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PROPHET IBRAHIM A SYMBOL OF MONOTHEISM

Christians, Jews and Muslims claim that they are the descendents and real inheritors of Prophet Ibrahim. In the Judaic culture he is the Patriarch of the Jews as he was settled in Canaan. In the Christian culture, Prophet Abraham (Ibrahim) was the ancestor of Jesus. In Islamic civilization Prophet Ibrahim is the grandfather of the Prophets, the first link of the prophetic chain, the intimate of God, the first Muslim and the founder of the Hanifyya (true religion) considered the primary shape of Islam. Moreover, each group tried to consolidate and reconsolidate this relation.

It is now not debatable that they are from the same origin; the Jews through Prophet Isaac, they are his sons, the Christians through Prophet Isa (Jesus) and the Muslims through Prophet Ismail (peace be upon all of them). In other words they are sons of Prophet Ibrahim. These sons found their histories, geographical marches, and their native lands regarding what they had kept in their cultural/collective memory about Prophet Ibrahim. Indeed they constructed a representation about this patriarch. Thus, stories,

events and myths were formulated in need to his existence as a principal and central axis. In pre-Islamic culture and traditions Prophet Ibrahim was generally acknowledged, by the Arabs (including Jews and Christians) to be their patriarch and their original religious leader.

On the other hand Jerusalem, Hebron, Canaan are some special references and monuments that make proof of Judaic and Christian affiliation to Prophet Ibrahim and his religion.

At the same time no one can deny that for Muslims, Makkah had been and will remain a distinctive indication; around it a creed, a culture and an origin were founded. Consequently, one should assert that Prophet Ibrahim is the ultimate and basic source who dominated the thought in three monotheism.

In this monotheism culture, Prophet Ibrahim was considered the principal point of the beginning of their history. These three communities attributed to him many exceptions and miracles, which still gives sense to their lives.

The fundamental and principal reference to

Prophet Ibrahim the Quran and the Bible have made is the religious and divine. Inhabitants of the 7th century Arabia were proud of their devotion to Prophet Ibrahim, of being his progeny and being servants to the shrine built by him. Hence, the mention of Prophet Ibrahim's doctrine of monotheism (Tawheed) of his denunciation of polytheism and his remonstrations with his polytheistic people, amounted to demolishing the very basis over which the Quraysh had prided themselves.

It also amounted to destroying the confidence of the people of Arabia in their polytheistic religion. The Quran and Bible both have mentioned that the Arab Muslims are the descendants of Ismail, the eldest son of Prophet Ibrahim. Prophet Ibrahim rituals and functions are being observed especially in a continuous ritual every year from around fifteen centuries. It is the sermon of the greater Eid (Eidul Adhha) the day of sacrifice. The Imams all over the world are obliged to recite the story of Prophet Ibrahim with Prophet Ismail, when he took him to the mountain of Arafat in order to sacrifice him for God. In fact, prophet Ibrahim was obeying to the order of God through a vision and Ismail was obedient to his father. This signifies that both were obeying to the divine order. Such a story is still repeated, some times the same expressions are re-used as well as same formulations and style.

People over the entire world, accustomed to

such a sacred ceremony, feelings and conceptions and thoughts are guided, channeled and re-oriented to the unity of the origin, symbol and the belief. This is the directing aspect of the belief through a ritual.

To commemorate the Divine rituals observed by Prophet Ibrahim and Prophet Ismail, who have been the first to perform pilgrimage to the house of God on earth, i.e. the Kaaba at Makkah Muslims go for Hajj.

Hajj is to confirm the commitment of the Muslims to God and their readiness to forsake the material interests in His service. It is a reminder of the Grand Assembly on the Day of Judgement when people will stand equal before God.



SIGNIFICANCE OF HAJJ

Sayyadan Abu Hurairah (R.A.A.) reports that he heard the Holy Prophet (S.A.W.) said: "A person who performs the pilgrimage during which he neither indulges in lewdness nor abuses, such a person returns (from the pilgrimage duly purified) as if born by his mother on that very day" (Bukhari and Muslim)

Sayyadna Ayesha (R.A.A.) relates that the Holy Prophet (S.A.W.) Said: There is no other day on which Allah frees the largest number of His bondsmen from the fire of Hell than the Day of Arafat". (Muslim)

MAKKAH IS THE CITY OF ISLAM AND CITY OF PEACE

“And We made this House (Kaaba) a resort for mankind and a place of security, commanding people: Take the station of Abraham as a permanent place for Prayer, and enjoined Abraham and Ismaeel: Purify My House for those who walk around it, and those who abide in devotion, and those who bow and who prostrate themselves (in prayer). And when Abraham prayed. “O my Lord! Make this place of security and provide much of its people who believe in Allah and the last Day with fruits for sustenance. Allah answered, “And I shall still provide him who disbelieves with the wherewithal for this short life, and then I shall drive him to the chastisement of the Fire; that is an evil end.” (Surah Al-Baqra, 2:125:126)

Prophet Ibrahim is the one who built the Kaaba with the help of his son Ismail. Its four fold character is here referred to (1) It was the centre to which all the Arab tribes resorted for trade; for poetic contests, and for worship. (2) It was sacred territory and was respected by friend and foe alike. At all seasons, all fighting was and is forbidden within its limits, and even arms are

not allowed to be carried, and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation, to which manslayers could flee/ Numb. xxxv.6), or the sanctuaries could not be persuaded. Makkah was recognized by Arab customs as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer, even today there is a station of Abraham (4) It must be held pure and sacred for all purposes.

Though the verse as a whole is expressed in the First Person Plural, the house is called “My House,” to emphasize the personal relation of Allah, the One True God, to it, and repudiate the Polytheism which defiled it before it was purified again by Prophet Muhammad (S.A.W.).

“Purify My House” does not merely mean keeping it clean of dirt and filth. The real purity and cleanliness of the House of God rests in the fact that in it the name of God alone should be glorified. If someone declares in its sacred precincts that anything other than God is his Lord, his object of worship and adoration, the dispenser of man’s needs and requirements, the

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EXCELLENCE OF KISSING THE BLACK STONE WHILE CIRCUMAMBULATING

1. Salim narrated on the authority of his father (Allah be pleased with him) that ‘Umar Bin al-Khattab (Allah be pleased with him) kissed (the Black Stone) and then said: By Allah I know that you are a stone and if I were not to see Allah’s Messenger (may peace and blessing of Allah be upon him) kissing you, I would not have kissed you. (*Saheeh Muslim*)

2. A’bis bin Rabia reported: I saw ‘Umar (Allah be pleased with him) kissing the stone and saying. I am kissing you and I know that you are a stone. And if I had not seen Allah’s Messenger (may peace and blessing of Allah be upon him) kissing you, I would not have kissed you. (*Saheeh Muslim*)

“KAABA,” the apex of the pilgrims desires, is a square building standing in the shape of a perfect cube, entirely covered with black brocade, a quiet island in the vast quadrangle of the mosque; much quieter than any work of architecture anywhere in the world. It would almost appear that he who first built the Kaaba for since the time of Prophet Ibrahim (peace be upon him) the original structure has been rebuilt is several times in the same shape-wanted to create a parable of man’s humility before God.

The builder knew that no beauty of architectural rhythm and no perfection of line, however great, could ever do justice to the idea of God, and so he confined himself to the simplest three-dimensional form imaginable a cube of stone. “There is only one entrance into Kaaba a silver sheathed door on the north east side, about seven feet above ground level, so that it can be reached only by means of a movable wooden staircase which is placed before the door on a few days of the year. The interior, usually closed (I saw it only on later occasions) is very simple; a marble floor with a few carpets and lamps of bronze and silver hanging from a roof that is supported by heavy wooden beams. Actually this interior has no special significance of its own, for the sanctity of the Kaaba applies to the whole building, which is qibla- that is, the direction of prayer for the entire Islamic world. It is toward this symbol of God’s Oneness that hundreds of millions of Muslims the world over turn their faces in prayer five times a day (*Muhammad Asad, Road to Mecca, pp.367068*)

The two corners situated on the side of the Yemen are called al-Ruknain al-Yama-niyyain and the two corners situated on the side of Syria

are called Rukunain al Shamiyyaia. The corners situated on the side of Yemen (east) are touched. It is one of these two corners that there is embedded a dark coloured stone, which is left uncovered and is surrounded by a broad silver frame.

