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PROPHET IBRAHIM'S SUPREME SACRIFICE AND GREAT LESSON FROM IT

More than four thousand years ago, in the lap of Mesopotamia (the present day Iraq), a well known place called UR, Prophet Ibrahim was born in the house of Aazar. Aazar happened to be the chief priest of Namrud. Prophet Ibrahim denounced the polytheistic practices and called people towards One God. He earned the anger and opposition of his father, elders of the land and the king. First he was banished from his house and later on, when he broke the idols as a shock treatment to his people, punished by being thrown into fire. God saved him miraculously. He left his native land and spent his whole life in spreading Monotheism throughout the known world of that time.

He faced another test when he was asked to leave his wife, Hajira and his new born son Ismaeel in the uninhabited valley of Makkah. He obeyed the command of God. Afterwards this valley became the town of Makkah where the first ever House of God (Bait-Allah), Kaba was built.

Finally Prophet Ibrahim was indirectly instructed through a dream to sacrifice his son, Ismaeel. Who willingly submitted to God's command to seek His Pleasure. But God saved Ismaeel and accepted the supreme sacrifice of Prophet Ibrahim without his shedding the blood of his son. At this very moment, God declared Prophet

Ibrahim to be His friend and elevated him to the leader of mankind.

This event is celebrated every year by all Muslims by the name of Eid-ul-Adha where the believers remember the example of submitting to the Will of God shown by Prophet Ibrahim who was a model of Monotheism, sacrifice, patience and devotion.

Prophet Ibrahim was indeed a whole community by himself. For when there was not a single Muslim on earth. Prophet Ibrahim stood out as the sole standard bearer of Islam. He single handedly performed a task that was stupendous enough to have been performed by a whole community. He was the model and fountain-head for the whole world. Prophet Muhammad (S.A.W.) was commanded to follow the way of Prophet Ibrahim. So only the true followers of the Abrahamic way are Prophet Muhammad and his companions whose beliefs and actions show no trace of polytheism.

If we profess and proclaim that we stand for a revival of Islam, then we should individually and collectively, follow and emulate the noble models of Prophet Ibrahim and Prophet Muhammad (S.A.W.). We must devote all our energies, to the cause of Monotheism, devotion and sacrifice. Let Prophet Ibrahim's supreme sacrifice be a lesson to all of us.

MAKKAH IS THE CITY OF ISLAM AND CITY OF PEACE

“And We made this House (Kaba) 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 God and the Last Day with fruits for sustenance. God 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 Kaba with the help of his son Ismaeel. 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 secret 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. Makkah was

recognised by Arab customs as inviolable for the pursuit of revenge or violence. It was a place of prayer, even today there is a station of Abraham. It must be held pure and sacred for all purposes.

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

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 was as 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.



KISSING OF BLACK STONE

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 (S.A.W.) 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; It would almost appear that he who first built the Kaaba since the time of Prophet Ibraheem (Peace be upon him) the original structure has been rebuilt several times in the same shape, wanted to create a prable of mans humility before God.

The interior, usually closed is very simple. The 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 million of Muslims the world over turn their faces in prayer five times a day.

The two corners situated on the side of the Yemen are called Al-Ruknain al Yamaniyyain

and the two corners situated on the side of Syria are called Ruknain al Shamiyyain. The corners situated on the side of Yemen (east) are touched. It is one of these two corners that there is embedded a blackish stone, which is left uncovered and is surrounded by a braed silver frame.

"The black stone" which has been kissed 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 Makkans. 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 Abraham, original building, and because the lips of Prophet Muhammad (S.A.W.) touched it on his Farewell Pilgrimage, all pilgrims have doen the same ever since. The Holy Prophet 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 wrould forever meet the memory of his lips in the symbolic embrance 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.

HAJJ IS A COURSE OF INTENSIFIED DEVOTION

By Hammudah Abdalati

The final pillar and one of the finest institutions of Islam is the Hajj or pilgrimage to Makkah. The performance of the Hajj is obligatory, at least once in a lifetime, upon every Muslim, male or female, who is mentally, financially and physically fit. The Muslims who is of responsible age, in fairly good health, and is financially capable and secure must make the Hajj at least once in his or her lifetime. The financial security here means that he should have enough to cover his own expenses and those of his dependents, and to pay his debts, if he is in debt, until he completes the course of Hajj.

The course of Hajj is another unique characteristic of Islam. It is enjoined by God to serve many purposes among which are the following:

1. It is the largest annual convention of Faith where Muslims meet to know one another, study their common affairs and promote their general welfare. It is also the greatest regular conference of peace known in the history of mankind. In the course of Hajj peace is the dominant theme; peace with God and one's soul, peace with birds and even with insects. To disturb the peace of anyone on any creature in any shape or form is strictly prohibited.
2. It is a wholesome demonstration of the universality of Islam and the brotherhood and equality of the Muslims. From all walks of life, from all trades and classes, and from every corner of the globe the Muslims assemble at Makkah in response to the call of God. They dress in the same simple way, observe the same regulation, utter the same supplications at the same time in the same way, for the same end. There is no royalty, but loyalty at all to God. There is no aristocracy, but humility and devotion.
3. It is to confirm the commitment of the Muslims to God and their readiness to forsake the material interests in His service.
4. It is to acquaint the pilgrims with the spiritual and historical environment of Prophet Muhammad, so that they may derive warm inspirations and strengthen their Faith.
5. It is to commemorate the Divine rituals observed by Prophet Ibrahim and Prophet Ismael, who are known to have been the first pilgrims to the first house of God on earth; i.e. the Ka'abah at Makah.
6. It is a reminder of the Grand Assembly on the Day of Judgement when people will stand

equal before God, waiting for their Final Destiny, and where no superiority of race or stock can be claimed. It is also a reminder of the fact that Makkah alone, in the whole existing world, was honoured by God in being the centre of monotheism (Tawheed) since the time of Prophet Ibrahim, and that it will continue to be the centre of Islam, the religion of pure monotheism, till the end of time.

