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Editorial:

ISLAMIC MANNERS REFLECT THE MUSLIM'S IDENTITY

The Muslim Youths love India and consider it as their birth place and own home land and love the country. They are as much enamoured of the beauty and hospitality of its natural environment as any one else. They love their religion and culture and intensely their identity too. But they always suffer due to their identity on the hand of some people. These young men struggle hard to be the equal partners in political administration of their home land. They join the higher institutes of learning with great hope and high dream. Prejudice and bias confronts them at every step by some people. Muslim managed seats of higher learning are frequently projected as the breeding grounds of ISI and terrorism. Even Madaras are treated as training centres of "fundamentalism", prejudice and discrimination eye them suspiciously when they seek employment in government and private sectors. While Mr. Shivraj Patel, former union Home Minister on July 23 2006 had said;

"Madaras make man a responsible man, a good citizen and help them to recognize his responsibility. Madarsa shape the character of life of a man". Recently Maulana Azad Fellowship has been stopped while a number of Minority Youths were enjoying it who have suffered due to this action. It is very sad movement for Muslim Youths. However, they should read Holy Quran and study the sayings of Holy Prophet Muhammad (S.A.W.) that evil cannot be eliminated by evil of the same measure but by goodness. Hatred and prejudice and bias die down when treated with kindness and regard.

Islam concerns itself extensively with manners. It places a very high premium on soft heartedness, a premium so high that it was included in the scripture. The Holy Prophet (S.A.W.) devoted a great portion of his efforts to teach his companions these qualities. So the Muslim Youths should fit up themselves with the distinguishing attributes to attract others which are the Islamic manners.

ABRAHAM'S (IBRAHIM) PRAYER FOR THE FORGIVENESS OF HIS FATHER

“After it has been clear that they are condemned to the Flaming Fire, it is not for the Prophet and those who believe to ask for the forgiveness of those who associate others with Allah in His divinity even if they be near of kin. And Abraham’s prayer for the forgiveness of his father was only because of a promise which he had made to him. Then, when it became clear to him that he was an enemy of Allah he dissociated himself from him. Surely Abraham was most tender hearted, much forbearing”. (Surah Al-Tawbah, 9:113-114)

Here allusion is made to the Prophet Abraham (Ibrahim) (Peace be upon him) who said to his unbelieving father as he severed his ties with him:

“Abraham said: “Peace be to you. I will pray to my Lord for your forgiveness. For His is to me Most Gracious.” (Surah Maryam; 19:47)

“Except the saying of Abraham to his father: “I shall certainly pray for your forgiveness though I have no power to get anything for you from Allah”. (Surah Al-Mumtahinah,

60:4)

It was in view of this promise that Abraham prayed for his father’s forgiveness.

And forgive my father, for indeed he is among those gone astray, and do not disgrace me on the Day when (all men) will be raised, the Day when neither wealth nor children will avail, but only he (will prosper) who brings to Allah a sound heart (Surah Al-Shura, 26:86-9)

As for the prayer of Abraham for his father’s forgiveness as its guarded terms should be noted. Moreover, no sooner had Abraham realized that he was praying for the forgiveness of one who had publicly rebelled against God and who was hostile to the religion of God, than he gave up praying for his forgiveness. Also, as a true believer should do in such a situation he dissociated himself from the person who had rebelled against God, even that person was none other than his own father who had brought him up with much compassion and tenderness. **(Cont on Page No. 18)**

FORBID THE DOING OF WRONG

“The last Prophet of Allah, Muhammad (SAW) Ibn Abdullah said: He who amongst you see something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith” (Saheeh Muslim)

This Hadith shows a good deal of light on how the society is to be kept safe and secure from evil and corruption. It has been made an obligatory act for every Muslim to see carefully that the moral health of community does not deteriorate, and whenever there is any sign of decadence in any quarter it should be checked with determination. Islam does not allow its followers to lead the life of a silent spectator in the world; it has made them duty-bound to eradicate evil, since once

it is allowed to creep into the society, it corrodes it and the whole social structure crumbles down. It has, therefore, been enjoined upon the believers to take effective measures to fight against it. Those who have power enough to check it with force must to do so, while others by means of preaching and persuasions should try to sweep it out of effective existence, but if the circumstances become so adverse that even this becomes impossible, then we should at least keep our conscience alive to the fact that it is an evil and should be strongly abhorred and wait for a suitable opportunity to drive it out completely.

Forbidding with the help of hand implies the power of the state. It is the duty of the state and society to check the evil in all its forms and shapes and it is our duty to strive the utmost to establish an Islamic society.

PROPHET ABRAHAM AND ISMAIL

After Noah, Abraham (Ibrahim) was the first Prophet appointed by God to spread the universal message of Islam. At the outset, he journeyed for many years from Iraq to Egypt, and from Syria and Palestine to various parts of Arabia inviting people to serve God. Later he appointed deputies in various regions to carry on his mission. He sent his nephew Lot to Transjordan, his son Isaac to Syria and Palestine, and his eldest son Ishmael (Ismail) to Arabia. Then he built, in Makkah, the Shrine called the Ka'abah which subsequently, and under God's own command, was made the centre of the prophetic mission.

Abraham's progeny descended in two main branches. One of these, the children of Ishmael, lived in Arabia. The Quraish and others Arabian tribes belonged to this brand of Abraham's line. Even those Arabian tribes which were not related to him by blood identified themselves with Abraham, since they had been influenced in varying degrees by

his religious ideas.

The other brand consisted of the Children of Isaac. In this branch there arose a great number of Prophets, for example, Jacob, Joseph, Moses, David, Solomon, John and Jesus. Since Jacob was called Israel, his offspring came to be known as the children of Israel. Other peoples who accepted their faith as a result of preaching either lost their former identity and become assimilated with them, or remained separate from them ethnically but identified with them religiously. At the time when decadence flourished this branch of the Abrahamic family gave birth first to Judaism, and subsequently to Christianity.