“The Black stone” which has been kissed hollow by many generations of pilgrims, has been the cause of much misunderstanding among non-Muslims, who believe it to be a fetish taken over by Prophet Muhammad (S.A.W.) as a concession to the pagan Meccans. Nothing could be farther from truth. Just as the Kaaba is an object of reverence but not of a worship, so too is the Black Stone. It is revered as the only remnant of Prophet Abrahams, original building, and because the lips of Prophet Muhammad (S.A.W.) touched it on his Farewell Pilgrimage, all Pilgrims have done the same ever since. The Holy Prophet (S.A.W.) was well aware that all the later generations of the Faithful would always follow his example; and when he kissed the stone he knew that on it the lips of future pilgrims would forever meet the memory of his lips in the symbolic embrace he has offered, beyond time and beyond death, to his entire community. And the pilgrims, when they kiss the Black Stone, feel that they are embracing The Holy Prophet (S.A.W.) and all other Muslims who have been here before them and those who will come after them.” (*Road to Mecca pp.368-69*)



(From Page 6)

hearer of man’s supplication, then such a person is guilty of desecrating the House of God.

This verse also contains a hint as to the evil-doing of the people of the Quraysh. They boasted that they were the inheritors of the legacy of Abraham and Ismail, but instead of being faithful to the legacy, they actually trampled over it. So, just as the children of Israel were excluded from the promise made to Abraham, so were the polytheistic children of Ismail.

In this verse four rites are enumerated, which have now acquired a technical meaning. (1) Going round the Kaaba: Tawaf. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer; Itikaf. (3) The posture of bending the back in prayer: Ruku. And (4) the posture of prostrating oneself on the ground in prayer; Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites.

In verse 126 Prophet Ibrahim prays for the safety of the territory around the Kaaba and for those of his descendants whom he settled in Makkah. Prophet Ibrahim prayer for Makkah as city of peace. The root Salam in the world Islam implies the idea of Peace and therefore when Makkah is the city of Islam, it is also the city of Peace.

Further, when Prophet Ibrahim prayed “And feed its people with fruits” means his prayer for the inhabitants is for prosperity of Makkah therefore includes as prayer for the good things of material life.

WHAT EVERY PILGRIM SHOULD DO AND WHEN

This is just reminder of what is necessary for every pilgrim to do, and the time when it should be done. This article only intended as an outline of the actions of every pilgrim on the days of pilgrimage.

WHEN YOU ARRIVE

When you approach the *meeqat* prepare yourself for *ihram*. Have a shower if it is convenient. If not, do the normal ablution, wear your *ihram* garment and pray two *raka'hs*. Make your intention clear, stating what you intend to do, whether a pilgrimage only, or an *Umrah* only or both together. Repeat the *talbiyyah* as often as you can. The best phrases of *talbiyyah* are those used by the Holy Prophet (S.A.W.)

"Labbaik Allahumma Labbaik, Labbaik la shareeka laka labbaik. Innal Hamda wannimata laka wal mulk, lashareeka lak".

When you arrive at Makkah, go directly to the Sacred Mosque and do your *tawaf* of Arrival, walking round the Kabah seven times. If it is convenient, make your entry from Al-Salam door. If you wish to do the *Sa'ie*, start at the hill of *Safa* and finish your seventh round at

Marwah. If it is your intention to do the '*Umrah* only, that is, if have opted for the *tamattu'* method of *ihram*, then shave your head, or shorten your hair and release yourself completely from *ihram* and wait for the pilgrimage. If it was your intention to do the pilgrimage, or both pilgrimage and '*Umrah* together, then do not shave or shorten your hair. Continue to observe the restrictions of *ihram* until you have completed the duties of pilgrimage.

8TH DHUL-HIJJAH

You are recommended to go to *Mina* and stay the night there before you proceed to *Arafat*. If that is not possible for you, then go to *Arafat* directly where you are due to arrive on the following day.

9TH DHUL-HIJJAH

Try as much as you can to be present at *Arafat* before sunset. If you cannot make it, it is sufficient to be present at *Arafat* at anytime from noon till dawn of the following day.

Pray *Dhuhr* and '*Asr*, prayers together, in their shortened form. If convenient, offer these prayers at the Mosque of *Namirah*. After sunset, proceed from *Arafat* to *Muzdalifah* and pray

Maghrib and *Isha* as a delayed combination. *Isha* also should be shortened. Stay the night at *Muzdalifah* and shortly before sunrise.

10th DHUL-HIJJAH

You should proceed to *Mina* and do your first stoning at the *Jamrah* of A'qabah, which is known as the Grand *Jamrah*, at any time between dawn and midday. If the method of *Ihram* you have opted is either *tamattu'a* or *Qiran*, that is, if you started with as *Umarah* or you have combined both the *Umarah* and the pilgrimage together, you are required to sacrifice an animal (a one year old sheep or two year-old goat.) Alternatively, seven pilgrims may share together in sacrificing one camel or cow).

Shave your head, or shorten your hair. Women are required only to shorten their hair by an inch. You may then wear your ordinary clothes, but you continue to observe the restrictions on all sexual activity.

Go to *Makkah*, if you can, to do your *tawafe ifadah*. When you have done it all restrictions of *ihram* are lifted. If it is not convenient for you to go to *Makkah* for this *tawaf*, you may delay it until you have completed your stay at *Mina*. When you have finished your *tawaaf of ifadah* go back to *Mina* to spend the night there. The requirement is to stay at *Mina* for the larger part of that night and the following night.

11th DHUL-HIJJAH

You have to do the stoning at the little one, then the middle one, and finally the *Jamrah* of Aqabah. Stoning that day and the following days

starts at mid-day and finishes at sunset. Again, you have to spend the night at *Mina*.

12th DHUL-HIJJAH

You do the stoning at the three *Jamrahs* in the same way as you have done on the 11th of *Dhul-Hijjah*. When you have finished your stoning, you may leave *Mina*, provided you are out of the boundary of *Mina* before sunset. If the sun sets when you are still in *Mina*, you have to stay that night in *Mina* again and do the stoning at the three *Jamrahs* once more, the following day after mid day. When you arrive at *Makkah*, you do the *tawaf of ifadah* if you have not done it yet. Again, you have to do the *Sa'ie* if you have not done it after the *tawaf* of arrival or the *tawaf of ifadah*. Otherwise, all your duties of pilgrimage are completed. If you had opted for the *ifraad* method of *ihram* (that is if you intended to do the pilgrimage only) and you have come from outside the "hill" area you may do the 'Umrah as from the 14th of *Dhul-Hijjah*. To do that, you have to go out of the "haram" area to start your *ihram* and come back for your 'Umrah.

BEFORE DEPARTURE

Although you have completed the duties of pilgrimage, one duty is left for you to do, and its timing depends on your departure. Just before leaving *Makkah*, you have to do a farewell *tawaf*, in the same manner as you have done the earlier *tawafs*. When you have finished it, you proceed straight away to leave *Makkah*.



THE PROPHET'S MESSAGE TO MUSLIMS

“All praise be to Allah. We glorify Him and seek His help and pardon, and we turn to Him. We take refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. There is none to lead one astray whom Allah guides aright, and there is none to guide him aright whom He leads stray. I bear witness that Muhammad is His bondsman and His messenger. I admonish you, O bounds men of Allah! Fear Allah and I urge you to His obedience and open the speech with that which is good.

“Ye people! listen to my words; I will deliver a message to you, for I know not whether, after this year, I shall ever be amongst you here again. O people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as this day and this month is sacred for all. Verily, you will meet your Lord and you will be held answerable for your actions. Have I not conveyed the message? O Allah! Be my witness.

“He who has any trust with him he should restore it to the person who deposited it with him.

“Before, no one committing a crime is responsible for it but himself. Neither the son is responsible for the crime of his father, nor the father is responsible for the crime of his son.

“O people! Listen to my words and understand them. You must know that a Muslim is the brother of other Muslims and they form one brotherhood. Nothing of his brother is lawful for a Muslim except what he himself allows willingly. So you should not oppress one another. O Allah! Have I not conveyed the message?

“Behold! All practices of paganism and ignorance are now under my feet. The blood revenges of the Days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabia’h Ibn Harith who was nursed in the tribe of Sa’ad and whom the Hudhayl killed.

“Usury is forbidden, but you will be entitled to recover your principal. Do not wrong and you shall not be wronged. Allah has decreed that there should be no usury and I make a beginning by remitting the amount of interest which Abbas ibn Abd Al-Muttalib has to receive. Verily, it is remitted entirely.