In the performance of Hajj it can easily be observed that it is a course of spiritual enrichment and moral rearmament, a course of intensified devotion and disciplinary experience, a course of humanitarian interests and inspiring knowledge all put together in one single institution of Islam.

The description of the rules and steps followed during the Hajj are rather lengthy. They will not be discussed here. However, it should be pointed out that during the whole course of Hajj there are informed guides always available to help the pilgrims with right instructions.

It should also be pointed out that the entire course of devotion is to God alone. The Muslims go to Makkah in glory of God, not to kiss a stone or worship a man or a semi-divinity. Kissing or touching the Black Stone at the Kaaba is an optional action, not an obligation or a prescription. Those who kiss the Black Stone or touch it do not do it because they have faith in the stone or attribute any superstitious qualities to it. Their Faith is in God only. They kiss or touch or point to the stone only as a token of respect or a symbol of love for Prophet Muhammad (S.A. W.), who laid the stone at the

foundation of the Kaaba when it was reconstructed. That event has a special significance. It depicts Prophet Muhammad as a man designated for peace. When the Kaabah was under reconstruction, some years before the advent of Islam, the Black Stone was to be laid at its foundation. The Chieftains had a quarrelsome dispute over him who was to have the honour of restoring the Stone. This was a very serious matter and the shadows of civil war hung over the holy place. The stone was held in especially high reverence by the chieftains, although it was nothing more than a piece of stone. This reverence may be attributed to the fact that the stone was connected with Prophet Ibrahim, the Great Grandfather of the Arabs, and that it was, perhaps, the only solid stone remaining from the antique structure of the Sacred Edifice. Be that as it may, the stone as such has no significance whatsoever as far as Islam and the Muslims are concerned.

When the chieftains failed to settle the dispute among themselves, they agreed to let the first incomer decide the issue. Muhammad was the first incomer. He then decided to wrap up the stone in a piece of cloth and asked the disputants to hold it together and restore it in such a way that each chieftain would have had a part in the operation. They were happy with his wise decision and put it into effect immediately. Thus the issue died out and peace was maintained. This is the moral of the story of the Black Stone. So when the pilgrims kiss the stone or point at it with reverence, they do so in remembrance of Muhammad, the wise – peace – maker. The point may become clearer by comparison. It is a natural thing for a good patriot returning from

the exile, or a fighting soldier coming back from the battle field to do certain things upon reaching the borders of his beloved homeland. For example, he may kiss the ground at the border, or embrace with deep emotions the first few compatriots he meets, or show admiration for some landmarks. The behaviour of the pilgrims should be interpreted in a similar way. The kaabah at Makkah is the spiritual centre of Islam and the spiritual homeland of every Muslim. When the pilgrim reaches Makkah, his feelings would be like those of a patriot coming home from exile or a triumphant soldier returning from a decisive battle. This is not a figurative interpretation. It corresponds with the facts of history. The early Muslims were expelled out of their home and forced to live in exile for years. They were denied the right to worship in the Kaabah, the most sacred house of God in existence. When they returned from exile, the kaabah was their main destination. They joyfully entered the sacred shrine, destroyed all the idols and images that were there, and completed the rites of pilgrimage.

This interpretation is enlightened by some unusual experiences of extraordinary people. For example, a famous Hungarian writer fled his invaded country and took with him a handful of earth. Literary annals tell that the writer found his greatest comfort and deepest joy in the handful of earth. It was his source of inspiration and symbol of hope that he would return to a free homeland at last.

Similarly, a documentary called "The Palestinians" was prepared by CBS and televised on Saturday June 15, 1974. In it, a wealthy busi-

nessman, who fled the Zionist terror in Palestine, was interviewed at his extremely fashionable home in Beirut. When he was reminded of his good fortune in exile he smiled, pointing to a small bottle half-full of earth. To make his point, he added that he brought it with him from Jerusalem when he fled; that it is more valuable to him than anything he possesses; and that he would give up all his possessions to return to Palestine, his homeland. What is more significant about this interview is that the man's family was more emphatic and expressed stranger feelings. It will not be at all surprising if it turns out that this man represents many other like him and if that small "earth treasure" becomes a very special, even sacred, thing in the years to come.

In a more tangible sense, the Associated Press reported on October 14, 1973, that the last Israeli strongpoints on the eastern bank of the Suez Canal surrendered. . . . and the 37 tired and bedraggled Israeli troops were paddled in dinghies across the waterway to captivity. Some of the Egyptian troops, carried away with the emotion of finally liberating this last stronghold (the Bar - lev - line), grabbed handfuls of sand and put it in their mouths. Others kissed the ground." (Dispatch Observer, p.2A)

More recently, the same news agency, reporting on the returning Syrian prisoners of war, said that the first man off the plane "sat up right on a stretcher on the stumps of his amputated legs. . . ." Legs are nothing. We are ready to give our soul. "he shouted. He then insisted on being lifted from his stretcher and placed on the ground so that he could bend down to kiss the soil." (Dispatch Observer, June 2, 1974,

p.3A) It is in this human perspective that the Black Stone story should be viewed. And it is in the light of such human experiences under extraordinary circumstances that it is best to be understood.

