail

With Ramadhan fast approaching you can now calculate and pay your Zakaat online with a valid credit card and if your a Canadian residence you can also get a tax deductible receipt e-mailed directly to you.

([www.AirIslam.com](http://www.AirIslam.com))

## Radio Islam

Station: Chin Radio AM 1540 or FM 101.3 (west of Hwy. 427 only)

Time: Every Sunday. From 7:00 p.m. to 8:00 p.m.

Place: City of Toronto and surrounding areas. Canada.

Website: [www.RadioIslam.ca](http://www.RadioIslam.ca)

Live Show via Internet: [www.chinradio.com/logo.htm](http://www.chinradio.com/logo.htm) (select AM 1540 on show time)

Upcoming guest: Dr. Reza Khan - Canadian Releif for Afghanistan, [www.eat-halal.com](http://www.eat-halal.com) founder, Hakeem Olijawon, Dr. Munir El-Kassem

## Investment 101

Continued from page 16

ber 11 terrorist attack which cause major business interruptions and job loss. 2001 is a year which will not be easily forgotten. People were already quite concerned with investment loses and the worsening economy. Then came the hi-tech meltdown, the horrific terrorist attacks in the US and the counter attack in Afghanistan. And now we are dealing with germ warfare and Anthrax. All this exacerbates the problems.

We cannot know exactly how things will unfold, but we can look to history for guidance. Both the assassination of President John F. Kennedy and the start of the Gulf War caused serious volatility at first, but the markets did eventually rebound. In fact, during the 40-year period between 1957 and 1997 there were no 10-year periods with negative returns on the Toronto Stock Exchange. The market may have suffered in certain months or years, but decades were profitable.

The Canadian economy is not expected to rebound until the end of 2002 predicts David Dodge, the Governor of the Bank of Canada. With most portfolios losing money in recent times and with this recent prediction, investors are growing increasingly wary of the markets.

Frequently asked questions have been should I sell now, should I rearrange my portfolios or change my asset mix, and what should I do to avoid losses in the future.

These are tough questions in uncertain times and perhaps the most important thing for you to decide now is whether you are an investor or a speculator. As investors you must have a long term plan in place and should periodically review it to fit your profile, changing circumstance and stomach, given recent events.

To end, I borrow some words from Peter Lynch, an investment advisor with Fidelity Investments. "Your ultimate success or failure will depend on your ability to ignore the worries of the world long enough to allow your investments to succeed. It is not the head but the stomach that determines your fate".

## Ibrahim: The Haneef

Continued from page 3

(12:6). Even Prophet Lut (pbuh), a contemporary of his, who came as a warner to the people of Sodom and Gomorrah, was the nephew of Ibrahim (pbuh).

Analysis of these facts leaves one in utter awe and amazement, for it is through the dedicated efforts of innumerable pious men, who all traced their lineage back to Ibrahim, that the message of Islam was carried on for many generations and throughout vast lands. Civilisation is immensely indebted to this illustrious and distinguished family. Thus, it is no surprise that during each part of *salat*, Muslims must ask Allah to shower His blessings upon Prophet Ibrahim and his family. Even an entire *surah* (chapter) is named after him in the Qur'an (No. 14).

Another important aspect of the Qur'an is that Allah constantly reminds people: "Indeed, Ibrahim was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. [He was] grateful for His favours. He (i.e., Allah) chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous" (16:120-122). As such, he was an individual who wholeheartedly submitted his will to Allah and followed a way of life ordained for all of humanity, which is why the Qur'an refers to him as a Muslim: "Ibrahim was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists" (3:67).

Further validation of him being a Muslim comes from Allah's explicit warning that whomever turns away from the religion of Ibrahim (pbuh) will do nothing but harm his or her own soul, thus cementing the fact that he was an adherent of the message that the Qur'an promoted: Islam. That is exactly why people are told that "there has already been for you an excellent pattern in Ibrahim and those with him" (60:4). The shining example of the life of Prophet Ibrahim (pbuh) and our benefit in emulating him is further strongly brought to our attention by the fact that Islam is "the religion of your father, Ibrahim" (22:78).