“O people! Fear Allah concerning women. Verily, you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah! Verily, you have got certain rights over your women and your women have certain rights over you. It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety which, if they do,

you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably.

“Behold! Lay injunctions upon women but kindly.”

O people! Listen and obey, though an Abyssinian slave is your amir, if he executes (the ordinance of) the Book of Allah among you.

“O people! verily, Allah has ordained to every man the share of his inheritance. The child belongs to the marriage-bed and the violator of wedlock shall be stoned. He who attributes his ancestry to other than his father or claims his clientship to other than his masters, the curse of Allah, that of the angels, and of the people be upon him. Allah will accept from him neither repentance nor righteousness.

“O people! verily the Satan is disappointed at never being worshipped in this land of yours, but if he can be obeyed in any thing short of worship he will be pleased in matters you may be disposed to think is of little account, so beware of him in your matters of religion.

“Verily, I have left amongst you the book of Allah and the Sunnah of His Apostle which if you hold fast, you shall near go astray. And if you were asked about me, what would you say?”

They replied:” We bear witness that you have conveyed the message, and discharged your ministry.”

The Prophet addressed the assembly again the next day (Dhul-Hijjah 10 A.H.) and besides repeating some of the important points of the previous address, he threw a good deal of light on some new questions.

As usual, he opened his oration with praising Allah and expressing his gratitude to Him.

“O people! Verily, the intercalation (of a prohibited month) aggravates infidelity. Thereby the unbelievers are led to wrong. For they make it lawful in one year and forbid it in another year to be in conformity with the number (of months) which Allah declared unlawful, so they consider inviolable what Allah declared to be violable.

“Verily, the time has revolved in its own way from the day when the heavens and the earth were created. The number of months to Allah is twelve of which four are sacred; three are consecutive; Dhul Qadah; Dhul-Hijjah, Muharram, and Rajab which is between Jumadah and Shaban.

“O people! Do you know what day it is, what territory it is, what month it is? To this the people answered; “the day is the day of sacrifice, and the territory is the sacred territory, the month is the sacred month”. At each reply the Prophet said; so I apprise you that your lives, your property and your honour must be as sacred to one another as this sacred day, in this sacred month, and in this sacred town.

“And your slaves! See that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear. And if they commit a fault which you are not inclined to forgive; then part with them for they are the servants of Allah and are not to be chastised.

“Behold! Listen to me. Worship your Lord; offer prayers five times a day; observe fast in the month of Ramadhan; make pilgrimage to the House (Kaabah); pay readily the Zakah on your property and obey what ever I command you, only then will you get into the heaven.

(Cont on Page 20)

HAJJ-IBADAT PAR EXCELLENCE

Pilgrimage (Hajj) is the fifth pillar of Islam. It is a duty of a Muslim to perform pilgrimage to the House of Allah once in a life-time, but it is permissible for him to go on pilgrimage voluntarily more than once.

Pilgrimage has innumerable benefits:

1. In fulfilling this service, man expresses his devotion to Allah, not only by performing rites which need physical effort, but he expresses also his deep spiritual devotion to Allah and spends of his money for His sake.
2. Pilgrimage is an annual Muslim-Congress, attended by Muslims from all over the world.

They meet in one place, Makkah, all being dressed in one uniform, worshipping Allah The One God. Performing the same rites during the fixed period of Hajj. There is no discrimination between them; all are Allah's bondsmen; no white man has preference over a black man, neither the rich over the poor. In this way, Muslims are acquainted with one another, cooperate one with the other, and they remember the day when they will be resurrected and gathered before Allah who will account them

for their deeds. Thus, they prepare themselves for the Hereafter and do their best to obey Allah, their Lord.

The Kaabah is the Qiblah of all Muslims, they direct their faces towards it when they observe their prayers. But, it should be well-known that all the rites of pilgrimage such as circumambulating round the Kaaba, attending Arafat, Muzdalifa, and staying for several days in Mina.....all these rites have one objective.....that is to worship Allah according to the method He commanded and during the time He fixed. Worshipping is neither dedicated to the Kaaba nor to any of these other places which are more than objects created by Allah that can never bring benefit or cause harm to any one. Worshipping is dedicated to Allah alone, the Lord of everything, who alone has the absolute sovereignty and all power.

According to the Muslim's faith, all forms of worshipping are enjoined by Allah and should never be based on individual judgement or taste. Therefore, had Allah not commanded people to perform pilgrimage to the Sacred House at Makkah, Muslims would have never performed

it. Evidence for pilgrimage from the Holy Quran.
“Pilgrimage thereto is a duty men own to Allah; those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures” (Al-Quran,3:97)

Performing “Umara” or lesser pilgrimage once in a life time is also a duty that a Muslim should fulfill either during Hajj time or at any other time. It is not an indispensable duty for every Muslim to visit the mosque of the Holy Prophet in Al-Madinah during Hajj time or at any other time, but this is an advisable deed and whoever performs it will be recompensed by Allah. The tradition which states: “Whoever performs pilgrimage and does not visit me is turning away from me” is untrue and is imputed falsely to the Prophet.

A Muslim leaving for Madinah intends to visit the mosque of the Holy Prophet. When he arrives there, he prays in the mosque and then visits the tomb of the Holy Prophet (S.A. W.). The visitor salutes the Prophet politely and leaves the place adopting by that the same manner that the companions of the Holy Prophet (S.A. W.) used to do. He should not ask the Holy Prophet or supplicate for anything from him. In fact those who supplicate the Prophet for help, ask him for what they need, or invoke him to be their intercessor to Allah, are committing idolatry and the Prophet is innocent of their ill-deed. Therefore, every Muslim should be aware to avoid such idolatrous deeds.

After visiting the Prophet’s mosque the visitor visits also the tombs of Baqei. He should

behave during his visit in conformity with Islamic ethics and invoke Allah to bless the deads and martyrs buried in these tombs.

The manners of performing Hajj and Umrah:

A Muslims who intends to perform pilgrimage or Umra should expend in this journey of his pure and lawful property and avoid using illicit gains lest it should ruin his noble pilgrimage. The Holy Prophet (S.A. W.) said:

“Whatever flesh that comes to grow out of illicit gains is rather doomed to hell “fire” It is also advisable for a pilgrim to select a man of good faith to accompany him on pilgrimage.

A pilgrim, whether travelling by car or train, puts on “Ihram” as soon as he arrives at the miqat (the station for Ihram), and a pilgrim, travelling by plane, puts on Ihram when he approaches that miqat.

According to Prophetic traditions, there are five mawaqit (five stations for Ihram):

1. Zul Hulaifa (Abyar Ali): for pilgrims from Madinah.
 2. Al-Juha, a place near Rabigh: for people coming from the directions of Syria, Egypt and Maghrib.
 3. Qaran al-Manazil: for people coming from Najd, Al-Taif and other regions of that direction.
 4. Zat-Irq, for people coming from Iraq.
 5. Yalamlam: for people coming from Yemen.
- These mawaqit are not only for people coming from the above mentioned regions, but also for those who chance to travel by these routes.

As for the inhabitants of Makkah and those who live within the area bounded by these mawaqit, they assume their Ihrams from their homes.

MANNER OF IHRAM

It is advisable for a pilgrim to take a bath, to clean and perfume himself before assuming Ihram at the miqat. The Ihram dress for males consists of two simple white seamless sheets, one to be wrapped round the lions and the other to cover the upper part of the body. The head should not be covered. Women have no special dress for Ihram, but they should be dressed in wide veiling and unalluring clothes. After assuming the Ihram, a woman should neither veil her face with a seamed veil, nor use any seamed gloves to cover her hands. It is permissible for her to cover her face with a part of her head-veil if she finds herself surrounded by men. The same manner was adopted before by the wives of the Holy Prophet (S.A.W.) and the wives of his companions.

The pilgrim, after assuming Ihram, intends by heart to perform ‘Umra and says:

“Allahumma Labbaik ‘Umratan” which means. “O Allah! here I am at your service intending to perform Umra. In this way the pilgrim performs Hajj-Tamattu” which is really excellent because the Holy Prophet (S.A.W.) recommended his companions to perform this kind of Hajj. He even obliged them to abandon, their Ihram and make their visit to Kabaah an Umrah, giving exception only to those who brought with them their “Hady” “Sacrifices”, and

carried on their Hajj by Qiran, the same manner which the Holy Prophet (S.A.W.) himself adopted. The Qarin (who performs Hajj by Qiran) intends when he starts his pilgrimage rites by saying: *“Allahumma Labbaik Umratan wa Hajjan”* (Here I am, O Allah! I intend to perform ‘Umra and Hajj).