CONCLUDING REMARKS:

The visit to the tomb of Prophet Muhammad (S.A.W.) at Madinah is not an essential obligation in making the Hajj valid and complete. But it is always advisable and strongly recommended that whoever can reach Madina should visit the Holy Prophet's tomb to pay his respect to the greatest teacher that humanity has ever known.

It should be remembered that the climax of Hajj is marked by offering a sacrifice, an oblation in the way of God, to celebrate the completion of this devotional course and feed the poor so that they may feel the universal joy of the Eid Day. This duty is not undertaken by pilgrims only but by all Muslims with means in every corner of the globe.

Some Muslims have raised the serious question that during the Hajj season so many animals are slaughtered in sacrifice that enormous quantities of meat are wasted. The heat, lack of refrigeration facilities, inadequate transportation, and over-supply of meat over a few days leave most of the meat unused or unusable. This is a new situation with new problems. The conscious Muslim want to know what he should do in this case.

It is not necessary to engage in legalistic debates over the learned opinions of respectable religious scholars, both classical and contemporary. But we must remember that Islam tol-

erates no waste of any kind or degree; that it responds first to the greater need and allows resort to the "lesser evil" that it works with a system of priorities from the most important to the least important and from the least to the most undesirable; and that it is both resourceful and adaptive. Based on these principles, the problem can be solved easily. The solution derives from the spirit of Islam even though it may appear to depart slightly from some literal interpretations. The solution can be implemented in stages and on various levels.

First, the Muslims should do everything possible to provide adequate facilities for refrigeration so that the surplus meat may be conserved and used by the poor in and around the holy places throughout the year. Secondly, efforts should also be made to transport the surplus meat to the needy Muslims wherever they may be. The sacrifice animals can be slaughtered in Makkah and the meat be canned or frozen and then transported to any part of the world where there are needy Muslims. Thirdly, the surplus meat can be sold and the money used for charitable purposes on a local, regional, national, or international scale. These are practicable measures which the Muslims should enact jointly. In the meantime and until such steps are taken, any Muslim who feels that the surplus meat will go to waste may delay or advance the date of his sacrifice. He may choose the proper time and place to avoid any waste. Or he could pay in charity to a legitimate cause the money value of the animal that was to have been sacrificed at Makkah during the days of Hajj.

One last remark relates to the question of sacri-

fice and what it actually symbolizes. As already stated in the discussion of the Eids, it is not the meat or blood that pleases God, it is the expression of thankfulness to Him, the affirmation of faith in Him, that historic event when Prophet Ibrahim was ordered to offer his son in sacrifice, an order which the father and son were ready to obey unquestioningly. But the son's life was spared and ransomed by a ram. The offering of the sacrifice has become an annual celebration to commemorate the occasion and thank God for His favours. There have been two versions of which one of Prophet Ibrahim's sons was to have been sacrificed, Prophet Ismeel or Prophet Ishaq.

The Muslims believe that it was Prophet Ismail not Prophet Is-haq, who was to have been sacrificed in response to God command. But he was ransomed after he and his father were ready to obey God's ordinance. There are at least twenty arguments in support of this belief. However, none of these is meant to belittle the historical role of the children of Israel or the light our wisdom delivered to them by Prophet Moses. On the contrary, the Holy Qur'an points that out in numerous statements (e.g. 2:40; 7:137; 17:2; 40:53; 45:16).

Among these arguments are the following:

1. The whole context of the event as recorded in the Holy Quran (37:101-113) leaves no doubt that Prophet Ismaeel was the son to have been sacrificed by his father in response to God's command.
2. The present Old Testament (Gen. 21:5) says that Prophet Is-haq was born when Prophet Ibrahim was 100 years old, while Prophet Ismaeel was born when his father was 86 years

old (Gen. 21:16). For a span of fourteen years then Prophet Ismaeel was the only son of his father. At no time was Prophet Is-haq in the same position. Yet the old Testament (Gen. 22:2) states that the order was issued to Prophet to "Take now the son, your only son Is-haq... and get him into the land of Moriah and offer him there for a burnt offering." The appearance of Prophet Is-haq's name in this context seems an obvious insertion. And it is not clear just where that land of Moriah was unless it was the mount of Marwah at Makkah, which support the Islamic version.

3. The whole event took place around Makkah. And we know that it was Prophet Ismaeel and his mother who accompanied Prophet Ibraheem to Makkah, settled there, and helped him, raise the Kaaba as a sacred sanctuary (Holy Quran, 2:124-130. 14:35-40).

Perhaps the most important argument in favour of the Islamic belief is this: the Jewish – Christian version leads to seriously objectionable conclusions. (a) discrimination between brothers just because the mother of one was a slave and that of the other was a free woman, (b) discrimination between people because of race, creed or colour, (c) claiming spiritual superiority in the name of one's ancestors, and (d) denial of legitimacy to a child whose mother is a slave. Such inferences and conclusions are contrary to the spirit of Islam. Anything that may lead to them must be rejected by the Muslims. The status of one's ancestors, the nobility or humbleness of the mother, and the social origin or colour shades have no bearings on the spiritual and human quality of man, at least not in the sight of God.