The true mission of Abraham was to invite people obey God and to mould the entire system of individual and collective life according to Divine Guidance. He was himself obedient to God and followed the teaching received from Him, and constantly strove to spread it and make all human beings live in obedience to it. It was

because of this that he was appointed the religious leader and guide of the whole world. After death, the task of guiding was entrusted to the branch which had issued from Isacc and Jacob, and which came to be known as the Children of Israel. It is in this branch that many prophets were born. It was also this branch which was given the knowledge of the Straight Way, and was designated to lead all the the nations of the world along that way. It is of this favour that God again and again reminds this people.

It is the time of Solomon this branch took Jerusalem as the centre of its mission. Jerusalem maintained its central position for all devotees of God and remained the *qiblah* (direction) in which all worshippers of god were required to turn to their Prayers.

While addressing the Children of Israel in the last sections, God set forth the criminal record of the Jews, exposed their decadent state at the time of the revelation of the Holy Quran, and made it clear to them that they had totally lacked gratitude to God for His favours and bounties. Not only had they ceased to guide the world, but had turned away from truth and

righteousness to such an extent that nearly all of them had lost the capacity to do good and to respond to Truth.

It is also intimated that the religious leadership of all mankind is not an exclusive privilege of Abraham's sincere obedience and service to God, to which he had wholly consecrated himself. Only those who follow the way of Abraham, and guide the world along that way, are therefore entitled to the position of guidance and leadership. And the Jews had abandoned it and become incapable of carrying out the mission of Abraham they were being removed that position.

At the same time it is hinted that the non-Israelite peoples who identified themselves with Abraham through Moses and Jesus had also veered from the way of Abraham. The same was true of the polytheists of Arabia, who felt proud of belonging to Abraham and Ismael and based this pride on lineage alone. For, so far as their faith and conduct were concerned, they had not even the remotest tie with Abraham and Ismael. They did not deserve, therefore, to be entrusted with the religious

leadership of the world.

It is also made clear that by God's will a Prophet, for whose advent Abraham and Ismael had once prayed, was born in the other branch of the Abrahamic family, i.e the Ishmaelites. The way propounded by this Prophet is exactly the same as that by Abraham, Isaac, Ishmael, Jacob and in fact all the Messengers. His followers also confirm the truth of all those designated in the past to serve as God's Messengers, and call mankind to the same message those Messengers preached earlier. Thus, leadership now naturally devolves on those who follow this Prophet. This proclamation of a transfer of leadership naturally called for the proclamation of a change in the direction of prayer. As long as the Israelites held the reins of the world's religious leadership, Jerusalem remained the centre of the mission of Islam and the *qiblah* of truth loving people. The Arabian Prophet (Peace and blessings of Allah be upon him) as well as his followers had accepted Jerusalem as the *qiblah* until God duly proclaimed the removal of the Jews from their position of leadership. With this proclamation Jerusalem ceased to

enjoy its central position. So it was proclaimed that from then on the centre of God's true religion would be the place from which the message of the Prophet Muhammad (may peace and blessings of Allah be upon him) had radiated. Since in the past it had been the centre of the mission of Abraham (peace be upon him), it was difficult even for the polytheists and for the people of the Book to deny that the Kaabah had a greater right to be the *qiblah*. There was thus every reasonable ground for the decision to change the *qiblah* and its opponents could only object out of irrational adamance.

The proclamation that the followers of Prophet Muhammad (may be peace and blessings of Allah be upon him) had been designated to the religious leadership of mankind; and the Kaabah would now be focal point of man's religious life, was followed by the directives addressed to the Muslims. These directives were aimed at enabling the Muslims to acquit themselves creditably of the duties laid upon their shoulders as the bearers of this mission.

MOMENTOUS SACRIFICE

“So we gave him the good news of a forbearing son. Then, when (the son) reached (the age of) (serious) work with him, he said: “O my son! I have seen in a dream that I offer you in sacrifice: “Now see what is your views!” (The son) said: “ O my father! Do as you are commanded: You will find me, if Allah so with one of the steadfast: “so when they had both submitted (to Allah), and he had laid him prostrate on his forehead (for sacrifice). We called out to him, O Abraham! You have already fulfilled the dream” thus indeed do We reward those who do right. “For this was a clear trial. And We ransomed him will a momentous sacrifice.” (Surah, Al-Saffat, 37-101-107)

This was in the fertile land of Syria and Palestine. The boy thus born was the first born son of Abraham, viz, Ismail. The name itself is from the root “Samia”, to hear, because Allah had heard Abraham’s prayer. Abraham’s age when Ismail was born was 86 (Gen.)

The boy’s character was to be *Halim*, “forbearing”. This title is also applied to Abraham (in it IX 114 and XI, 75). It refers to the patient way in which both father and cheerfully offered to suffer any

Self-sacrifice in order to obey command of Allah.

Where did this vision occur? The Muslim view is that it was in or near Makkah. Some would identify with the valley of Mina, six miles north of Mekkah, where a commemoration sacrifice is annually is celebrated as a rite of the Hajj on the 10th of Zul Hijjah, the Eid of sacrifice, in history of this Sacrifice of Abraham and Ismail. Others say that the original place of sacrifice was near the hill of Marwa (the companion hill to Safa, which is associated with the infancy of Ismail.

In what stage in Abraham’s history did this occur? It was obviously after his arrival in the land of Cannan and after Ismail had grown up to years of discretion. Was it before or after the building of Kaabah. There are no data on which this question can be answered. But we may suppose it was before that event, and that event may itself have been commemorative.

Note that the sacrifice was demanded of both Abraham and Ismail. It was a trial of the will of the father and the son. By the way of trial the father had the command conveyed to him in a vision. He

consulted the son. The son readily consented, and offered to stand true to his promise if his self-sacrifice was really required. The whole thing is symbolical. Allah does not require the flesh and blood of animals, much less of human beings. But he does require the giving of our whole being to Allah, the symbol of which is that we should give up something very dear to us, if Duty requires that sacrifice.