Therefore, through careful analysis of the verses contained in the

## Avoiding Loss

Continued from page 1

the fate of previous nations for the same purpose.

This Surah presents time as an element that, if contemplated upon, shows that people who do not use their limited but precious time properly, are utter losers.

Al-Asr refers both to the fleeting nature of time (how quickly it is passing) and to the passed time that has become history.

The historical aspect of time provides us with the evidence that Allah always deals with communities of people precisely according to their **collective** behaviour. Those nations who did good deeds flourished and prospered. Those who were bad, corrupt or unjust, i.e. who did not live according to the guidance of Allah, were losers. Those societies lost their peace and order as a consequence of their unislamic behaviour. Consequently, they became weak, fell apart or were overrun by others. Or, after

Qur'an, one formulates an image of Prophet Ibrahim (pbuh) as a uniquely special individual, with innumerable distinctive attributes. His arrival into pagan Arabia, as a steadfast and patient preacher of Islam, had profound ramifications upon that society, which would eventually lead to its transformation. His entire life stands as a lasting testimony of his firm devotion to Allah. Furthermore, through having a sound, well balanced, humble, and true heart, he was overwhelmingly deserving of the honorific titles of *haneef* and "friend of Allah." His readiness to submit to Allah's will, as a Muslim, was sincere and unparalleled, for that relentless pursuit to please his Creator was the driving impetus behind all of his efforts. All of his accomplishments in life serve as a record that reflects upon his genuine commitment to the religion of Islam, to which he contributed immensely, through a long life of service. Indeed, no one can erase the importance of his central role in Islam or the glory associated with his name from the annals of history, in which he is forever immortalized.

The Answers:  
1, 2, 1, 1, 2

being given due respite, they were punished and destroyed.

Time's fleeting nature reminds us that we have been put on this earth to be tested for a limited period which is swiftly passing.

To pass the test, we must live our life the way our Lord wants us to live. Any moments not spent in the obedience of Allah, are opportunities wasted forever. Those who continue losing the opportunity are going to be the "utter losers". From this point of view, we are like students who are writing an exam. The time a student does not spend in focusing on the exam questions, is time wasted which will result in loss of marks. Our situation is even more precarious because we do not even know how soon our death may terminate the exam of our life. We may never have an opportunity to make up for the lost time.

The swift passage of time also underscores another point. In this brief life we have on earth, a wise person endures the temporary difficulties of living according to the commandments of Allah, thereby accumulating huge rewards for the never-ending life of the Hereafter. A loser, on the other hand, falls for the transitory gratification and deprives himself of the eternal success.

From this small Surah, we learn that to avoid being "losers", we need to:

1. Spend our time in ways and in pursuits that are aligned with our FAITH in Islam as a complete way of life;
2. Perform ACTIONS that are positive, constructive and conducive to attaining personal, moral and spiritual excellence as well as those that lead to growth and improvement in the society, as laid out in the Qur'an and Sunnah;
3. Work together in PROMOTING HAQQ – which includes faith in Islam and good actions as well as fairness, justice and truth; and ENCOURAGE each other to fulfill our obligations and responsibilities; and,
4. Remain CONSISTANT and CONSTANT in performing the above three elements and ENCOURAGE each other for the same.

All of these four factors are critical for one's success and are very much interrelated and interdependent. True belief shows itself in a person's actions, making good action his way of life; and a person who loves his faith and his way of life, promotes both of them in the society — wanting to see them appreciated and adopted all over the world and to see the people standing up and aggressively working for them with perseverance.

It all comes as one package and must be adopted as such for success and salvation. One cannot hope to succeed with Allah just on the basis of faith and/or good actions. One's time and resources must also be spent on creating an environment and a movement for the promotion of Haqq and perseverance. The path to success opens with faith but then all the other three items must be simultaneously attended to. We cannot wait until we master one before embarking on the other. We must progress on all fronts at the same time. Only then we can avoid loss.