Therefore he should not abandon his Ihram and all Ihram restrictions till he offers his sacrifice on the feast day (Day of Immolation, 10th of Zul-Hijjah called Idul-Adhha).

After assuming the Ihram:

1. It is forbidden for a Muslim to cohabit with his wife, kiss, or touch her lustfully. During the Ihram period a pilgrim is also not allowed to marry or propose to a lady.
2. It is also forbidden for a Muslim to remove or trim his hair from any part of the body.
3. Similarly, paring the nails of hands and toes is also forbidden.
4. A man in Ihram should not cover his head, but it is permissible for him to be shaded by an umbrella or sit in the shadow of a tent.
5. During the Ihram one is not allowed to apply perfume to his body or garments or even to smell it.
6. It is forbidden during the Ihram to kill animals of game or to help others to do so.
7. A male pilgrim is not allowed to wear tailored clothes during the period of Ihram; instead of shoes he can use sandals. Women should not

wear seamed veils on their faces.

As soon as the pilgrim arrives at the Kaaba, the Holy House of Allah, he circumambulates it seven times for the Tawaf-Al-Qudoom, (circumambulation of arrival). That is his Umra Tawaf; the pilgrim can invoke Allah by whatever prayers he likes. After terminating the seven rounds of Tawaf he moves to the station of Ibrahim, where or somewhere in the vicinity, he performs a two rakaat prayer of the Tawaf.

A pilgrim proceeds after that for “Sa’ee”. He starts by mounting the eminence Al-Safa and faces the Qibla saying: *Allahu Akbar, la ilaha illa Allah*, and invokes Allah by whatever prayers he likes. Then, he walks to the eminence of Al-Marwa, mounts it, faces the Qibla, saying *Allahu Akbar*, invokes Allah, then returns to the eminence of Al-Safa, then repeats this walking from Safa to Marwa and vice versa, till he completes seven rounds at Al-Marwa.

A pilgrim who performs pilgrimage by Tamattu; gets his hair shaven or trimmed after completing his “Sa’ee”. For women, it is enough to trim a small part of their hair as long as finger-tip. In this way the pilgrim completes his Umra, discards his Ihram and is free to lead a normal life in all respects.

If a woman menstruates or gives birth before or after her Ihram, she becomes Qarinah and performs Hajj by Qiran. Therefore, she should intend to perform Hajj and Umra combined in one Ihram. Menstruation and confinement do not forbid a woman from doing any of the acts of Hajj except the circumambulation of the Holy House which she should postpone until she becomes clean. If she gets clean before people

assume their Ihram, she takes a cleaning bath, joins them when they assume their Ihram, and performs with them the rituals of Hajj. But if her cleansing from menses occurs at a later time, following her assuming Ihram, she combines Hajj and Umra in one Ihram, performs all the rituals of Hajj, including staying in Mina, Standing in Arafat, going to Muzdalifah, pelting, offering the sacrifice and trimming her hair on feast-day, but she cannot circumambulation the Holy House till she is clean. When she gets clean, she takes a cleansing bath and performs circumambulation round the Kaaba and “Sae’”, hence, fulfilling both Hajj and Umra. This was the method adopted by the mother of believers, Aisha according to the directions of the Holy Prophet (S.A.W.). The Holy Prophet affirmed by his deeds and sayings that the Qarin combines Hajj and Umra and fulfills them both by performing one circumambulation and one “Sa’ee”. The Holy Prophet (S.A.W.) himself performed Hajj in accordance with this manner and said that “Umra is included in Hajj till Doomsday”.

On the 8th day of Dhul Hajj, the pilgrims assume Ihram from their settlements in Makkah in the same manner they had done before at the miqat. A pilgrim, whether a man or a woman, intends to perform Hajj by saying “Here I am my Lord, I intend to perform Hajj” *“Allahumma Labbaika Hajjan”*

A pilgrim refrains himself from practicing any of the actions forbidden during the Ihram period in the same way as explained before. Then he proceeds with other pilgrims to Mina to pass the night there. A pilgrim should perform his prayers there in time. He is permitted to shorten

his prayers but not to combine one of them with the other. On the morning of Arafat (the 9th of Zul Hijja), the pilgrims go to Namira mosque to perform in congregation the Zuhr (noon) and Asr (after noon) prayers combined together. By noon, they proceed to Arafat to stay there till sunset praying, supplicating Allah and asking Him for forgiveness. The pilgrim can stand at any place in the valley of Arafat because the whole of Arafat is reserved for wuquf (standing). He should turn his face while praying and supplicating towards the Qibla, and not towards the mount of Arafat. The pilgrim should be aware that climbing the mount is not a ritual service, and that wiping oneself with its stones is a heretical deed.

After sunset, the pilgrim proceed to Muzdalifa where they perform Maghrib (evening) and Isha prayers combined together, and shortening only Isha prayer. They spend the night there, and next day they observe the Fajar prayer at dawn and leave to Mina before sunrise. When they arrive there, they pelt Jamarat Al-Aqaba by seven pebbles, each one of which should not be larger than a chickpea. One should observe strictly the guidance and orders of the Holy Prophet to overcome the allurements of the satan and avoid such devious actions as pelting the “Jamra” by shoes and any other action which is not in accordance with the commandments of Allah or the traditions of the Holy Prophet (S.A.W.)

After pelting Jamrat Al-Aqaba, the pilgrim offers his sacrifice, then shaves or shortens his hair (but it is better to have it shaven rather than having it shortened). Women slightly trim off parts of their hair.

After that, the pilgrim can discard Ihram and perform all the acts which were forbidden during the Ihram period except sexual intercourse. Then the pilgrim heads for Makkah, performs Tawaf Al-Ifadah, and the Sa’ee, hence, discarding Ihram completely and he is then allowed to perform all the acts that were forbidden during the Ihram period with no exception.

The pilgrim returns to Mina, to stay there for three successive days (the feast day and the following two days). He spends the nights of these days at Mina and every noon or mid-day he pelts the three Jamarat (on the 11th and 12th of Zul-Hijja). He starts by pelting Al-Jamarat-al-Sughra (the small Jamarah), then Al-Jamarat-al-Wusta (the medium Jamarah) and finally jamarat Al-Aqbah, which he had pelted before on the morning of the Feast Day. Each one of these jamarat is pelted by seven pebbles. The pilgrim has the choice after that, either to leave Mina on the 12th of Zul-Hijja or stay there next day. It is better to stay till next day and perform a pelting at noon. The final thing that a pilgrim should do before leaving Makkah, is to perform Tawaf-Al-Wadaa’ (Tawaf of Departure). However, a woman in a state of menstruation or childbed is allowed to leave Makkah without performing Tawaf Al-Wadaa. Offering the sacrifice can be done also on 11th, 12th and 13th of Zul-Hijja, and Tawaf-al-Ifada can also be postponed till the pilgrim leaves Mina, but it is better to perform the rituals in accordance with the order and times which are mentioned above.



SUFI-ISM AND ISLAM

By A.Q. Naqvi

Tasawwuf, Sufi-ism or Mysticism has been the dominating force in the Muslim Society since the early centuries of Islamic Conquest. When Muslims conquered Syria, Palestine, Yemen, Egypt and Turkey, they were overwhelmingly populated by Christians. Monasteries, Convents and Churches were every where. Priest, nuns, monks and anchorites were the elite class of the society. They were like gods. When they were converted to Islam, they brought their centuries old legacy of mysticism with them. Islam taught them the lesson of Monotheism (Tawheed) and trinity was rejected. With the intermingling of Christians and Muslims a new culture emerged. Muslims imbibed the value of mysticism from the Christians celebracy, Seclusion, abstemiousness were the main teachings of Christian mysticism. Those who wanted peace, tranquility were attached to mysticism. With the passage of time, Muslims developed a new version of mysticism and named it Tasawwuf or Sufi-ism. Christian, Budh and Hindu Bhagti and some teachings and traditions of Islam were the bedrock of Sufi-ism. Muslim Sufis built their own Khanqahs. Sufi orders (Silsila) were introduced and separate Khanqahs of their orders were also setup.