Our version may be compared with the Jewish-Christian version of the present old testament. The Jewish tradition, in order to glorify the younger branch of the family, descended from Isaac, the ancestor of the Jews, as against the elder branch, descended from Ismail, ancestor of the Arabs, refers this sacrifice to Isaac (Gen. XXII 1018). Now Isaac was born when Abraham was 100 years old. (Gen xxi. 5), while Ismail was born to Abraham when Abraham was 86 years old (Gen. xvi. 16). Ismail was therefore 14 years older than Isaac. During his first 14 years Ismail was the only son of Abraham; at no time was Isaac the only son of Abraham. Yet, in speaking of the sacrifice, the old testament says (Gen. XXII), 2) "And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee the land of Moriah and offer him there for a

burnt offering.....". This slip shows at any rate which was the older version, and how it was overlaid, like the present Jewish records, in the interest of a tribal religion. The "Land of Moriah" is not clear: it was three days journey from Abraham's place Gen. xxii:4) There is less warrant for identifying it with the hill of Moriah on which Jerusalem was afterwards built than with the hill of Marwa which is identified with the Arab tradition about Ismail.

In the Biblical version Isaac consent is not taken; in fact Isaac asks, where is the lamb for sacrifice? And is told that God would provide it". It is a complete human sacrifice like those to Moloch to our version it is as much a sacrifice by the will of Ismail as by that of Abraham.

The adjective qualifying "sacrifice" here, "Azim," (Great, momentous) may be understood both in a literal and figurative sense. In a literal sense it implies that a fine sheep or ram was substituted. The figurative is even more important. It was indeed a great and momentous occasion, when two men, with concerted will, "ranged themselves in the ranks" of those to whom self-sacrifice in the service of Allah was the Supreme thing in life.

PILGRIMAGE TO THE SACRED MOSQUE IN MAKKAH

Hajj (Pilgrimage) is the fifth pillar of Islam. It is a journey to the Sacred Mosque (Al-Ka'aba) in Makkah for the performance of specific acts at specified times. The pilgrimage to Kaaba in Makkah is incumbent only upon the adult Muslims (male or female) once in a life time, who have earned the wealth needed for the trip, have paid the Zakat due on it, have fulfilled all their dependents during their projected absence. It is incumbent upon Muslims who are physically, financially and mentally sound. A sick Muslim with a terminal disease preventing the performance of Hajj, having the financial ability, should hire someone to perform Hajj on his or her behalf. Hajj is performed during the period from the 8th to 13th Dhul Hijjah, the 12th month of the Islamic Calendar.

Al-Kaabah, known as *Baitullah* (house of Allah), is a cube-like one story building which was built originally by Prophet *Adam* and later rebuilt by Prophet *Ibrahim* (Abraham) and his son *Ismail* (Ishmael). It is the first house of

worship of Allah. Allah has blessed this *Al Kaaba*.

Hajj is the largest Islamic congregation in which Muslims from everywhere gather at one place, at one time, to pray unto One Lord. Upon arriving near Makkah *Al-Mukarramah* (but before actually entering it) the pilgrims shed their clothes and ornaments, take a purifying ablution, and declare to Allah their niyyah (intention) to perform the pilgrimage. Each pilgrim then puts on two pieces of unsewn white linen or cotton cloth. It is called *Ihram*. One piece covers the body from the waist down, the other from the waist up, leaving the head bare. *Ihram* is only for men. For a woman, *Ihram* is her ordinary dress. Hajj has a number of important rituals associated with it, including:

1. Putting on *Ihram*;
2. Going round *Al-Kaaba* seven times;
3. A fast walk between *As-Safa* and *Al-Marwa* near *Al-Kaaba*;
4. Visting and staying at *Mina*,

-
- 'Arafat and Muzdalfa;
 - 5. Throwing pebbles at three fixed places in Mina;
 - 6. Cutting or shortening hair;
 - 7. Sacrifice of an animal (Sheep, goat, cow or camel);

At the time of Hajj, while approaching Makkah, a pilgrim must put an *Ihram* before reaching a point called *Miqat* (station).

They are then some restrictions on the pilgrim while in the state of *Ihram*. He or she must not:

- (a) Use perform-to help forget enjoyment of ordinary daily life;
- (b) Kill or harm animal, even insects to feel that everything belongs to Allah;
- (c) Break or uproot plant to kill one's urge;
- (d) Hunt to develop mercy;
- (e) Marry or take part in wedding to forget normal life and think of the Creator;
- (f) Anything dishonest or arrogant to behave like a servant of Allah;
- (g) Carry arms to give up aggressive attitude;
- (h) Cover the head (males) to express humbleness;
- (i) Cover the face (females) to feel a pure atmosphere;
- (j) Wear shoes covering ankles to express simplicity;

- (k) Cut hair/shave
- (l) Clip nails to express non-interference with nature;
- (m) Conjugal relations to forget worldly pleasures.

However, eating and drinking are not prohibited in the state of *Ihram*.

All these restrictions make a pilgrim think of Allah and his ultimate goal in life-success in the life after death and nothing else. While in *Ihram* the pilgrim recites *Talbiyah* of follows:

*Labbaika Allahumma Labaika,
Labbaika La Sharika Laka
Labbaik,
Innal Hamda Wan Nimat Wal
Mulk La Sharika Lak.*

("Here I am O Lord! Here I am, here I am, You have no partner, here I am; Surely praise, blessings and the kingdom are for You. You have no partner.")

What do we learn from all these exercises during Hajj? We learn that we belong to Allah, we will return to Him and we must do as He commands us.

Pilgrims begin their ritual with a visit to the *human*, an area about eighteen miles long and encompassing Makkah, the plain of Arafat, and other points sacred to Muslims. Immediately upon entering the sanctuary,

the pilgrims proceed to the heart of Makkah where the Ka'abah stands. According to tradition, confirmed in the Holy Quran, the Ka'aba was the first house of worship built for the worship of Allah. It was built by Prophet Ibrahim and his son Ismail, whom the Arabs regard as their ancestors and Muslims regards as the first monotheists in the region. The Pilgrims walk around the Ka'abah seven times while reciting a prayer affirming their submission to God's call. The pilgrims then go on to Safa and Marwah, two little hills a bit less than a mile apart and also within the sanctuary. They cover the distance between the hill seven times at a trotting pace. This ritual, called al-Sa'y ("the striving"), is a symbol reenactment of the experience of Hagar, Abraham's wife and the mother of Ishmael. At God's command, Prophet Ibrahim (Abraham) had left her in the locality, with her newborn son. Anxious for the baby's safety and her own, she searched the area for water, running to and fro between the two hills. Hagar did eventually find water when, as tradition reveals, it sprang miraculously from under

Ishmael's little feet. The fountain, called Zamzam, still gives its water to the pilgrims, many of whom take bottles of it to their relatives back home.