## Ramadhan in History

Continued from page 1

The Muslim world was then destined to meet one of its greatest challenges. In the seventh century A.H. the Mongols were sweeping across Asia destroying everything that lay in their path. Genghis Khan called himself "the scourge of God sent to punish humanity for their sins." In 617 A.H. Samarkand, Ray, And Hamdan were put to the sword causing more than 700,000 people to be killed or made captive by his forces. In 656 A.H. Hulagu, the grandson of Genghis Khan, continued this destruction. Even Baghdad, the leading city of the Muslim world, was sacked. Some estimate that as many as 1,800,000 Muslims were killed in this awesome carnage.

The Christians were told to eat pork and drink wine openly while the surviving Muslims were forced to participate in drinking bouts. Wine was sprinkled in the mosques and Azan (call to prayer) was not allowed. In the wake of such a horrible disaster and with the threat of the whole

Muslim world and then Europe being subjected to the same fate, Allah raised up Saifuddin Qutz, who united the Muslim army and met the Mongols at Ain Jalut on 26th Ramadhan, 648 A.H.

Although they were under great pressure, the Muslims with the help of Allah, with well planned strategy and unflinching bravery, crushed the Mongol army and reversed this tidal

wave of horror. The whole of the civilized world sighed in relief and stood in awe at the remarkable achievement of these noble sons of Islam.

This was the spirit of Ramadhan that enabled our righteous forefathers to face seemingly impossible challenges. It was a time of intense activity, spending the day in the saddle and the night in prayer while calling upon Allah for His mercy and forgiveness.

Today, the Muslim world is faced with imperialist occupation, military aggression, widespread corruption and oppressive rulers. Surely we are in need of believers who can walk in the footsteps of our beloved Prophet (pbuh), the illustrious Sahabah, Tariq ibn Ziyad, Qutuz, Salahuddin and the countless heroes of Islam. Surely we are in need of believers who are unfraid of the threats of the disbelievers, yet kind and humble to the believing people: Muslims whose fast is complete and not just a source of hunger and thirst.

May Allah make us that generation of Muslims who can re-establish the Khilafah and carry Islam to all corners of the globe, and may He give us the strength and the success to lay the proper foundations of the Islamic rule for the coming generations. May Allah make us of those who carry out our Islam during Ramadhan and after it

Source: Ramadhan.org

## Security and Civil Liberties

Continued from page 1

rulings have been removed.

The aspect that worries Canadian Arabs and Muslims the most is that these calls to curb civil liberties and widen the usage of racial profiling only seem to come up when visible minorities and immigrants are involved in crime. Racial profiling legitimizes the stereotypical "they all look the same to me" attitude that makes every young black man in our cities a suspected criminal, and contributes to the shameful cycle of hate attacks against innocent Arabs, Muslims and South Asians that we have witnessed in the last few weeks. We have domestic hate groups, white supremacist groups burning down churches in the US, heavily armed militia groups, biker gangs, organized crime, arms smugglers bringing weapons into Canada, serial murderers and other such dangers to our community — yet racial profiling and curbing civil liberties is never brought up to tackle such crime. Even after Timothy McVeigh was found to be responsible for the Oklahoma City bombing, racial profiling was never an issue. Hard questions needs to be asked as to why visible minorities in the US and Canada have always born the brunt of racial profiling. If the motive here, according to the proponents of racial profiling, is to protect our society, then why are domestic dangers not subject to the same calls for curbing civil liberties. Even though the Mafia is known to be active in gambling rackets, we don't see Italian-Canadians being broadly profiled when they enter casinos — why should the actions of individual terrorists arouse suspicion of the entire

North American Muslim community. Targeting a billion followers of a religion worldwide should clearly be as unacceptable as targeting all white people in the US and Canada.

The CMCLA has received several complaints of Muslims being targeted for questioning and harassment at Canadian airports, and in two cases, being taken off an Air Canada flight due to racial profiling. Creation of hasty legislation and policies in an environment of fear is bad enough. Adding racial and religious overtones to such legislation creates environments where harassment is highly likely.