When Tataris invaded Baghdad and devastated

that beautiful capital of Abbasid capital that was one of the most important centre of political and academic activities of the Muslims at that time, Muslims lost the spirit of resistance. They believed that it was the Divine curse and can not be resisted against.

The prevailing chaotic conditions and the turmoil forced them to withdraw themselves to seclusion. Sufi Khanqah were in existence. The Sufi called them to come to their Khanqahs shun the worldly affairs and turn to the Almighty the only refuge for the disheartened dead spirited. So a large number of Muslims retreated to the Sufi Khanqahs and Sufi-ism got a new attraction to the Muslims. On the other hand Shaikhul Islam Ibn Taimiyya, the greatest Islamic Scholar of his time put aside his pen and papers took up the sword and rushed to fight the invaders.

He called Muslims to stand up and push back the Tatars. He called the rulers to rise to the occasion and come forward to fight the Tatars. It was his indomitable spirit that Muslims got a new courage. They fought under the banner of the great scholar Ibn Taimiyya and pushed the Tatars back. This is one of the golden chapter of Islamic history that was recorded by Shaikhul Islam.

Sufi-ism played no role in it. The Sufis rejected the worldly chaos and were engrossed in the

pursuit of spiritual achievements. Tasawwuf continued to attract masses. Sufi mentors were the only spiritual goals. Khanqah were the only centre of their mystical activities. Away from the chaos of time, they were lost in their meditation, communion and other mystical rituals. Sufism spread in all parts of the Muslim world. Sufi mentors traveled to various countries and regions to propagate and preach the teachings of their order.

In India all the four orders of Sufi-ism Qadriya, Chishtiya, Naqshbandiya and Saharwardiyah had set up their Khanqahs and large number of devotees were in their fold.

Khawaja Muinuddin Chishti, (a. 1226 A.C) the great mentor of Chishti order came to India from outside and setup his Khanqah at Ajmer. He attracted masses into classes to his silsila.

Khawaja Fareeduddin of Pak Pattem Khawaja Nizamuddin of Delhi and many other prominent Sufi mentor were the torch bearer of this sect.

As stated above, Sufi-ism had imbibed values from Christinity, Budhism, Hindu Bhagti and Islam. Generally it emerged as a new faith. The Sufi enforced their own code called *Tariqat* which in many ways was opposed to the Islamic code Shariah. The Sufi mentors and disciples adhered to their own code and had not much regard to the enjoins and commandments of the Islamic Shariah.

Islam forcefully rejects polytheism in its all forms and manifestations. Monotheism is the bedrock of Islamic teachings. But the Sufis attributed divine powers to their dead mentors. They invoked their blessings, prostrated themselves at their graves and admired them like gods. It was absolutely against

the prestine teachings of Islam.

The Arabs of the pre-Islamic era also attributed divine powers to their idols and sought their favour and blessings. Islam rejected it as polytheism (Shirk) and preached monotheism (Tawheed) that only Allah Almighty was worthy to be worshipped and His mercy and favour was to be invoked. But the Sufis ignored it and turned to their dead mentors seeking their mercy and favour. The practice is still in vogue. Everywhere there is a Sufi Khanqah or the tomb of a Sufi mentor (Murshid) the disciples go there regularly.

Since majority of Muslims had been converted to Islam by the Sufis, so new Muslims considered *Taswwaf* as the real Islam. It also was the reason that the Muslims of Sufi mentors were frequented and visited. However, reformation was also a strong movement in the Islamic society. Great Sufis like Sheik-Ahmad of Sirhind (1564-1624 A.C) popularly known as Mujaddid Alfe-Sani, the reformer of the second millinium and Mirza Mazhar Jane-Janan 18th century Sufi in Delhi, tried their utmost to reform the prevailing Sufi-ism. Shaikh Ahmad Sirhindi (1564-1624 A.C) rejected the doctrine of Pantheism (Hama Ost) that preached that every creature reflects its Creator, Allah Almighty. It was a doctrine forcefully opposed to the Islamic belief of pristine monotheism. Shaikh Ahmad Sirhindi expounded the doctrine of Unity of perception (Wahadatush-Shahud) (Hama Az Ost) that every creation manifest the power of creation of the creator. But the Sufi did not accept it and continue to adhere the old doctrine.

Shah Muhammad Ismail, (d. 1831 A.C.) the

grandson of Shah Waliullah, (1702-1763 A.C.) the greatest scholar of 18th century India, also endeavoured to reform the Muslim Society. These efforts and endeavours are the most important chapter of the Islamic history and show that in all ages Muslim reformers rose to reform the society. They called upon the Muslims to turn to the pristine teachings of Islam and reject what has not been enjoined by Allah and His last Messenger (S.A.W.)

Fikre-e-Waliullahi (the thoughts of Shah Waliullah) played a revolutionary role in reformation. Shah Muhammad Ismail of Delhi, his grandson made it a mass movement. People rejected all the un-Islamic practices and rituals and turned to the Holy Quran and Hadeeth. Today Ahle Hadeeths or Salafis are the sect that sticks to the pristine teachings of Islam. Not only in the sub-continent India but in most parts of the Muslim world this reformation movement is a force that calls to return to the pristine teachings of Islam. It is active in all Muslim countries. Sufi-ism has lost its tight grip on the Muslim society to a great extent. Particularly the new generation of Muslim has distanced itself from the un-Islamic rituals and traditions of the conventional Sufi-ism.

But unfortunately ruling class of the society has always patronized the Sufi-ism. Earlier monarch/ rulers paved that obeisance to the graves of Sufi mentors bring politicians follow the centuries old tradition. They offer chadar (quilt) at the grave of mentors when annual celebrations (urs) take place. This is all absolutely un-Islamic. Sufi-ism has lost its legal adherence with Islam. Iqbal had said that Tasawwuf or Sufism is an alien saplings in the sail of Islam.

(From Page 12)

“Let him that is present convey it unto him who is absent. For happily, many people to whom the message is conveyed may be more mindful of it than the audience”.

The Prophet (S.A.W.) took up the thread of his oration the next day and added;” O people! Verily your Lord is one and your father is one. All of you belong to one ancestry of Adam and Adam was created out of clay. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for white over the black nor for the black over the white except in piety. Verily, the noblest among you is he who is the most pious” (49:13)

“Behold! The nearer ones of you should convey the message to the remoter ones, I have conveyed the message”.

Then looking up to the heaven, he said;” O Lord! I have delivered the message and discharged my ministry”.

“Yes, cried all the people crowding round him.” Yes, Verily, you have”.

“O Lord! I beseech you bear You witness unto it.” And with these words, the Prophet concluded his address.

He alighted from his camel and performed the noon and afternoon prayers together. It was at this time that the verse regarding the completion of religion was revealed to him; *“this day I have perfected for you your faith , and completed My favour upon you, and I am well pleased with Islam as your religion ” (5:3).*

The Holy Prophet immediately recited this verse to all those who were present.



THE WAHABI JIHAD MOVEMENT AGAINST WHOM IT WAS LAUNCHED

By A.Q. Naqvi

At the end of 18th century the British had taken about entire India under their control. Even the Princely States were also under their indirect control. But they had not yet turned towards Delhi the capital of Mughal empire. The residents of the capital were foolishly happy that they were not under the British authority. But in 1803, the British army entered Delhi and the capital of mughal empire was now under the rule of British East India Company. The capital of Delhi by the British was a shock to the Muslims. Shah Abdul Aziz the greatest theologian of his time, in Delhi, issued a Fatwa that India was no more Darul Islam it was Darul Harb (country occupied by enemy). Indian Muslims had only two options to fight for the liberation of their home land or to migrate to an independent Muslim country. Shah Muhammad Ismail the nephew of Shah Abdul Aziz who was actively busy in his reformative Wahabi movement, launched Wahabi Jihad movement along with Syed Ahmad of Rai Bareilly and Maulvi Abdul Hai. The movement was launched to fight for the liberation of India, as was desired in the Fatwa by Shah Abdul Aziz. The two undertook a tour of major cities in UP, Bihar and Bengal. A large number of Muslims joined the movement. Now the Wahabi leaders wanted to set up their military base. But the territories under the British

or the Princely State under the British influence could not allow their camp on their land. Some of the students of the Madarsa of Shah Muhammad Ishaq suggested that the camp could be set up in the tribal region of NWFP. The tribal region now in Pakistan and renamed as Pakhtoon Kha) of that province was not yet occupied by the British. The autonomous region was ruled by the tribal chieftains. Since the region was close to the borders of the Punjab Sikh State of Maharaja Ranjeet Singh the Sikh considered it their sphere of influence. The tribal chieftains paid tribute to the Lahore Darbar. The Sikhs exploited the mutual rivalry of the tribal chieftain. They sided either of the wrangling chief, when the clash was over, they received compensation for helping the tribal chief. The tribal masses would flee from their houses taking refuge behind the mountain. The Sikh soldiers would destroy their houses, put the standing crop on fire. When the tribals returned there was nothing left. They were waiting for a savior who could save them from the brutalities of the Sikh. The advent of Wahabi freedom fighters in 1826 gave them a ray of hope. They hailed them as their protector. At a congregation Syed Ahmad was chosen as Ameer al Mumenin (chief of the believers) and Shah Muhammad Ismail was appointed the commander of the mujahedin

(freedom fighters). Tribal chieftains and masses took oath of allegiance (Bait) at the hand of Syed Ahmad. Shariat code was enforced in the region. The wealthy ones were asked to pay Zakat (wealth tax) and farmers were required to pay usher (10th part) of their farm product.

