

# The SIMPLE TRUTH MONTHLY

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inside

- 04 Editorial  
05 Guidance from the Holy  
Quran  
06 Pearls from the Holy Prophet  
07 Fatwa  
09 Islamic Feature: The Dream of  
Prophet Ibrahim  
11 Islamic Feature: Pilgrimage to  
Makkah  
14 Islamic Feature: Hajj-Ibadat  
Par Excellence  
20 Islamic Feature: The Holy  
Prophet's Sermon on the  
Mount Arafat  
23 Islamic Feature: Hajj-The  
Festival of Sacrifice  
25 Islamic Feature: Be free from  
Doubt  
26 News from Headquarter

May, 2024

"The Simple Truth"

3

Editorial:

## GOOD WISHES TO ALL SUCCESSFUL UPSC CANDIDATES

On Tuesday (16 April, 24) the UPSC result for 23 was out. Total 1016 candidates, including 664 men (65%) and 352 women (35%) were recommended by UPSC for appointment to Civil Services based on the 23 exam. Aditya Srivastva tops Civil Exam, Animesh Pardhan had second rank in one of the toughest exam in the world.

The successful Muslim Candidates were 50 (5%) in number out of which 21 were Muslim women. According to the result a Muslim women Nausheen was among 10 and among top 100 were Zafashan Haque and Fabi Rashid.

Congratulating the successful candidates, Prime Minister Narendra Modi posted on x that their efforts will shape the future of the nation in times to come. He also reached out to those who could not make the cut, saying they have chances ahead to succeed while making that India is rich with opportunities where talent can truly shine”.

Among the Coaching Academy, Jamia Millia Islamia’s Residential Coaching Academy (RCA) Delhi was on cloud nine and celebrated the success of its students in the UPSC Civil Services Exam. Of 71 students

who appeared for the interview, the list showed 31 of them had made the final cut. 11 of them women, Nausheen who scoured a high all-India rank of ninth, had the best performance among them.

Zakat Foundation of India 51 students appeared in the interview and 24 were successful which is excellent.

We are proud of their achievements. Their dedication for their ambition is exceptional. They achieved all the Laurels that are shining. We expect that they will do their best to keep up their good work to keep India shining. Our sincere wishes are with all of them. We hope they will serve the cause of peace, progress and justice, and leave a legacy that would continue to benefit people all over India.

Lastely, we Muslims have to rebuild our society on the basis of deep sense of social responsibility. Educationists, preachers and socio-rigious organizations must give at most attention to promote literacy and education in the community. The haves must do their bit in this respect.

Finally, our sincere wishes are with all of them.

Guidance from the Holy Quran:

## A BOUNTY FROM ALLAH

*“And he who obeys Allah and the Messenger, they should be with those whom Allah has favoured—the Prophets, those steadfast in truthfulness, the martyres, and the righteous. How excellent will they be before companions? That is a bounty from Allah, and Allah suffices to know the truth”. (Surah Al-Nisa, 4; 69-70)*

*Siddiq* denotes someone who is utterly honest, someone whose devotion to truth has reached a very high point. Such a person is always upright and straightforward in his dealings. He supports nothing but right and justice and does so with sincerity. He opposes whatever is contrary to truth, and does not waver in his opposition to falsehood. His life is so untelevised probity and justice. *The term Shahid* (Pl. shahada) means “witness”. It signifies one who attests to the truth of his faith with his whole life. He who lays down his life fighting for God is called a *shaheed* because by this sacrifice he confirms that his confession of faith was backed by a deep, genuine conviction of its truth, and that he valued it above his own life. The term *Shaheed* is also applied in those outstandingly honest people who are so trustworthy that their

testimony, on any matter, is accepted without hesitation.

*Salih* denotes one whose belief and thinking, motives and intentions, words and deeds, are based on righteousness. In short, he is a person whose life as a whole is oriented to righteousness.

He who enjoys the company of the kind of people mentioned in this verse, and whom God judges worthy of the same company in the Hereafter is fortunate.