LIFE AND MISSION OF PROPHET IBRAHIM

Which Muslim, Christian or Jew does not know the name of Prophet Ibrahim (peace be upon him)! Two-thirds of mankind revere him as their leader. The Prophets Musa, Isa and Muhammad, peace be on them, are all his descendants. It is the lamp of guidance lit by him that has for long illuminated the whole world.

Prophet Ibrahim was born in what is now Iraq, over four thousand years ago. At that time the people had forgotten the One God. No one recognized Him as the Master, no one lived in surrender and obedience to Him. The people among whom Ibrahim was born, while the most advanced in the world in art and science, industry and agriculture, were also the most steeped in ignorance and error. One simple thing they, despite their technological advance, could not understand, any thing which has itself been created cannot be worthy of worship. Idolatry was the norm superstitions like astronomy, idol worship, divination, witchcrafts and use of talisman and amulets were widespread.

A priest class controlled the temples, supervised worship rites and rituals, conducted marriage and funeral ceremonies, and claimed to be

oracles, able to disclose the unknown, foretell the future and determine Divine wishes. And the people, in general, believed that they indeed had such powers, that they had access to their deities, that they could intercede with them on their behalf or invoke their wrath to fall upon them. For them the priests were the Lords of their fate.

The kings were in collusion with the priests, the two sides working together to keep the people under their servitude. They gave full backing to the priests, and the priests made the people believe that the king of the day, as well as being the owner of his country and complete master of his subjects, was also a God among other gods. His word was the supreme law; his power over their lives and properties was absolute. Indeed, worship rites were performed for and before the king so that the belief in his godhood came to be entrenched in the minds of his subjects.

In times like this, the Prophet Ibrahim was born into a family of privileged priests, His forefathers were high priests and it was quite natural that he should follow in their footsteps. He received the same education and training; the same gifts and

offerings were awaiting him. Many adherents were eagerly waiting for the moment when they could bow their head before him with folded hands. The ancestral seat of priestly power could be his for the taking. In this dismal darkness, where not a single soul existed who knew or believed in the Truth, it would not ordinarily have been possible for a man like Ibrahim to find its light, nor break away from the life of comfort and power mapped out for him by his family.

But Prophet Ibrahim was no ordinary man, he was made of different stuff. On reaching maturity he began to reflect thus: how can the sun, moon or stars, which are rotating as if by order like slaves, and these stone idols, which are made by man himself, and these kings, who are human beings like ourselves, be gods? What is there in these powerless objects, which cannot move of their own volition, which have no power to help themselves and have no control over their own lives and deaths, that man should worship them, seek fulfillment of his wants from them. Fear their power and submit in obedience to them? Among all the objects on earth and in the heavens, there is not a single one which itself is not subject to some higher power and which does not fade away into oblivion at some time or other.

When none of them is my creator, when neither my life nor death is in the hands of any of them, when none of them possesses the key to my means of sustenance or the fulfillment of my needs, why should I accept them as Lords, surrender to them, and obey them? Only that Being can be my Lord who created all things, on whom depends everything and in whose

hands are the lives and deaths of all people.

These thoughts led Prophet Ibrahim to the decision that he would never worship the deities which his people worshipped, and he openly declared before them.

"Verily, I have turned my face towards Him Who has created the heavens and the earths Hanifa (worshipping none but Allah Alone), and I am not of Al-Mushrikun" (Surah Al-Anaa'm: 6,79)

No sooner had he made this declaration than tribulations and calamities of the greatest magnitude descended on him. His father threatened him with expulsion from the family would give him refuge. And the government officials insisted on his case being brought before the king. But Ibrahim, lonely and forsaken by his relatives and friends, stood firm as a rock in the cause of truth. He told his father respectfully: *"O my father! Verily, there has come to me of the Knowledge that which came not unto you. So follow me, I will guide you to the straight path. (Surah Maryam; 19:43)*

In answer to threats of his community he broke their idols with his own hands to prove how powerless they were. In the court of the king, he boldly declared; you are not my Lord. My Lord is He in Whose hands are your life and death as well as mine, and within the bounds of Whose law even the movements of the sun are circumscribed. The royal court decided that Ibrahim should be burnt alive and he willingly came forward to suffer this horrible punishment

(Cont on Page No. 16)

HAJJ: A DUTY UPON MANKIND

It is out of the mercy of Allah, that we are able to live long enough to witness the succession of the days and months, which bring the various seasons of mercy. Through such seasons we can gain an abundance of rewards. The Hajj season is one such blessed occasion. There are two types of people who witness this season; those who have not made the intention to perform the pilgrimage and those who have.

People of the second category will be proceeding towards the holy city of Makkah from all corners of the globe. They shall come in flocks, answering the call of their Creator, uttering the words of *talbiyah*, seeking to perform the rites of Hajj, yearning for His forgiveness and bounty. However, to the first category of people, we would like to offer a few words of advice.

Many amongst us have the health and means to go on Hajj, so why are we so reluctant? Are we not aware of Allah's statement: "*A pilgrimage to the House (Kaaba) is a duty that mankind owes to Allah, those who can afford the expenses; but if any deny faith Allah stands not in need of any of His creatures*" (Aale-Imran:97)

Indeed Hajj is one of the five pillars of Islam as

confirmed in the following Hadeeth of our holy Prophet (S.A.W.):

"Islam is built on five (pillars); to testify that there is no deity (worthy of worship) but Allah and that Muhammad is His Messenger, performing the salat, paying the Zakat, fasting in Ramadhan and (performing) Hajj to the House of Allah by those who find the means to do so." (*Agreed upon*)

It is therefore, incumbent upon every Muslim who is capable of performing Hajj to make the intention to go. If you were to pass away from this world without performing this duty while being able to do so, then you would be sinful for that. It is therefore wise to fulfill the duty of performing Hajj at the first available opportunity. This is why the Prophet (S.A.W.) advised; "Hasten to (perform) Hajj for one of you does not know what impediment might come in his way" (Ahmad).