Social reforms were also introduced. Remarriage of widows was encouraged, demanding huge sum of money for marrying daughters was prohibited. After the new dispensation, the tribal chieftain stopped paying tribute to the Lahore Darbar. The Sikhs were alarmed and they questioned the advent of Wahabis in the tribal region, the sphere of influence of the Sikhs. General Ventura the French Commander of the Sikh army, wrote to Syed Ahmad that why the Wahabis had come in the region and when they will depart. There were some clashes between the Wahabis and the Sikh army. Syed Ahmad forwarded a letter to Maharaja Ranjeet Singh seeking his help in their fight against the enemy. He explained that when India will be free his state (Punjab) will remain under his control.

The Sikh were aware of the fact that the Wahabi had not come there to fight them. But were aware that the beneficent will cease that was earlier in their reach after the arrival of the Wahabis. The Wahabias had no plan to fight the Sikhs. But there was a confrontation between the two sides to keep the other side away from the land.

With the enforcement of Sharia code the tribal chieftain had lost their authority and farmers were not willing to pay usher or the Zakat. The tribal masses were not happy with the social reforms that had nullified their centuries old customs. The officers and workers of the new dispensation

were harsh in the enforcement of Shariah Court. There was a general unrest in the region against the Wahabis. The tribal chief of Peshawar and Amb Challenged the Wahabi authority and were killed in clashes with the Wahabis. All the tribal chieftain were afraid that they might be killed by the new regime. The Sikhs who were closely watching the situation urged the tribal chieftain to rise against Khalifa Saheb (Syed Ahmad) and his Mujahedeen. A conspiracy was hatched to mass action against the alien Wahabis who had usurped their authority. A particular date was fixed and secret messages were sent to all the concerned to be ready for action against the Wahabis. Some of the local tribals who were loyal to the Wahabias informed Syed Ahmad of what was going to be happened. But Syed Ahmad rejected all such reports and refused to believe them.

The tribals on their parts were determined to crush the Wahabis. One night, as per their plan, they raided the Wahabi camps, and brutally killed the Wahabi freedom fighters. Some of them were sleeping and some were offering the night prayer. Thousand of Wahabis were assassinated. Syed Ahmad and his senior advisors were stunned, they had never thought they will face such a ghastly situation. They were not the enemy of the tribal masses. They had not gone there to fight the Sikhs. Their goal was to get their home land liberated from the alien occupiers. Syed Ahmad was much disheartened that he wanted to leave the region immediately. In the meanwhile a deputation from Kashmir Muslims approached Shah Muhammad Ismail and invited the Wahabis to come to Kashmir. They vowed that they will join the Wahabi movement and will provide all help to them. Syed Ahmad who was eager to leave the region

agreed to the proposal. He asked Shah Muhammad Ismail to leave for Kashmir with a contingent Wahabi soldiers. When they reached Balakot, Prince Sher Singh son of Maharaja Ranjeet Singh was going to Muzaffarbad. There was a clash between the Sikhs and Wahabis. Since the Wahabis were not prepared for fighting and were on their way to Kashmir, the Sikh easily defeated them. Syed Ahmad, Shah Muhammad Ismail and many other senior Wahabi commanders fell fighting in 1831. Thus the first phase of the Wahabi jihad movement came to an end. The Prime Torch bearers of the movement attained martyrdom. But it was not the end of the movement. Wahabi leaders though pulverised, again rose to reconsolidate the movement. A new contingent under Maulvi Nasiruddin was sent to the tribal region. Then Maulana Yahaya Ali and Maulana Wilayat Ali of Sadiqpur (Patna) commanded the mujahedin. When Ranjeet Singh died, the British took over Punjab in 1849. Now no Wahabi had a direct confrontation with the British. But Maulana Wilayat Ali the commander of the Wahabi avoided a clash with the British as a strategic approach. He died in 1852 and now his brother Inayat Ali took over the command of the Mujahedin. The Wahabi movement mainly depended on the money supplied from India by the Wahabi activists. They did not have their own resources.

In 1857 when there was a national upheaval against the colonial rulers, the system of supplying money to the Wahabi also collapsed. People were caught in turmoil. There was no one to collect or pay contributions for the Wahabis. The Wahabi camp was paralysed. There were starvation and deaths. The tribal had no sympathy or mercy and did not come

forward to help the starving Wahabis. Maulvi Inayat Ali the dishearted leader and of the second phase of Wahabi movement also collapsed. But again it was not the end of the movement. Now Maulvi Abdullah son of Maulana Inayat Ali took over as the Amir of the Wahabi. He was an able commander and farsighted administrator. He managed to form a great coalition with the tribal chieftain and challenged the British. In 1863 the coalition forces besieged the British army in a narrow passage between the mountains. The British soldiers died of severe cold and starvation. The Punjab government even thought to advise the besieged soldiers to surrender. But the British applied their old prescription of loving the enemy. They offered huge money to tribal chief and persuaded them to depart from the battle field. The greedy and treacherous chieftain betrayed the Wahabis and returned from the battle field. The British rounded the camp of the Wahabis letters sent to the camp commanders by the Wahabi leaders from India were recovered from the camp. The British were surprised to know that what a vast network the Wahabis had set up across the country. The information collected from the letters led to the arrest of the Wahabi leaders and their activities. Maulana Yahya Ali commander of the Wahabi Training camp, Maulana Jafar of Thanesar the eminent Wahabi preacher and many others were apprehended. They were tried for treason and waging war against the Queen. These trials are known as Wahabi trials of 1864. They were sentenced to death. Later it was converted to deportation to Andaman (Kala Pani) Maulana Yahya died in Andaman. Maulana Jafar returned home after 20 years when general amnesty was declared.

Thus came the end of the third final phase of the Wahabi freedom fighters movement. The British had now occupied the entire Indian subcontinent. But the Jihad movement had its symbolic existence in the tribal region and continued their activities until the colonial rulers left India in 1947.

It was a brief description of the Wahabi freedom fighters, sacrifices which have now been thrown in the dustbin of oblivion by its own people.

In 1870, W.W. Hunter, senior Indian Civil Service officer in Bengal compiled his book "Our Indian Musalman". In his book he stated the fact on the basis of the documentary evidences collected by the C.J.D officials that the Wahabi had gone to the tribal region of NWFP to fight the British. He called Wahabis as traitors and fanatics and the worst enemy of the British government in India.

Sir Syed Ahmad Khan, (1817-1898) a staunch Wahabi was alarmed that Hunter's book might provoke the British official again to brutalise the Muslims. He had seen the British brutalities during the post 1857 era. So he wrote a review on Hunter's book and tried to convince that the Wahabis had not gone to NWFP to fight the British. They had gone to fight the Sikhs who had let loose a reign of terror in their empire Punjab and Muslims were being persecuted. Sir Syed had no solid arguments to explain his point. He put forth unsound arguments that the Wahabi had left their families, farms and properties in India under protection of the British government. Had they not been loyal to the government why they have left their dependents in India. Whether British were convinced by his argument is a point to be discussed. But Sir Syed's attempt to

divert the real aim of the Wahabis played havoc with the Jihad Movement. It was termed as a communal clash between the Muslims and the Sikhs and the real motive was lost in the misinterpretation. Today the great freedom fighters movement finds no place in the history of freedom movement. No one mentions to the letters forwarded by Syed Ahmad to Maharaja Ranjeet Singh seeking his help in their fight against the enemy. And his reference to the enemy as the alien from distant lands as the traders of merchandise.