On the second day, the pilgrims begin their journey to Arafat, a plain a few miles northeast of Makkah where they camp. On the day of Arafat, the pilgrims stand together in prayer from the noon to the sunset salat, gathering around the very spot where Prophet Muhammad stood to deliver his farewell sermon on his last pilgrimage in the tenth year of the Muslim Calendar (632 C.E.)

Then pilgrims then proceed to Mina, an oasis eight miles away from Arafat, stopping to throw pebbles at one of three pillars that represents Satan. This as a condemnation of the devil and his ways and symbolically reaffirms the pilgrims the pilgrim's resolution to resist temptation.

At Mina the pilgrims buy a sheep or goat which they then sacrifice, giving the meat to the poor. This sacrifice, called the *Id al-Adhha* (feast of sacrifice), is a point of the pilgrimage, marking the pilgrim's willingness to sacrifice for God and to given

thanks to Him, while also reminding the pilgrims that they should share with those who are less fortunate.

The most important parts of the pilgrimage are now complete, and at this point the pilgrims may take off the *ihram* and put on their usual clothes. They also clip their nails and hairs as a sign of their partial return to everyday life.

But the pilgrimage is not yet ended. The pilgrims now return to Makkah, where they repeat *al Sa'ya* and once again walk seven times around the Ka'aba as they did at the beginning.

This concludes the pilgrimage itself, but most pilgrims also visit Madinah al Munawwarah (Medina the illuminated city of the Holy Prophet) to pay their respects to the Prophet buried within its mosque. They then prepare to return home.

Failure to perform any of the rituals pilgrimage because of sickness, accident, or death would not invalidate it; but failure to attend the standing at Arafat would, for the ritual is the core of the pilgrimage. Its simple meaning is evident in the invocation which the pilgrims recite then, as well as through

the pilgrimage. Its refrain is *Labbaya ka Allahumma Labbayka* Allah has called humanity to recognize Him Commandments, and to serve Him alone. The whole ritual is the pilgrim's affirmative response to that divine call.

Since the pilgrims affirm their recognition of God's creatorship, they also affirm all humankind's creatureliness and hence equality before God. The pilgrimage is therefore the greatest and most eloquent embodiment of Islam's egalitarianism and universalism. Every year for the nearly fourteen hundred years since Prophet Muhammad's farewell pilgrimage, Muslims have gathered for the same ritual from the four corners of the earth. Here Muslims of all races, classes, cultures, and ways of life gather to reaffirm and renew their obedient and affirmative response to what they regard as God's Call. *Hajj* is perhaps the most spectacular and moving religious event anywhere in the world. Certainly none has attracted so many people consistently and regularly over so many centuries.

AL-MADINAH AL-MUNAWWARAH **THE CITY OF THE PROPHET**

Although Madinah came to prominence with the introduction of Islam, its roots date back hundreds of years into the pre-Islamic era when it was known as Yathrab. Situated on a plain with aquifer fed by runoff from the surrounding hills, the city had abundant water supplies that fed vast date palms and vegetable gardens. The availability of food and water made Madinah an important provisioning point for caravans that plied the commercial routes from the southern part of the Arabian peninsula along the Red Sea to Syria and Egypt. Its inhabitants sold food to these passing caravans and, over time, became involved in trade.

Yathrab may have languished in relative anonymity were it not for events that took place in Makkah, more than 200 miles to the south, at the turn of the seventh century A.C. What was taking place in Makkah would not only transform Yathrab, but also much of the known world.

Unlike Yathrab and other oasis settlements that relied on agriculture Makkah's primary significance was a pilgrimage site. Large numbers of people visited the Kaabah, the House of God built by the Prophet Abraham. However, at this time, monotheism had been swept aside and the Ka'aba housed numerous idols belonging to the inhabitants of Makkah and nearby tribes.

It was against the backdrop that the Prophet Muhammad (may blessing and peace of Allah be upon him) was born in 571A.C. in Makkah and received the first verses of the Holy Qura'n in the year 610A.C. Based on the worship of God, the absolute and single Creator, Islam rejected the idolatry that was prevalent in Makkah at that time. As such, Islam was viewed at that time as a threat to the livelihood and power base of the ruling tribe of Makkah, and its growing number of followers were harassed, persecuted and threatened.

During this period, leaders of Yathrab, familiar with Prophet Muhammad's reputation for honesty and sincerity, had sent envoys asking that he mediate a dispute between two powerful tribes. Impressed by the Prophet's character and teachings, these envoys soon accepted Islam and were followed by other converts. Observing the growing threat to their fellow Muslims in Makkah, the people of Yathrab offered a safe haven to them, and beginning in 620A.C., the Holy Prophet Muhammad started sending group of Muslims to live in Yathrab.

Having learned of a plot to murder him, the Prophet Muhammad himself left Makkah for Yathrab, arriving in the city in September 622A.C. This event is known as the Hijrah (migration). The Prophet's arrival in Yathrab was a turning point in

world history. It marked the establishment of the first Islamic state and the rapid growth of new faith. From then on, the city became Madinah Al-Nabi, and the date of the Prophet's arrival there marked the first year of the Islamic calendar.

With the emigration, Madinah became a center of activity. Upon his approach to the oasis in 622, the Prophet established the first mosque in Islam at Quba, a village on the outskirts of Madinah. Called Masjid Al-Taqwa (Mosque of piety), the mosque still stands, albeit modernized and enlarged.

Once settled in Madinah, the Prophet built another mosque adjacent to his house. Called Masjid Al-Nabawi (the Prophet's mosque), the first structure on today's site was a simple one supported by the trunks of standing palm trees, and was built by the Prophet himself. It was this mosque at which the Prophet and his companions prayed, and which soon became the social and economic center of the city and the Islamic state. With the growth of Islam, more mosques were established throughout the city and its environs.