It is indeed a serious neglect of our duty if we keep postponing the performance of Hajj. Listen to the stern statement by Umar Ibn Khattab, (R.A.) on this matter: "I am contemplating to send (my) men to the provinces to book for those who have the financial means but do not perform Hajj, to impose Jiza on them. They are not Muslims, they are not Muslims." (Al-Baihaqi).

As for the second category of people—those who by the mercy of Allah, will be performing the Hajj this year *insha Allah*—We would like to share the following words of advice.

PURIFYING THE INTENTION

It goes without saying that in any act of worship, one should purify his intention, making it purely for Allah's pleasure alone. Hence, we should make the intention that whatever is going to be spent in the course of the Hajj trip and whatever is being performed of the Hajj rites, are only for the sake of drawing closer to Allah.

STUDYING THE RITES OF HAJJ

Before embarking on Hajj, we should be acquainted with the necessary knowledge on how to perform them correctly. It should be in accordance with the way of our teacher, Prophet Muhammad (S.A.W.) who has instructed us; "Take my example in performing the rites (of Hajj); (Saheeh Muslim).

This is necessary in order to make the Hajj acceptable, avoiding all innovations, as well as to maximize our rewards. Also, do not forget that missing out on performing certain rites would incur certain kinds of atonement, such as having to slaughter a sheep, for example.

LEAVING SUFFICIENT PROVISIONS

It is incumbent upon the one who is intending to go on Hajj that those whom he is responsible for, should be left with enough provisions for life's necessities. Also, one should leave them in a secure state without any major worries.

COMPLETE AND SINCERE REPENTANCE

Allah instructs us to seek His forgiveness "and

turn unto Allah (in repentance) all together, O believers, in order that you may succeed," (An-noor:31).

Performing the obligation of Hajj is one of the means of attaining our Creator's pleasure. We should therefore strive to make sincere repentance for our past, present and future sins. However, a complete repentance should encompass.

- * Leaving any sinful act
- * Expressing our guilt and regret for committing such acts
- * making the intention never to return to those sinful acts
- * Returning goods, etc. to the wronged ones as a result of such sinful acts.

USING HALAL EARNINGS

We should choose to finance our Hajj, from Halal earnings only, if not, the Hajj may not be accepted.

CHOOSING GOOD COMPANY

Selecting to travel with a companion who is knowledgeable and fearful of Allah would be a wise step to take. Such a companion would help remind us if we forget, and teach us if we are less knowledgeable. These kinds of acts are sought after with enthusiasm and pleasure by those who are fearful of Allah.

OBSERVING ISLAMIC MANNERS OF TRAVELS

We should not forget the Islamic manners and etiquettes when travelling. For instance, uttering the words of Takbeer, (i.e. saying; Allahu Akbar) every time we ascend up a hill, or even when the aeroplane is ascending to the sky and uttering

the words of Tasbeeh,(i.e.saying” Subhana Allah”) every time we down a hill, or when the aeroplane descends and so on.

BEING PREPARED FOR AND PATIENT IN HARDSHIP

It should be understood that during Hajj, we are bound to come across some hardships, be it difficulties in transportation, harsh weather conditions, etc. However, we should always remember that we are not on some relaxing holiday! If we counter harassment of any kind, by an ignorant person for example, then we should be patient and avoid retaliating. We should have a humble, submissive attitude, and display courtesy and a good character towards other pilgrims. Remember, being patient whilst being mistreated by others, is a means of gaining more rewards.

LOWERING ONE’S GAZE

We must be aware that some unlawful scenes could be encountered. It is incumbent to avert one's gaze immediately in such events.

Finally, we ask Allah to accept the sincere efforts of all those who are following the footsteps of their forefather, Prophet Ibrahim, (A.S.) in making the pilgrimage to Allah’s Sacred House, and to grant them His forgiveness. Also, may He, empower all His servants with every necessary means, as well as a heart brimming with His love and the provision of taqwa, to be able to perform Hajj soon, A’meen!



(From Page No. 13)

for the sake of his inshakeable faith in One God. After Allah with His supreme power saved him from this fate, he abandoned his home, his relations, his community and his country. He set out with his wife, Sarah, and nephew, Lut, to wander from one land to another.

To this man the undisputed religious leadership of his people had been available. Yet he gave up wealth and power and preferred the life of a homeless and destitute wanderer rather than have to mislead people into the continuing worship of false gods. He chose to live for the purpose of summoning people to their true God, even though he would be driven from place to place.

After leaving his home, the Prophet Ibrahim wandered in Egypt, Palestine and Arabia. God alone, knows what sufferings he went through on his journeyings. He had no money or possessions nor did he have time to earn his livelihood. His sole vocation, day and night, was to bring people to the worship of One God. If a man of such ideas could not be tolerated by his own father and his own community, how was he going to be any more successful elsewhere? Where would he be welcomed? Every where the same temple priests and kings claiming godhood held sway; every where the same confused and ignorant common men lived.