A study conducted at Harvard University on racial profiling concluded that while it would help in catching more criminals, this type of policy poisons the atmosphere and creates distrust between the police and visible minorities. It would be a better approach for law enforcement to reach out and work with the Muslim and Arab communities in solving the problem of terrorism. If terrorists are indeed using our communities as a haven, working with us would be far more productive than isolating and antagonizing an entire community through racial profiling. Canadian Muslims and Arabs are equally at risk from terrorism — and would have no reason not to cooperate to remove this evil from our society.

Racial profiling in itself has weaknesses. There are, for example, Caucasian, Indo-Pak, Arab, African, Chinese and other ethnic Muslims. In addition, there are Arabs who are Christians and Jews. Racial profiling makes no such distinctions.

Continued on page 9

### The Ambition

#### Subscription Rates

Canada Individual: \$15.00 Institution: \$25.00

USA and Overseas \$20.00 \$30.00

Subscription: \$ \_\_\_\_\_ Date : \_\_\_\_\_

Donation: \$ \_\_\_\_\_ Renewal : \_\_\_\_\_

I pledge to donate \$ \_\_\_\_\_ per month starting \_\_\_\_\_

Please include your cheque, payable to **The Ambition**

Name: \_\_\_\_\_

Address : \_\_\_\_\_

Postal Code: \_\_\_\_\_ Tel: \_\_\_\_\_

Mail to : **The Ambition**

7224 Harwick Drive

Mississauga, Ontario, Canada L4T 3A4

## Kidz Korner

### Lest We Forget

By Munawwar Marchent

The Holy Prophet Mohammad (pbuh) informed (in his last sermon) the Muslim Ummah that he was leaving them two things which were the Holy Qur'an and his Sunnah or Tradition. The latter was comprised of both his actions and his words. And his actions and words were strictly in accordance with the Holy Quran. In other words his life was like a living Quran.

Muslims the all over the world must read the Quran and observe the Sunnah. Where the Quran is concerned, Muslims make it a habit of at least reciting Quranic passages. And where the Quranic translation is not easily understood, they resort or turn to the Prophet's Hadith i.e. what has been documented as the Prophet's explanations on the Quranic pronouncement on any given topic.

As for the Sunnah, Muslims try their very best to adhere to the code of the prophet's behaviour. In other

words we try and mould our life according to his example. Thus you see Muslims sit down when drinking water, wear a beard but not a moustache, keep a third of the stomach empty during meals by imitating his posture and so on and so forth. All that is well and good. However what is often so easily overlooked is the fact that Prophet Mohammad (pbuh) spread the word of Allah not only through lecturing and teaching, but more importantly through gentle advice and providing support and service to his Ummah.

The Ummah today is the Muslim community wherever Muslims live. If as Muslims, we adhere to certain models of the prophet's behaviour without getting into the substance of what his life was dedicated to, viz. supporting and serving the community are we really living by his example? This is a moment of thought to all who proclaim to be his Ummah.

## A page from the Life of the Prophet (peace be upon him)

### Tension Between Muslims and Kuffar Increases

By Farheen Warsi

With each passing day the Muslims of Madinah became stronger. They formed one Ummah (community) with Masjid-an-Nabi as their center and the Prophet Muhammad (pbuh) as their leader. As the Muslims built their community Allah revealed new laws through the Prophet (pbuh). During the second year of Hijrah, Allah revealed the order for Muslims to fast during Ramadan (Surah Baqarah, v183:185). Allah told the Muslims that sawm (fasting) is done for Him and that He will reward those who fast. The Muslims were very happy to receive this revelation and fast for the sake of Allah with the promise of being rewarded by Him.

Although the Muslims were happy, the Kuffar of Makkah were not. The

Kuffar did not want the Muslims to live in peace; they turned towards the Jews and Munafiqun (hypocrites of Islam) and asked for their help in destroying the Muslims. Knowing that Islam's enemies were planning an attack, the Prophet (pbuh) spent many nights awake in fear of the attack. It was the Prophet's (pbuh) duty to protect the Muslims who had migrated from Makkah, the Ansars who had helped Islam, and the many people who had embraced Islam in Madinah.