The first eight years of the Hijrah were spent in strengthening the Ummah (Islamic Community) in Madinah and in warding off the aggression of the armies sent from Makkah. In the eighth year of the Hijrah, 630A.C the Holy Prophet and his followers entered Makkah without bloodshed. He ordered the removal of all idols from the Ka'aba, and within weeks all inhabitants of Makkah had accepted Islam. He returned to Makkah in 632 for his final pilgrimage, the

rituals of which are followed by all Muslims who have since performed the Hajj.

While the Holy Mosque in Makkah was the spiritual centre of Islam, Madinah became the administrative hub of the new Islamic state during the Prophet Muhammad's lifetime. It was from here that the successful campaign to convince the tribes to abandon idolatry was waged.

It was also in Madinah that the Prophet's companions compiled the verses of the Holy Qura'n and collected the Hadeeth (teachings and sayings of the Holy Prophet) may blessing and peace of Allah be upon him) that would serve as the basis of Shariah (Islamic law).

And it was also in Madinah that the Prophet died on June 8, 632 A.C. and where he was buried in his house adjoining the mosque he had helped build with his own hands.

After his death, the first three Caliphs, Abu Bakr Al-Siddiq, Omar bin Al-Khattab and Osman Ibn Affan, continued to administer from Madinah the expanding of Islamic nation, which had by now spread to Persia and Syria. In time, Abu Bakar and Omar were buried in a separate chamber next to the Prophet. Othman and several members of the Prophet's immediate family were buried at the nearby Baqi Cemetery.

The administrative and political demands of a growing empire, one that over next hundred years would reach from Spain and Morocco in the west through the Middle East, to the Indian subcontinent Islamic

leaders to move their capital away from Madinah.

Although its political and commercial fortunes declined in the following centuries, the city of the Prophet continued to hold a special place in the hearts of Muslims. The small mosque the Prophet had established next to his house was enlarged by various Muslims rulers over time and continued to draw pilgrims from around the world as Islam's second holiest site.

In 1926 a defining event took place that made the city of the Prophet more accessible to Muslims and also changed the fortunes of its inhabitants. In that year, King Abdul Aziz Ibn Abdur Rahman Al-Saud extended his protection to Makkah and Madinah in his effort to unify the tribes of the Arabian Peninsula. In 1932 he accomplished his good and founded the modern kingdom of Saudi Arabia.

King Abdul Aziz's rule brought an immediate end to the turmoil and instability that prevailed in the peninsula. For the first time in 13 centuries, pilgrims and merchants could travel safely to the Holy cities and, indeed, anywhere else in the kingdom, without concern for their lives and property.

As the Kingdom entered a new era of development, which began after the end of World War II, it started building roads, ports and airports throughout the country, further facilitating travel to Makkah and Madinah.

(From Page No. 5)

The word *awwad* used in respect of Abraham in the above verse denotes a tender-hearted, lamenting, tearful and wistful person. The other word which has been used here *halim* denotes someone who can keep control over himself, who does not lose control of himself in anger, hostility and opposition, and who does not transgress the limit of moderation in love and friendship.

Both words have been very appropriately employed here for Abraham and convey a set of meanings. Abraham was very tender-hearted (*awwah*), so he shuddered at the very thought of his father ending up as fodder for Hell, and hence he prayed for his forgiveness. At the same time, the fact that Abraham was a person who kept control over himself (*halim*), is borne out by the fact that he prayed for his father even though the latter had perpetrated cruelties on him while trying to dissuade him from the way of Islam. Also, being God-fearing and of temperate disposition. Abraham was not carried away by feelings of love for his father to the extent of exceeding the appropriate limits. Realizing that his father had rebelled against God, Abraham dissociated himself from him.

HONOURING THE GUEST

By: Naheed Anjum

The Holy Prophet said: He who believes in Allah and the Last Day should honour his guest according to his rights. He was asked: What is his rights? The Holy Prophet (S.A.W.) answered: A day and night of generous treatment and hospitality of three days. That which you may offer beyond this will be regarded as charity (Saheeh Bukhari & Saheeh Muslim)

Entertaining a guest is an important feature of Islam which signifies the respect and concern of a host towards his guest. It is obligatory upon every Muslim to welcome his guest whether rich or poor. Muslim or non-Muslim with a cheerful countenance without least expression of unpleasantness. When the Angels of Allah arrived at Prophet Abraham's house in the garb of guests, he immediately served them a roasted calf.

Hospitality is prescribed for three day's during which a host is bound to serve the best food in his capacity and take due care of the needs and requirements of his

guest. But, if he stays for a longer duration, the usual food may be served to him. The Holy Prophet (S.A.W.) said: It is not permissible for a Muslim to stay with one of his brothers so long as to put host into sin. He was asked: How could he put him into sin? He answered: By staying so long that the host has nothing left to offer. Some people stay at the house of their host for a very long period unnecessarily without caring for his difficulties and causing him much affliction and loss to his money and time. Such people will be recokoned for making their host uneasy on the retribution day.

There are numerous examples of hospitality in the history of Islam including that of Hazrat Abu Talha Zaid Bin Sahal Ansari who was a devoted companion of the Prophet Muhammad (S.A.W.) One evening, while the Holy Prophet (S.A.W.) was sitting with his companions a hungry traveler came to him in a bewildered state and asked his help. Unfortunately, there was nothing to eat in the Prophets

(S.A.W.) house that day.

He asked his companions if any-body could take the traveler to his house as guest, Hearing this, Hazrat Abu Talha agreed and took him to his house. He inquired his wife about food at which she said to him that there was only a little bit of food to feed the children. Hazrat Abu Talha told her not to bother and somehow manage to make the children sleep without food and seemingly trying to set the lamp right, should put it off at the time of dinner. By this trick, the guest would take the meal to his satisfaction, without any hesitation in the darkness and they would move their mouth in a way as if they too were eating. The next morning when this unique host came to the Holy Prophet (S.A.W.) he smiled and told him that Allah liked the way of his hospitality very much.