Had the enemy were the Sikhs why aliens from distant land and traders was mentioned in the letter. The Sikhs were not aliens, they were the original residents of Punjab. They were not traders but farmers. Sir Syed was Smear in his attempt to divert the attention from the real motive. But his attempt destroyed the sincere motive of his own community. Today no one acknowledges the Wahabi Movement as the pioneer armed struggle against the colonial rulers. No one recognizes Sheikh Muhammad Ismail Shaheed, Syed Ahmad and thousand of Muslims who laid down their lives for the liberation of their homeland as the freedom fighters or the national heroes.

Partition of India has also cast its shadow and the movement was completely ignored. It is just a clash between the two communities that need not be considered as worth mentioning. But the facts are facts. Our liberal historians must come forward to dispel the misgiving and highlight the real motive of the movement. Maulana Ghulam Rasool Mehr and Dr. Qayamuddin have alone greatly engaged themselves to produce work on Wahabi Movement and have tried to dispel the misgivings. But it needs more work.

RESOLUTIONS ADOPTED AT EXECUTIVE BODY'S MEETING OF MARKAZI JAMIAT AHLE HADEETH ON JULY 21, 2016

The Executive Body of Markazi Jamiat Ahle Hadeeth Hind held its meeting at Ahle Hadeeth Complex, Okhla New Delhi on July 21, 2016 with its Ameer Hafiz Muhammad Yahya in the chair attended by its members and representatives of Jamiat from across the country. The Body deliberated on various problems and issues confronting the nation and Muslim world. Maulana Asghar Ali Imam Mahadi Salafi, General Secretary presented the overall report of Jamiat's progress. The Finance Secretary Janab Wakeel Parvez also presented the financial statement before the members in a very clear and professional way which was appreciated by all.

The Body adopted the following resolutions:

1. There is a consensus among Executive Body members that the solution of our various problems, peace, tranquility, brotherhood, and protection of human rights lies under the teachings of Islam. So the Muslims should take proper measure in order to preserve their religious identity. Islam should be practiced in letter and spirit and present it to others in toto. We should try to purge ourselves of all sorts of vices and raise the banner of Islam. The Body appeals to all Islamic Organizations to elucidate

the injunctions of Holy Quran and Traditions of the Holy Prophet (S.A.W.)

2. The Jamiat condemns the wrong actions taken by the fascist forces in the name of gau rakchha (Protection of Cow). The Body feels that natural feelings of love towards cow have been twisted and some have started harassing people on the basis of name of beef and have taken law in their own hands and foment communal hatred. This may take the country towards anarchy and division. The Executive Body demands that the government should not stop the climate of freedom in the country, establish the supremacy of law and award exemplary punishment to those who take law in their hands on the name of gau rakchha.

3. The Body expresses its dismay and grief over the injustice and atrocities targeting Dalits and Muslims on false and concocted charges. The need of the hour is that we must develop the composite culture to combat disruptive forces and nefarious elements which raise their ugly heads to destroy the country's unity.

4. The Jamiat expresses its shock over the day by day rising immorality, wickedness, vice, rape, nudity and high prices in the country and appeals the union and state governments to take measures to curb the situation without violating the human rights.

5. The Jamiat's Executive Body expresses its deep concern and pain at the prolonged unrest and violence in Kashmir and appeals the government to step up efforts and end the prevailing situation by conciliatory approach, sympathetic attitude and winning people's confidence.

6. The Jamiat's expresses grief over the physical and property loses in sever flood hitting Utra Khand, UP, Bihar, Bengal, Assam, Rajasthan and Maharashtra and calls on people to come forward for their humanitarian aid.

7. The Jamiat Body condemns the atrocities, wickedness, cruelty, barbarity, inhumanity and haughtiness of DAISH (ISIS) and its ilk which are un-Islamic and inhuman. The Body believes that DAISH and its ilk are product of anti-Islam and inhuman forces killing Sunni Muslims and defame Islam. Therefore the Body appeals the world powers to confront them with united hands.

8. The Jamiat's Body expresses great dismay and anguish at the terror attacks at Pathankot, (in India) and other parts of the world like Madina Munawwarah, Qateef, Jeddah, France and Belgium etc.

9. The Jamiat regrets over the arrests of falsely implicated the innocent Muslims on the name of terror activities while Muslims have no inclination to resort to violence. The Jamiat appeals the government to show sympathy towards such innocents whose lives have been ruined behind bars. They should be recompensed heavily.

10. The Jamiat expresses anguish over day-to-day rising prices, corruption, bribery hoarding, in the country. It appeals the government to take appropriate measure to solve

the stated problems in the interest of the general public.

11. The Jamiat lauds and congratulates the Bihar government for enforcing total prohibition of alcohol in state and feels that this initiative must be emulated by other state governments of India.

12. The Jamiat Body expresses its happiness and congratulates its 33rd All India Ahle Hadeeth Conference on "ROLE AND RIGHTS OF IMAMS AND KHATEEBS IN PROMOTING HUMANISM AND PEACE IN THE SOCIETY". Hope the conference will bring a far-reaching positive result for nation and the community.

13. The Body appreciates the National symposium on "THE NATION AND THE MUSLIM COMMUNITY IN PURSUIT OF DAISH AND TERRORISM" on the occasion of 17th All India Competition of Memorisation, Tajweed, and Tafseer of Holy Quran. The Body feels it is timely celebration to curb and break the backbone of terrorism.

14. The Body appeals the religious leaders to refrain themselves from making unfounded allegations, hostility and objectionable languages against each other. It is not fair in the community's interest. Hence, it is necessary to avoid disharmony and built bridges and promote unity and understanding.

15. Hajj is a holy duty, its symbols, places, principles, its greatness and forbiddingness are parts of our belief. The sanctity of pilgrimage does not allow us to violate its prescribed rules. Politicising this holy duty by making various mischievous tactics, dissimulation and deception by Iranian government and refusing its citizens to perform Hajj is in a way depriving them from

their religious duty. It is an open violation of God's order. The Body appreciates the patience, ample kindness and wide experience of administration and sound steps by Saudi government in this regard.

16. The Jamiat expresses its solidarity with democratic government of Turkey and congratulates it on crushing the army revolt by inventing general public. The Body hopes this tendency of army revolt will come to an end through effective steps.

17. The Body expresses its concern over the mass murder of Sunni Muslims by the ruling party in Iraq and appeals world powers to pressurize the Iraqi government to refrain from such a vicious cycle of violence.

18. The Jamiat appreciates the Saudi assault on Hauthi rebels in Yemen and considers it valuable and Timely action under the guidance of Khadimul Harmain King Salmanbin Abdul Aziz Ale-Sheikh, expecting its traditional role in future in world Islamic affairs and services to Humanity regenerating and reinstating the glory of Ummah.

19. The Jamiat appeals the UNO and world powers to initiate measures curbing the Israel's atrocities against Palestinians by appointing just and impartial methods with solidarity. The Israelis have making controversial efforts to suppress the Palestians and prepossessing and prepossessing fire in the Middle East.

20. The Jamiat expresses shock and grief over the barbarism enormity and atrocities rendering lawful against Syrian public by Asad regime. Which has caused lakh of murders and enormous people homeless. The Body appeals the right thinking world powers to intervene in it and help to change the government according

to wishes of the people so that the inhuman activities and cruelty could come to an end.