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 ifaadah* 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 *Jamarahs* 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 ifadhah*. 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*.



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 owe 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 routs.

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 circumambulate 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 Jamarat), then Al-Jamarat-al-Wusta (the medium Jamarat) and finally jamarat Al-Aqabah, 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.



RESOLUTIONS ADOPTED AT EXECUTIVE BODY'S MEETING OF MARKAZI JAMIAT AHLE HADEETH, HIND ON JULY 29, 2018

The Executive Body of Markazi Jamiat Ahle Hadeeth Hind held its meeting at Ahle Hadeeth Complex, Okhla New Delhi on Sunday July 29, 2018 (Corresponding 16 Dhu Qada 1439 A.H.) with its Ameer Maulana Asghar Ali Imam Mahadi Salafi in the chair attended by its members and representatives of state Jamiat from across the country. The Body deliberated on various issues and problems confronting the nation, community and Muslim world. Maulana Muhammad Haroon Sanabili, General Secretary Markazi Jamiat Ahle Hadeeth Hind presented the over all report of Jamiat's progress and action plan for future. Janab Wakeel Parvez, Finance Secretary also presented the financial statement of the year against the 34th All-India Conference and on-going construction works at headquarter before the members in a professional way which was appreciated and adopted by the honourable members.

R E S O L U T I O N S A N D R E C O M M E N D A T O S A D O P T E D

1) The Executive Body of Markazi Jamiat Ahle Hadeeth Hind appeals the religious leaders in the country to refrain themselves from making unfounded allegations, creating hostility and

hurling abusive languages against each other. Definitely it is not fair in the interest of the Community. It is high time to avoid disharmony, disgrace and promote unity, better understanding, and mutual respect which is the back bone of survival and co-existence.

2) The Body condemns the wrong actions taken by fascist forces in the name of Gau Rakcha, killing Muslims and harassing people on the name of cow protection. The Body appeals the state and central government to abide by the rulings of Supreme Court regarding mob lynching. It seems the evil planners do not respect the cautious warnings of Prime Minister and the Supreme Court of India and have no respect of law of the land. This may take the country towards anarchy. The Executive Body appeals the government to establish the supremacy of law and award exemplary punishment to those who take law in their hands, without any partiality and distinction.

3) The Body expresses its great dismay and condemns the terror incidents in the country and abroad by DAISH and other terror groups. The Body believes that DAISH and its ilk are creation of anti-Islam and inhuman forces to defame Islam. It is duty of each and every citizen and

government to confront terrorism with united hands and not to make allegations against a particular community in case of any unpleasant incident. Moreover, there is a need to enlist and punish the culprits after thorough investigation.

4) The Body believes that Islam promotes peace, brotherhood, kindness, sacrifice, benevolence and humanism. Its teachings guarantee the universal well-being. It is unfortunate that misunderstanding has been created against it, historical facts are distorted, and hate environment is diffused for political gains. Therefore we should introduce the pristine teachings of Islam to countrymen reducing the tension between the two communities.

5) The Body expresses its grief over physical and material losses in severe floods, hitting some parts of the country. The Body calls upon the people to come forward for their humanitarian aid and rescue operations.

6) The Body regrets over the arrests of innocent Muslim Youths and put behind bar on the name of terror activities. The Body appeals the government to take rapid action for their release. It further appeals to recompense the youths released honourably by the Court. The officers by whom they were detained and put behind bar be made answerable for the physical and mental grief and loss of their valuable time and energy.

7) The Body appeals the authority to take sympathetic and humanistic attitude towards original Assamese citizens who are being harassed. The Body further appeals the political parties not to politicise the matter.

Their unwise steps may bring doubt of partiality and partisan.

8) The Body feels that communal tension in some parts of the country is a hindrance to national development having negative pace and feelings of social inequality, hate among the people. Hence the government should draw law curbing the situation and the local administration be answerable for any ugly situation. The Body appeals the citizens of the country to be harmonious, law abiding, flag bearers of national integration and discard the rumours and false propaganda.

9) The Body condemns the false propaganda of certain mischievous people against the Markazi Jamiat Ahle Hadeeth's management and Jamia Abu Bakr Al-Siddique (Bihar) and its branch at Jaitpur's Madarsa in Delhi of forgery and evil intentions. The people should note that Markazi Jamiat Ahle Hadeeth has no any Council and Body at the stated premises. The General Public must be cautious from the mischievous people and their propaganda.

10) Country's freedom and independence is a blessing on its citizens. Therefore, every citizen of the country without any partiality and discrimination should take part in the independence celebration and should express their love for the beloved country.

11) The Body expresses its grief over enormous cases of rape, murder, dowry death and sexual harassment in the country. The Body appeals the sincere citizens to strive hard to eradicate these social evils and injustice against women and debaring them from inheritance.

They should establish social discipline at every level.

12) The Body appreciates the 18th All India Competition of Hifz, Tajweed and Tafseere Quran, organised by Markazi Jamiat. The Body appeals the Jamiat to continue the tradition which would bring far-reaching positive results for new generations. They would be encouraged to recite, understand and practice on this Glorious Book.

13) The Body congratulates the Jamiat and its Ameer, Maulana Asghar Ali Imam Mahadi Salafi on successful conduct of 34th All India Ahle Hadeeth Conference. Hope it will bring positive results for nation, and the community.