The host should consider the honour of his guest as his own and defend it with all his might if somebody tries to injure it. Such was the case of Prophet Lut (Peace be upon him). When the Angels of Allah arrived at his house in the form of handsome boys, his licentious people tried to attack

their honour, he firmly stood in his defence in the cost of his life.

It is a part of sunnah that a man should go with his guest up to the door of his home (Ibn Majah) Hospitality is the right of a guest upon his host he does him no favour in it because its reward is with Allah. The host should adopt a humble and pride-free attitude towards his guest and do not reveal his unpleasantness and boredom in any case till the time of his departure. If he does so, all his pains and efforts in his hospitality will go in vain.

But today, with the decline in the moral values, hospitality is fast vanishing and is at its lowest ebb. But, today it adds to the uneasiness and un-pleasantness of the people belonging to the elite modern society who consider the money and time spent in the entertainment of a guest as wasteful. As a result, hospitality, for which the Muslim Ummah is famous, is fast disappearing. Good conduct and moral values have lost their importance and instead materialism has gained much weight in their eyes.

(Courtesy: Radiance Views weekly, 8-14 October 2009)

THE FITNAH OF MUSIC

By. Yacoob Rawat

The Holy Quran says: “Do you marvel at this statement” and laugh and do not weep, while you amuse yourselves (proudly) in vanities (Samidoon)? Rather prostrate before Allah and worship him. (Surah Al-Najam, 62; 59-62)

According to Ibn Abbas the word *Samidoon* (Varities) refer to the *mushrikeen*’s habits of singing and playing noisily whenever they heard Qura’n being recited in order to drown out the reciter’s voice so that others wouldn’t hear it.

“And there among men those who purchase idle talk in order to mislead others from Allah’s path without knowledge, and who throw ridicule upon it. For such there will be a humiliating punishment”. (Surah Luqman, 31:6)

Commenting on the above verse, Ibne Abbas said: “I swear by the One other than whom there is no God that it refers to singing (ghinna),” he repeated it three times to emphasise his position.

Sahl ibn Sa’ad reported that Allah’s Messenger (SAW) said: What

means “At the end of the world, the earth will settle, there will be false accusation of unchastely, slander and transformation of people into monkeys and pigs”.

It was asked, “When O Messenger of Allah”? He said: “When the musical entertainment and singers appear”. (Ibn Majah) Narrated Abu Amir or Abu Malik Al-Ashari that he heard the Holy Prophet (S.A.W.) saying. “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments (ma’azif) as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, “Return to us tomorrow”. Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection” (*Saheeh Bukhari*)

valume, 7 Book 69, Number 494)

Most commentators agree that the word *ma'azif* according to correct Arabic usage indicates a specific number of things: (a) musical instruments (b) the sounds of those musical instruments (music) and (c) singing to musical accompaniment.

Imam Shafa'ee is reported in the book *Adabul Qadaa*, as saying "Verily, song is loathsome (makrooh), it resembles the false and vain things (al-baatil). The one who partake of it frequently is an incompetent fool whose testimony is to be rejected". Al-Harith Al-Muhaasibi (a disciple of Imam Shafiee) said: "song is Haram, just as the carcass (maytah) is".

Music is a form of entertainment that people listen to every day. It is almost impossible not to hear it these days. More people than any time in history bear it. The musicians are famous and adored by people around the world. Amongst them are some who openly proclaim their plan to subliminally control their listener's thoughts and minds. Jimi Hendrix said:

"We are making our music into electric church music. A New Kind of Bible not like is a hotel but a Bible you carry in your hearts, one

that will give you a physical feeling. We try to make our music so loose and hard-hitting that it hits your soul hard enough to make it open. It is like shock therapy or a can opener". (Excuse Me While I Kiss the Sky, Hinderson, 1978)

Musicians also promote sexual promiscuity in their songs. The examples of the content of their songs are just too numerous (and too obscene) to mention. In fact most modern day singers open talk about their craft and the spontaneous composition of their music. Michael Jackson says: "Anyway, I don't do very many things until a certain force tells me to do them. The force tells me when and then I make my move".

To list the text of some songs and the reasons for the song are too lengthy to discuss, suffice to say that the content is linked to Shaitan.

There are a number of messages reaching the listener from musicians.

1. Subliminal messages that are recorded via back tracking and back masking. Reversing the original song reveals cryptic Satanic messages.

2. The use of musical videos to give graphical expression to their

music the images are remembered thereafter whenever the song is heard. The content of these videos have very symbolic gestures that give the viewer the ideals of the musician.

3. Idol worship of these musicians. People often talk of their pop idol and favourite musician. The fans build up a cult like following of their pop idols. The result is generally that the pop idol is emulated in every possible way by the fans (fanatics)

The listening of music by young Muslim teenagers is the reason we have dysfunctional youths in our communities. They have poor communication skills and lack basic Islamic knowledge to recognize the dangers and pitfalls of listening and involving themselves in this useless activity. Listening to music contributes to many social evils within any community. The anarchist type environment can be traced to many musicians who display and promote anarchy in their music. As Muslims we should abstain from listening to the music. We certainly know that the Holy Prophet (S.A.W.), his companions and our pious predecessors certainly did not listen to music. We should try and replace music with constrictive

conversation, *Zikrullah* (Remembrance of Allah) and propagation of Islamic values in our Lives. May Allah guide us all and save us from the evils of music.

PROPHET IBRAHEEM'S COMPASSION FOR MANKIND

And call to mind when Abraham prayed: "My Lord! Make this city secure, and keep me and my sons away from worshipping the idols. My Lord! They have caused many people to go astray. Now, if anyone follows me, he belongs to mine; but he who turns against me, surely you are Ever Forgiving, Most Merciful.

Our Lord! I have made some of my offspring settle in a barren valley near Your Inviolable House! Our Lord! I did so that they may establish Prayer. So make the hearts of people affectionately inclined to them, and provide them with fruits for their sustenance that they may give thanks...My Lord! Enable me and my offspring to establish Prayer, and do accept, our Lord, this prayer of mine. Our Lord! Forgive me and my parents and the believers on the Day when the reckoning will take place."