While in Makkah, the Muslims had been harassed, tortured, and driven from their own homes, forcing them to migrate to Madinah. During this time, Allah had not permitted the Muslims to fight against the Kuffar, but in Madinah things were different. Allah knew the plans of the enemy and He also

knew how patient the Muslims had been, even after all the hardship they had been through. Allah sent down a Wahi (revelation) to the Prophet (pbuh): "Fight in the cause of Allah those who fight with you but do not transgress limits; for Allah loveth not transgressors" (Surah Baqarah v190).

Thus, Allah gave the Muslims permission to fight, but only if they were attacked upon first. Only if the enemies of Islam attacked them, were the Muslims allowed to engage in Jihad and strive for the sake of Allah.

Although the Muslims knew the Kuffar were very strong and had a lot of power, they were not scared. The Muslims had faith in Allah. They knew that Allah would help them; Allah would fulfill His promise to protect them and not let the enemies destroy Islam.

### Pity Me Not

Pity me not  
For the clothes I wear,  
Nor for the scarf  
That covers my hair.

Pity me not  
For my black garb,  
My modest air,  
My humble heart.

Pity me not  
For my lack of speech,  
Because my silent voice  
Can always find a heart  
to reach.

Pity me not  
For my Muslim name,  
It is the sign of my  
honour  
And the badge of  
my fame.

Pity me not  
And call me oppressed,  
Because from society's  
norms  
I'm differently dressed.

Pity me not  
But try to understand,  
That I love my religion  
And I'm proud of who  
I am!

Pity me not  
For following the  
Divine Way,  
But pity those  
Who have been led  
astray.

Wida Kamal, USA

### The Big Blue Sky

By: Humza Jawaid, 8 years old

The sky is so big and blue  
I see a monkey eating a banana  
I see an elephant jumping over the moon  
I see a horse ranch.

At night I watch the moon come out  
and the stars glow in the dark sky.

In the sunlight I can see big puffy white clouds  
that look like marshmallows.  
I watch airplanes fly over houses  
and make their trails of smoke in the big, blue sky.  
I see smoke floating out of smokestacks in the sky  
that look like rain clouds.  
I see birds flying high in the sky.

The sky is so big and blue with millions of big clouds  
float in the air.  
The sky is so beautiful and big,  
I love the sky.

Pass this copy  
of *The Ambition*  
to a friend  
after reading.

Help us bring  
the message of  
Islam to others

Fill in the blanks with the correct choice.

Answers are on page 14.

The Muslims in Madinah formed one \_\_\_\_\_

- 1) Ummah
- 2) Planet
- 3) School of thought

Fasting was prescribed in the \_\_\_\_\_ year of Hijrah

- 1) first
- 2) second
- 3) third

The Kuffar asked the \_\_\_\_\_ and \_\_\_\_\_ to help them defeat the Muslims

- 1) Jews & Ansar
- 2) Munafiqun & Jews
- 3) Hypocrites & Enemies

Striving for the sake of Allah is called \_\_\_\_\_

- 1) Jihad
- 2) Holy Activities
- 3) Protecting Yourself

Allah first allowed the Muslims to engage in Jihad in \_\_\_\_\_

- 1) Makkah
- 2) Madinah
- 3) Arabia

HEY KIDZ

TELL US HOW YOU SPENT YOUR  
SUMMER VACATION!

DID YOU DO SOMETHING SPECIAL WITH YOUR  
FAMILY & FRIENDS?

DID YOU ATTEND AN EXCITING ISLAMIC PROGRAM?  
PERHAPS YOU HELPED MAKE A DIFFERENCE BY  
VOLUNTEERING SOMEWHERE.