14) The Body appeals the UNO and world super-powers to initiate measures to curb the Israel's atrocities against Palestinians. For Israel is making one-sided steps to suppress Palestinians and pre-possessing fire in the Middle East which is the main cause of unrest in the region. There would be no permanent peace in the region unless Israel is forced to abide by the international humanitarian law.

15) The Body feels that declaring Israel as a *Saihuni* state and *Hebrew* as its official language is a great injustice against Palestinians and their mother tongue Arabic. This is like snatching their natural and political rights. Therefore world should pressurise the Israeli government to step down from the stated anti Palestinian resolutions.

16) The Body feels that Israel's wrong step to make *Baitul Muqaddas* as its capital and

opening of embassies by certain countries in it are condemnable and very unfortunate. Hence the Body appeals the nations to persuade the government of Israel to turn back from its decision.

17) The Body expresses its grief over the demise of Duputy Ameer and former General Secretary of Markazi Jamiat Ahle Hadeeth, Maulana Abdul Wahhab Khilji, Janab Abdur Rahman Khilji (former Ameer Jamiat Ahle Hadeeth, Rajasthan); Maulana Zainul Abedeen former Sheikhul Jamia Ittihade Millat Atwa Bazar, Rafe Abdur Rahman Arab (former member Majlise Shura of Markazi Jamiat Ahle Hadeeth); Maulana Muhammad Jafar Salafi (well known scholar of Nepal) Maulana Tahir Madani (Ustad Ahmadia Salafia Darbhanga); Maulana Mukhtar Ahmad Madani (Sheikhul Jamia Sirajul Uloom); Maulana Abdus Salam Madani (former Sheikhul Hadeeth Jamia Salafia Benaras), Dr. Muhammad Aslam Husain, former member of General Body, Markazi Jamiat; Wife of Hafiz Rezaullah, Secretary Madarsa Ziaul Uloom Persa; Maulana Sanauallah Salafi, Teacher Darul Uloom Sayyadna Abu Ubaidah Al-Jarrah; Haji Abdul Qayyum, former member of General Body Markazi Jamiat and deputy Ameer district Jamiat Etavah; Janab Rashidul Hassan, Ameer district Jamiat Bhopal.

The Jamiat's Execetive Body condoles on their demise and pray God for their heavenly abode and Jannatul Firdaus. May God give patience and perseverance to their families. Ameen!



18th ALL INDIA COMPETITION OF HIFZ, TAJWEED AND TAFSEER-E-QURAN (2018)

The 18th All India magnificent competition of Hifz, Tajweed and Tafseere Quran, organised by Markazi Jamiat Ahle Hadeeth Hind was held on 28th and 29th of July, 2018 (corresponding 15-16 Dhu-Qaada 1439 AH) at Ahle Hadeeth Complex, Okhla New Delhi. Almost 800 students of different maslaks from across the country participated in it and made their presence felt.

Delivering his presidential address, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind said: "Holy Quran is the greatest gift of God and His last eternal message to humanity. A human being can achieve salvation through following the teachings of this Noble Book. God Himself is its Protector and Divine Guardian which shows its miraculous nature and absolver of problems."

Maulana Mohammad Haroon Sanabili, General Secretary Markazi Jamiat Ahle Hadeeth Hind expressing his views said: "The tremendous efforts of Markazi Jamiat Ahle Hadeeth to introducing the Holy Quran to masses is very encouraging. It has incited them to imbibe its

teachings in their practical life. The Holy Book takes into account the needs of the citizens, calls for the establishment of a human society fulfilling social needs, harmony in keeping with social covenants, leads to balanced coordination with Creator and fellow creatures and the environment.

Among the dignitaries who expressed their views during the inaugural session were Maulana Ataullah Qasmi, President Shah Wali Ullah Institute, New Delhi; Maulana Rafiq Ahmad Qasmi, Secretary Jamaat Islami Hind, Dr. Zafarul Islam Khan, Chairman Delhi Minority Commission; Dr. Sayyad Farooq, Chairman Himalaya Drug Company; Ashfaq Ahmad Aarfi, Executive Delhi Hajj Committee, Sayyad Athar Hussain Dehlavi, President Anjuman Minhaje Rasool Delhi; Naved Hamid, President Muslim Majlise Mushawarat etc.etc.

The Concluding session with prize distribution was on July 30th, 2018. The session was exemplary and remarkable. Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind deliberated his concluding remarks. "Holy Quran is a Book of God for

every person and for all times to come. It is a guidance for all nations irrespective of time and place. We are living in an age in which information has exploded and materialism has swept our world so much so that no one gets time to ponder over faith, religion and prophethood. Even then Holy Quran brings peace and salvation, if recited and followed practically.

Maulana Mohammad Haroon Sanabili, General Secretary Markazi Jamiat said: "The Jamiat strives for attaining Dawah goals by holding conferences, symposia, conducting studies and publishing books on Holy Quran. It seeks to introduce mankind various Signs which the modern science goes on discovering each passing day.