(Al-Qur'an Surah Ibraheem; 14:35-41)

MISSIONARY NATURE OF ISLAM

Unlike other religions, Islam does not divide its followers into two distinct categories and laity, and the absence of a clerical order imposes on every Muslim the obligation to understand the message of his religion and practice its teachings as best as he can, and to convey by precept and example, to all those groping in the dark, the message of Islam, the message of light, which is the message of Divine Guidance, Love and Mercy. Our Love for Allah and truth imposes upon us the duty to cultivate love for His Creation. The best mode of expressing our love for Truth is not only to be truthful ourselves, to do that which is right and shun that which is evil in respect of our own selves, but to disseminate the message of truth, to enjoin the right and forbid the wrong as taught by the Holy Quran:

“The (true) believers are those only who believe in Allah and His Messenger and afterward doubt not, but strive with of their wealth and their lives for the cause of Allah. Such are the sincere ones”. (Surah

Al-Hujrat, 49:15)

Islam is thus a missionary religion from its very inception. The Muslims are, therefore, missionaries of a word message and representatives of the greatest world movement yet known to history. It is a right time that Muslims realized this truth and conformed their conduct to it, instead of running after selfish and sordid interests. The Holy Quran has delivered a stern warning on this point which the Muslims must take note of before calamity overtakes them:

“O you who believe! Be careful of your duty to Allah, and be with the true and faithful people” (Surah Al-Tawbah; 9:119)

There is a proverb that a man is known by the company he keeps. If we keep the company of pious and truthful people, naturally we will be benefitted and acquire good qualities of head and heart.

Anas bin Malik reports that the Messenger of Allah delivered a Sermon in which he said:

“May Allah cause a man to

prosper who hears something from me, preserves it and then they in turn may convey it others as they heard it? For many a carrier of knowledge is without any understanding while many a carrier of knowledge conveys it to those who are better and deeper in understanding”.

The Holy Prophet concluded his historic address on the occasion of the farewell pilgrimage (Hajjatul Wida) in the following memorable words:

“Behold! Worship your Lord; offer prayers five times day, observe fast in the month of Ramadhan; pay readily the Zakat (poor-due) on your property; and perform pilgrimage to the House of God and obey your rulers and you will be admitted to the paradise of your Lord”.

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

It is the duty of every Muslim to cooperats with others in the work of *Dawah*, teaching of the faith taught by the Messenger of Allah. These practices (Sunnah) of the Holy Prophet which have been forgotten and gone out of practice

due to the weakness of the Ummah must be revived, taught and propagated to the world at large. The work of *Dawah*; in reality, begins with the reformation of one’s own self (Islah al-Nafs) and then the message is to be taken to all and sundry.

The duty of conveying the message of Allah has been clearly mentioned and given as a directive in the Quran.

“Blessed is He who sent down the Criterion to His Servant that it may be an admonition to all creatures. He to Whom belongs the dominion of the heavens and the earth. (Surah Al-Furqan; 25:1-2)

How to convey the Message and invite others to accept the faith is a point that was elaborated by Islam and the Prophet for the first time in the world. Scriptures of the evangelizing religions fail to clarify the principles of propagation. On the other hand, the Holy Quran has explained to the followers of Islam with great lucidity and brevity how they should convey the Divine Message to the people and invite them to embrace the faith.

(from the book: Courtesy: Meaning and Significance of Dawah ila-Allah)

ISLAM HAS LIBERATED ME

By: Bint Adam

I have always, as far back as I can remember, believed in God. As a child I used to read the Bible regularly up until the age of fourteen or fifteen. I kept my religious beliefs to myself, as I was afraid of ridicule. My family was not religious and religion was very rarely discussed except in a negative way. I never thought about the nature of Christ, whether he was human or divine. I was more interested in what he said, but I felt at the time that the only way a person could truly follow him was to cut oneself off from this society and become a nun. I felt I could not do that I also wanted to be married and have children.

I gradually got involved with the usual teenage pursuits country, pop music disco and so on, and my religious feelings gradually became more and more subdued. At eighteen I left home and went to London to train as a nurse. In London I met some Arab Muslim students, who invited me to visit them in their country. I therefore

travelled to Syria. I was totally ignorant of Islam and Islamic culture and was astonished at first at seeing veiled ladies and strangely dressed men. I also expected their behavior to be strange, but to my surprise, I found their ways pleasantly familiar. I admired their respect for education, family and especially religion, a far cry from the ridicule thrown at religious people here. They were hospitable and their kindness was overwhelming. On return to England, I felt I had left my heart behind. I could not get this experience out of my mind and I started researching Islam. A Pakistani nurse gave me an English translation of the Quran, which I started to study in spare time.

I did not think I would become a Muslim, I was just full of insatiable curiosity. I began eagerly to read the Quran and for me this was the turning point. I instantly recognized it as the truth, the same as I had read in the Bible, the same as Jesus had said, but more

powerful, more clear. I remember shaking and crying on the realization that my whole manner of living was wrong, and that I was holding in my hands the very word of God. I wanted to accept Islam immediately, but I did not know how and I did not know anyone who could help me. I was surrounded by non-Muslims and gradually my determination was worn away and I began to return to my former condition. For five years I pushed Islam to the back of my mind, I felt too ashamed to read the Quran on to think about Allah. I knew the cure, but refused to take it.

Unexpectedly, one of my old Syrian friends contacted me again, and this brought back all my memories and I prayed to Allah for Him to forgive me, and not to let me die there and then for fear that I would go to hell. One week later, I underwent major surgery for a sudden illness in which I nearly died and I felt that Allah had brought me close to death and then gave me a second chance.

I came back to Islam and made the declaration of faith at the U.K. Islamic Mission in London. Afterwards, I stayed with a

Pakistani family for two months. They also introduced me to my husband, who by coincidence is also a Syrian. My advice to anyone who is contemplating becoming a Muslim is not to be afraid of doing so, it is only the devil who tries to dissuade you. For once you do so, Allah opens every door for you and the way is easy to follow.