WE WOULD LOVE TO HEAR ALL ABOUT IT!  
ARTICLES MAY BE SUBMITTED BY MAIL OR EMAIL AT  
KIDZKORNER@THEAMBIITION.COM

(PLEASE SUBMIT ALL ARTICLES BY November 30, 2001)

## Muslim Investment 101

# Calming your investment jitters



By Gemma Salamat, CFP, CRRP, CEB  
Financial Advisor

An Ambition reader recently asked me to write this short article to help investors better understand how the stock market operates, since historically, stocks have generally outperformed other asset classes. This is especially timely as many who own stocks or mutual stock funds do not have a good grasp of the markets and are worried sick about the potential for significant losses in their portfolios in this time of uncertainty. Some have already made the move to sell stocks and to move to the safety of bonds, term-deposits or GICs. Sadly, they panicked and panic selling, no matter what the circumstance, is never advisable.

The daily news is perhaps the worst culprit contributing to investor worry. Each day the headlines blaze with doom and gloom causing grief to those without the stamina or resources to stay the course, or who are ill informed about the market cycles.

For Muslims wanting an Islamic portfolio, moving to fixed income or interest bearing investments would be out of the question as "riba", or interest, has to be avoided. My advice to them is to become educated on stocks and market performance, build a long-term plan with this knowledge and ignore short-term fluctuations. This now leads me to Stock Market 101.

The stock markets in Canada and

elsewhere is not a place of business as some may envision. It is the aggregate value of all the stocks available to the public for trading at a particular point in time. This market is subdivided into sectors and business groupings.

Stocks give stockholders ownership in a company. There are publicly traded stocks or unlisted stocks which are also referred to as over-the-counter stocks. Publicly traded stocks are bought and sold on a stock exchange. The Toronto Stock Exchange or the TSE is the exchange trading the stocks of the largest Canadian companies. Other smaller exchanges in Canada are the Montreal Exchange, the Winnipeg Commodities Exchange and the Canadian Ven-

tures Exchange or CDNX which was formed by the merger of the Winnipeg, Alberta and Vancouver Stock Exchanges.

Buying and selling of stocks in Canada is handled electronically by stockbrokers and information of trades is sent to the exchange responsible. In the old days stock trades were handled at a central location or meeting place where stock traders bartered for the best deal for their clients.

The price of a stock changes constantly. Changes occur as a result of government policies, the economy, consumer confidence and where we are in the business cycle. Company-specific change agents are supply and demand, how well the company is run, and its current and future profit potential. Any unexpected matter such as a natural or man-made disaster, an oil find or a product defect rumor could cause massive price swings in minutes.

Business cycle ups and downs also affect prices. On the way up consumers have jobs and are able to buy goods and services. In this environment, businesses thrive and are profitable and the government coffers are full with taxes collected from taxpayers and businesses. The government then spends to pay down debt, on current projects or to lower taxes and businesses spend on expansion and improvements. This leads to more employment, greater consumer confidence and continued spending.

Unfortunately, the good times end when people stop buying for one reason or another. In this environment, business profits decline, jobs are lost, and there is reduced spend-

ing by all. Ultimately, if the economy stagnates for too long the government intervenes with money and fiscal policy stimuli and if this succeeds consumers again get confident, start spending and the up-cycle begins all over.

The price of a stock rises and falls based on supply and demand. Profitable companies or those with the potential to make money are in great demand and therefore the price rises. Where no one wants to buy the stock there is a surplus and the price falls. When you buy lower than you sell you have a profit and vice versa. But, remember that you profit only when you sell. Until then you have a paper profit only.

Taxation of investment income is also important. Preferential tax treatment will mean greater demand. At the present time only 50% of investment income or capital gains on stocks is taxed whereas interest income is fully taxed. To help those who had losses in 2001 in non-registered portfolios it should be remembered that a capital loss could be applied against capital gains for past as well as future years.

Investors can choose from thousands of specific stocks or stock mutual funds. Diligent research and professional advice are therefore essential. When the stock market is not expected to perform well the typical investor will shift money to bonds and other fixed income investments. However, this is not an acceptable alternative for investors wanting Islamic investments.

As individuals we have no control of business cycles and cannot predict events such as the Septem-

*Continued on page 13*