Maulana Salahuddin Maqbool, Patron of Markazi Jamiat Ahle Hadeeth Hind expressings his views said: "Those who studied the Holy Quran with an evil intention were fascinated by its high style, linguistic nature, meaning and eloquency. Dr Uzair Shams described that any person who recites Holy Quran willingly gets his/or her destination. Maulana Abdur Rahman Parewai, former professor in Saudi Arabia and a patron of Markazi Jamiat appreciated the endeavours of Markazi Jamiat Ahle Hadeeth guarding the teachings of Holy Quran and Sunnah. There is a need to understand and follow the teachings of Holy Quran like our noble ancestors; Janab Wakeel Parvez, Secretary Finance, Markazi Jamiat Ahle Hadeeth delivering his vote of thanks said: "Such scholarly gathering

would help us in future to organise and make more better arrangements for such an important scholarly gathering. I, on behalf of Markazi Jamiat, thank all the delegates, students, judges and administrative hands. He further added it is high time to encouraging individuals and group, and research workers to create departments of higher studies in Tajweed and Tafseer of the Holy Quran and laying down principles governing research work therein. I call upon Institutes of Higher learning to incorporate conclusions of pertinent researches on scientific Signs in the Holy Quran, prepare of a simplified exegesis of the Glorious Book, with special attention to verses relating to cosmic phenomena. The Holy Quran invites people to ponder over this world. It describes several Signs involved in various stages of the creation of human being, the condition of embryo in mother's womb alongwith the different stages of mans's life. Today a human being asks whether animals, birds and insects are mere animals or animals with the faculty of speech. "We should explore it:

LIST OF PRIZE WINNERS:

CATEGORY ONE

Memorization of Entire Holy Quran

1. Name: Shaheen Hamzah

Address: Jamiat Ahle Hadeeth, State Unit of Delhi

Position: 1

2. Faheem Ahmad Shabbir Ahmad
Address: Madrsa Islamia Ashraful Uloom
Faridabad, Haryana
Position: II

3. Abdul Khaliq M Maroof
Address: Jamia Arabia Darul Falah, Budhana,
Muzaffar Nagar
Position: III

CATEGORY TWO

MEMORIZATION OF HOLY QURAN (20 Pare)

1. A. Mohd. Sufwan Altafur Rahman
Address: Madarsa Islamia Darul Uloom
Numania, Karnaul, A.P.
Position: 1

2. Abdul Mannan Mohd Asif
Address: Jamia Arabia Nasirul Uloom, Budhana,
Muzaffarnagar
Position: 2

3. Mohd Zakaria Mohd. Ashfaq
Address: Jamia Arabia Darul Falah Budhana,
Muzaffarnagar
Position: 3

CATEGORY THREE

MEMORIZATION OF HOLY QURAN (10 Pare)

1. Sadiqul Islam Naufal Haque
Address: Madrasa Ahmadia Salafia Mulki
Mahalla, Arah, Bhojpur (Bihar)
Position: 1

2. Yusuf Jameel Mushtaq Ahmad
Address: Jamia Darul Huda Islamia, Colcatta
Position: II

3. Taj Ahmad Jamshed Ahmad
Address: Jamia Islamia Sanabil, New Delhi
Position: III

CATEGORY FOUR

MEMORIZATION OF HOLY QURAN (5 Pare)

1. Mohd. Danish Mohd Manzar Alam
Address: Madrasa Ahmadia Salafia Mulki
Mahalla, Arah, Bhojpur (Bihar)
Position: 1

2. Mohd Bin Salim
Address: Markaz Imam Ibn Jareer Lil Quran
Al-Karim, Manjhli, Purnia (Bihar)
Position: II

3. Mohd. Shuaib Abdul Aleem
Address: Madarsa Aarabia Salfia Hidayatul
Uloom, Makrana (Rajasthan)
Position: III

CATEGORY FOUR

NAZIRA QURAN KAREEM (Entire 30 Pare)

1. Sufyan Bin Farooque

Address: Madrasa Islamia Ashraful Uloom,
Faridabad, Haryana

Position: 1

2. Mohd Waseem Mohd Mustaqeem

Address: Jamia Nasirul Uloom, Toda,
Muzaffarnagar (U.P.)

Position: II

3. Mohd Shakeel Hifzur Rahman

Address: Jamia Darul Falah, Budhana, Muzaffar
Nagar (U.P.)

Position: III

CATEGORY SIX

**TRANSLATION AND EXEGESIS OF
HOLY QURAN (Selected Chapters)**

1. Abdus Saboor Jamil Ahmad

Address: Jamia Islamia Sanabil, New Delhi

Position: 1

2. Mohd Anzar Yusuf Haroon

Address: Jamia Islamia Sanabil, New Delhi

Position: II

3. Mohd Bilal Mohd Jameel

Address: Jamia Islamia Sanabil, New Delhi

Position: III

TAKBEER-E- TASHREEQ

The Takbeer: *Allahu Akbar; Allahu Akbar; Laa ilaaha illallahu Wallaahu Akbar; Allahu Akbar Wa lillahil Hamd:*

Translation: "Allah is most great. Allah is most great. There is no Deity besides Allah and Allah is most Great. Allah is most Great and verily all praises are for Allah".

It is wajib to recite this Takbeer audibly once after every Fard Salat from the morning of the ninth of Dhul-Hijjah (Day of Arafat) till the Asr salat of the thirteenth of Dhul-Hijjah. The Fatwa is that the one that performs salat with Jamaah, and the one that performs it alone are the same as far as this law is concerned i.e. it is necessary to recite the Takbeer. It is wajib on both male and female. Females should not say the Takbeeraat loudly but softly.

It is Mustahab (desirable) for those who read their salaah individually (men or women) and Musafir (travelers) to recite these Takbeeraat softly.

Note: *It is necessary for men to recite these Takbeeraat in a moderately loud voice. Many people are not mindful of this; either they read it softly or do not read it at all. This negligence should be remedied.*