I went through five years of torture, before finally embracing Islam. Thank God, the way was made easy for me. Many people cannot believe why an English woman would give up her “freedom and take on a religion which is oppressive to women. In fact quite the reverse is true. In this society, women are viewed as sexual objects, they are used, abused, and the victims of terrible sexual crimes. Mother hood is regarded as second place to earning money and intelligent women are regarded as “macho”. In Islam, women are held in high esteem, by covering their beauty, they force men to treat them as human beings.

Motherhood is held so high in Islam, in fact, Prophet Muhammad (S.A.W.) said mothers” No Muslim woman regards earning money as more meritorious in the sight of

Allah than caring for her children. The education of Muslim girls and women is regarded just as important as Muslim boys and men. I feel personally that Islam has liberated me from so many oppressive things and has given me my self-respect back. Allah has said in the Holy Quran that whoever does good and believe, whether they be male or female, they will be rewarded by Him. This spiritual equality of the sexes, the races, the rich and the poor is the main foundation of Islamic Brotherhood. The best person is the one who is the most pious. Each Muslim is the brother or sister of another Muslim and, indeed, the, bond of faith can be stronger than blood ties, if your family are not Muslims.

I have been a Muslim for just over nine years now, thanks to Allah. I have a husband and four children and we do our best to lead an Islamic way of life. The relationship between myself and my husband is strengthened by the fact that we both believe in Allah and our mentality is the same.

We live an age in which AIDS, single parent families, house repossessions and abortions are

common. Following an Islamic lifestyle protects you from all these things. In fact Islam has all the solutions to all the problems faced by a modern society. The country needs, Islam, the whole world needs it, because it is the guidance of God and only He knows the right way to us all to live. *Alhamdu Lillah!*

MONASTICISM DISAPPROVED

“Then in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of Mary, and bestowed on him The Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We Commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.”

(Surah al-Hadeed, 57:27)

PRESS RELEASES ISSUED BY MARKAZI JAMIAT AHLE HADEES HIND

(1)

**MANIFESTING SORROW
OVER ODISHA TRAIN ACCIDENT
AT BALASORE**

Delhi: 3 June 2023

Maulana Asghar Ali Imam Mahadi Salafi, Ameer, Markazi Jamiat Ahle Hadeeth Hind in a press release expressed sorrow and shock over Odisha Train accident at Balasore where 3 trains of different roots collided. According to some reports 280 persons died and 9 hundred sustained injury. He further said that it was a painful accident where numerous costly lives were lost and many injured people were crying in pain. We are with the victims and affected family members as well as our condolences are to them. More ever, we appeal the general public and government to come forward helping them by all means without any discrimination of Mazhabu-Millat. This is our faith and manhaj necessarily to abide by it assisting the affected people at every stage and necessarily show them the sympathy. We appeal the railway officials to release the sequence of events and make the immediate rescue operation and punish the

culprits of accident.

(2)

**ZAFARYAB JEELANI (A WELL-
VERSED LAWYER) DIED ON 17
MAY 2023**

Delhi 18 May 2023

The Ameer Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi showed his shock and sorrow on death of well-versed lawyer Janab Zafaryab Jeelani. His death was a great loss to millat. According to the Ameer, he was a competent law councilor of Muslim Personal Law Board and always gave a suitable adwee to it on law matters. His opinion was considered valuable and suitable for the community. He was among a sincere, courageous and frank personality of the millat. Maulana said that he was very much influenced by his individuality as he always met him with open heart, talk with him honestly and acquitance about existing milli affairs.

The Ameer in his condolatory message expressed shock and sorrow over his death and pray Allah for his forgiveness as well as patience for his family members and good alternative to Muslim Personal Law Board.

OBITUARIES

(1) SHEIKH SAFIUR RAMAN MUBARAKPURI'S WIFE

The former Ameer of Jamiate Ahle Hadeeth, Hind, the famous biographer of Seerat, (Al Raheeql Makhtoom), ilmi personality and research scholar, Sheikh Safiur Rahman Mubarakpuri's wife expired on 27th May 2023 at 12 pm at Delhi at the age of about 80. The diseased was social, helper of others, quest entertainer, steady in a cause of sawmu-salat, modest, humble, and appraisal of ulama. She was a regular helper of her husband in religious, dawati, education and research work of Sh. Safiur Rahman. She took active part in bringing high standard of education, and religious tarbiyyat of her children. She was buried at her native place, Husain Abad, Mubarakpur (U.P)

She was left behind three sons, Dr. Tariq Safiur Rahman Madani, Dr. Amir Safiur Rahman Madani, Maulana Yasir Safiur Rahman Madani and three daughters. May Allah forgive her short coming and accept her great services for Islam and Jamaat as well as let her be in Jannatul Firdaus. May Allah give the family members patience to bear the great loss.

(2) HAJI ABDUL MANNAN (AMLU, MUBARAKPUR)

Azamgarh (the Phophizad of Dr. Rezaullah Mubaakpuri) died on 14th May 2023 (Sunday) at 7.15

p.m at the age of 83 after a long illness. He was buried at his native graveyard on 15th May 2023 at 10 a.m. He was a man of religious comprehend and never hide to rais the vice against the truth. There is no real people like him in present days. May Allah accept his good deeds and forgive his short comings. We pray for his heavenly abode and patience for his family members.

(3) MAULANA SAYYED ABDUL HAKEEM (M.A.)

The Ex-Ameer of Hyderabad and Secunderabad's Jamiat Ahle Hadeeth Hind died on 26th May 2023 after Juma prayer at the age 85. He was very modest and deep comprehensive of Jamaat. He was one of the unique man in the present times. May Allah forgive his shortcomings and bestow on him His Mercy and give courage to bear loss of the disease. He committed himself in dawati and Jamaati activities since 1965. He was a khateeb of Ahle Hadeeth Jama Masjid Edyek Met Hyderabad upto six months before he died. He made his service in Qatar too. He is survived by his wife, five sons and four daughters.

We pray for all of them who have left us for heavenly abode and pray for the family member's patience and peace. (Ameer Markazi Jamiat Ahle hadeeth Hind)