21. The Jamiat's Executive Body expresses its grief over the demise of former deputy secretary Markazi Jamiat Ahle Hadeeth Maulana Abdul Aleem Mahir; Maulana Hakeem Muhammad Ismail Salafi Galalta, Haryana; mother of Muhammad Ahmad Khan (Advocate); Rector of Jamiat us Shubhan Al Muslemin and ustadh of Madrasa Ahyaus-Sunnah Benaras, Maulana Abdul Qayyum Makki; Member of General Body, Markazi Jamiat Ahle Hadeeth Alhaj Shabbir Ahmad Khilji's wife, mother of Maulana Abdul Ahad, ustadh Madarsa Reyazul Uloom Delhi; Eminent Islamic Scholar Maulana Usaid Asad Rahmani, office worker, Markazi Jamiat Dr. Muhammad Shees Taimi's mother; ustadh Madarsa Manzarul Uloom persa, Maulana Saud Ahmad Salafi; Former General Secretary Western UP state Jamiat Ahle Hadeeth, Maulana Abdul Qadir Anwar Bastavi; Former General Secretary Jamiat Ahle Hadeeth A.P. Unit, Muhammad Ashfaq Husain Siddique; Dr. Abdul Aleem Bastavi; Founder Darul Uloom Salafia Nagpur, Maulana Inamullah Faroqui; the elder daughter of Finance secretary M. Jamiat Ahle Hadeeth Hind, Alhaj Wakeel Pervez; Alhaj Abbas father of Abdus Shakoor (Pune); Haji Fareed Bhivandi; Mother in law of Dr. Saeed Ahmad Umari; Elder brother and sister of Maulana Ziaul Haque (office worker Markazi Jamiat Ahle Hadeeth); wife of social worker Sharafat Wazeeri; Maulana Muhammad Adil Reyazi (Jharkhand) etc. etc.

The Jamiat condoles their demise and pray Allah for their heavenly abode and Jannatul Firdaus.

THE NATION AND MILLATE ISLAMIA IN PURSUIT OF DAISH AND TERRORISM

The grand national symposium under Supervision of Markazi Jamiat Ahle Hadeeth Hind at Ahle Hadeeth Complex, New Delhi on July 21, 2016. There is no doubt that terrorism is an un-Islamic act. It has been condemned and pronounced its guilt again and again. Therefore it is a wastage of time to explicate and eluminate its in-human and awful face.

After the recitation of Holy Quran, Maulana Reyaz Ahmad Salafi giving a brief introduction of Markazi Jamiat Ahle Hadeeth Hind and its so far achievements, human services and publications and particularly in curbing extremism, violence and evil acts spreading in society. He said: "Social evils, unrest and fear have wrapped the people in the society. Sectarianism and considerations of caste, creed and materialism are eating into the vitals of their moral existence. Those who claim to be torch bearers of Islam lack courage and confidence and are incompetent in defending the Muslims on sectarian grounds. The Muslims are the perpetual target of the media which leaves no stone unturned to tarnish their image and brand them as terrorists.

Janab Wakeel Parvez, Finance Secretary,

Markazi Jamiat Ahle Hadeeth said: "Minorities are at present at a crossroads. They are valuable assets of the country and should be preserved and protected in order to make the notion of inclusive growth a reality. Peace, tranquility and harmony are the basic components that can help pave the way for development and growth.

The poisonous mind has been used to spread hatred and malign the image of Muslims in India and abroad as anti-national and antihuman is painful and must be condemned by all like-minded people. People must not allow the rowdy and antisocial elements to sow the seed of hatred in society.

It is the duty of every citizen of the country to raise his/her voice against the terrorism and violent, murder of innocent children, women pious people. Daish is a terrorist organization the hands of which are coloured with blood of lakhs of people. Wakeel Parvez sahab advised the gathering to serve humanity and shape one's peaceful personality without any distinction of cast, maslak and religion".

Maulana Asghar Ali Imam Mahdi Salafi initiating the symposium said: Peace, solidarity and harmony are essential components for the

progress and development of nation. Every citizen of the country, irrespective of creed, cast and religion has a duty to maintain this trend and curb the destructive forces. Every one must behave like a peaceful citizen and curb the bad elements through good and positive counseling or by informing the concerned authority without any delay and hesitation.

“One of the most important elements in the Islamic value system is the value of human brotherhood. Muslims are commanded to come together on the basis of faith. Unity could never be for other fellow brothers, avoiding all forms of the perpetration of an injustice or the propagation of falsehood, vice and other heinous involvement. The implication therefore is, Muslims should develop an attitude of care and concern for dislike, condescension and discrimination against others irrespective of the whether they are Muslims or non-Muslims.

Islam has made brotherhood and cooperation compulsory, which means a Muslim must help his Muslim brother and, at the same time other human beings who is in need of help.

Maulana said: as long as evil exists in the world, the goodness will continue and pursue the evil sources. We become weak when some of us make separate castle of his own. Unity and diversity of Millate Islamia can cause the DAISH and terrorism run away. Therefore we have to repulse and repel the wickedness of terrorism with united hands.

Nowadays a new trend has emerged associating terrorism with Salafi group of Muslims and defaming its good name. Markazi Jamiat Ahle

Hadeeth since its inception in 1906 along with its associates has been on forefront to pursue a line of conduct against extremism, violence, and terrorism through sermons, booklets, books, pamphlets, seminars, meetings, conferences, articles in newspapers, magazines and Fatwas etc. etc. Markazi Jamiat Ahle Hadeeth had organized a conference at Pakorh, Jharkhand on 13-15 March, 2004 with a forceful voice against terrorism. The Jamiat held a seminar at Jamia Millia Islamia, New Delhi against terrorism on March 18, 2006. The collective Fatwa in English was also issued against terrorism. A special convention against Terrorism was held by Markazi Jamiat on July 22, 2006 and a national symposium on “Are Madarsas viable Seats of Social Service or Breeding Grounds of Terrorism” attended by Mr. V.P. Singh (former Prime Minister of India) and Shri S.K. Patel (then Union Home Minister)

Following the chain another conference was held on April 11, 2010 in Delhi and an anti-terror Fatwa in Hindi, Urdu and English were released. Similar to this a National Symposium was held on February 15, 2015 against DAISH (ISIS) and its terrorist activities.

The efforts of Markazi Jamiat Ahle Hadeeth Hind against terrorism is going on. And today’s national symposium on “NATION AND MUSLIM UMMAH IN PURSUIT OF DAISH (ISIS) AND TERRORISM” is a part of it.

Addressing the gathering, Maulana Ataullah Qasmi, president Shah Wali-ullah Academy N.Delhi said: I am thankful to Maulana Ashgar

Ali Imam Mahadi Salafi, who, by organizing the national Symposium has accomplished the sufficing obligation on behalf of entire Muslim Ummah. We fully support him and his endeavours. Maulana Ataullah condemned the a section national media who have been tarnishing the image of Muslims. The fact is that few misguided Muslims bad activities can not be considered the acts of entire community.

Prophet Akhtarul Wase, former commissioner of Minorities languages government of India described the Symposium a call by Imam Mahadi to chase Dajjal. We have explained the world again and again that Islam is a religion of peace and tranquility not the religion of violence and dread. The enemies make conspiracy to push the Muslims to bottom line. Internal Strife and discord are being created. Markazi Jamiat Ahle Hadeeth is worthy of praise to conduct a symposium in such an organized way.

Pundit N.K. Sharma, a prominent Hindu leader stated that Snathan Dharam teaches harmony. Prophet Muhammad's name has been mentioned in our religious books. Hence we give him respect and honour. Islam is not a religion for Muslims only. It is a religion for entire humankind. Muslims should not consider themselves as minority. A large population like Muslims in India cannot be considered as minority. I congratulate the Markazi Jamiat to organize conferences and Symposiums against terrorism covering from Ramleela ground to Gulbarga.

Mr. Naved Hamid, president All India Muslim Majlise Mushawarat expressed his views that

Muslims are torch bearers of peace. They do not like violence and extremism. Here a question may be asked. Who is supplying destructive weapons in Syria and Iraq? Islam does not teach us disappointment and frustration. With hope and courage we should lead a pious life. Mr. Inaamur Rahman, Assistant Secretary Jamat Islamic Hind congratulated Markazi Jamiat Ahle Hadeeth Hind for organizing this symposium. However, terrorism can not be stopped unless and until its definition is defined. Today war against Islam is going on.

Maulana Zahid Reza Rizvi, former chairman Utrakhand Hajj committee said that it is unfortunate that we are being seen with doubt and suspicion. It is extremely sorry state of affairs that Islam is linked with terrorism.

Former Parliament member Mr. Keshori Lal Ji described the situation very grave. Muslims are being killed on the name of terrorism. The people who are defaming and slandering the Muslims should unitedly be confronted.

Eminent Islamic and social personality Maulana Atahar Hussain Dehlavi, president Anjuman Minhaje Rasool also spoke at length about the U.N.O. Report indicating 38 Lakh Muslims have been killed within 10 years. Good and Evil cannot be equal. Islam taught us peace and harmony. The world should get lesson from us. Apart from above stated persons a number of dignitaries also addressed the symposium.

The national media gave a better coverage of the national symposium.