### To Our Readers

Time waits for no one. So we earnestly solicit our esteemed reader’s cooperation and would welcome their views, opinions and suggestions, about the magazine in order to improve its contents. Islamic Scholars and writers are requested to send their articles on topics ranging from Islamic faith and manhaj, history, socio-cultural issues, education, heritage and environment with their full address to:

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*Pearls from the Holy Prophet:*

## **ALLAH FREES THE LARGEST NUMBER OF BONDSMEN FROM HELL FIRE ON THE DAY OF ARAFAT**

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

2) Abu Qatadah (R.A.) relates. (Once) the Holy Prophet (S.A.W.) was asked about observing the fast on the day of Arafah (Hajj). He (S.A.W.) replied: It makes amends for the sins (committed) during past year and the subsequent year”. *(Saheeh Muslim)*

3) Ayesha (R.A.A.) relates that the Holy Prophet (S.A.W.) said: There is no other day on which Allah frees the largest number of his bonds-men from the fire of Hell than the Day of Arafah *(Saheeh Muslim)*

4) Ibn Abbas (R.A.) relates: A woman asked the Holy Prophet (S.A.W.): “O Messenger of Allah, the pilgrimage has been made obligatory duty by Allah on his servants at a time when my father has reached old age and

has not strength to ride an animal. Can I perform the pilgrimage on his behalf? He (S.A.W.) answered, “Yes!” *(Saheeh Bukhari & Muslim)*

5) Ibn Abbas (R.A.) relates that the Holy Prophet (S.A.W.) came across a party of mounted men at Rauha and asked them as to who they were. They said that they were Muslims. They asked to who he was? He said: “Prophet of Allah”. A woman from them came forward and produced a child and asked: Can this go on Hajj? He said: “Yes, and you will have the reward thereof” *(Saheeh Muslim)*

6) Yazid Bin Shaiban said: “We were in a place of stationing at Arafat which ‘Amar bin Abd-Allah) thought was very far away from where the imam was stationing when Ibn Mirba Al-Ansari came to us and told (us); I am a messenger for you from the Apostle of Allah (S.A.W.). He tells you: Station where you are performing your devotions for you are an heir to the heritage of Abraham”. *(Sunan Abu Daud)*

Fatwa:

## DIFFERENCE OF OPINION ABOUT MASNOON SALAT-NOT BE A CAUSE OF NATURAL OPPOSITION AND ENMITY

By Allama Abdul Aziz Bin Baz Translation by; Dr. Abul Hayat Ashraf

This must be known that in view of ‘ulama, all above mentioned discussion regarding gripping left hand with right hand and placing both of them on the chest or elsewhere belongs to the category of Sunan (traditions) and not to Wajibat (Incumbencies). Therefore, if any person observes Salat with dropped hands and does not fold them before or after the Rukoo, his Salat is correct and proper. The only difference is this much that he had neglected the excellent way. Hence, it is appropriate for any Muslim to create differences and ceremony among Muslims and/or to sever mutual relations by taking this or any other controversial issues as an excuse. This is never allowable for Muslims to do so, even if someone opines Muslims to do so, even if someone opines that folding the hands is incumbent; as Imam Shaukani (may Allah’s mercy on him) has preferred this attitude in his book titled as Neelul Awtar. Instead, it is incumbent upon each

and every Muslim to cooperate mutually in the tasks of goodness and piety, to explicit righteous stand with appropriate and valid argument and to attempt to cleanse envey and grudge from their hearts. Also, it is incumbent upon them that they avoid the causes of differences and of severance of mutual relations, because, Allah, the Most High has made it incumbent upon Muslims that they continue gripping the rope of Allah forcefully and do not disintegrate in numerous bands. Allah, the Most Exalted, said:

*“And hold fast, all of you together, the rope of Allah and be not divided among yourselves”* (Surah ‘Ale-Imran; 103) *And the Prophet of Allah (S.A.W.) said:* “Allah likes three things for you. Worship Him Alone. Don’t associate anyone with Him. Hold fast the rope of Allah. Do not disintegrate in numerous bonds and hear and obey even a slave who may be put in authority over you”.

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I have come to know about a lot of Muslims brothers living in Africa and other countries that grave differences and enmity erupts among them on account of the issue of dropping or folding the hands and that they severe mutual relation because of it. There is no doubt that this is a sinful act in which no one ought to indulge. Instead, it is incumbent upon all of them that in order to reach at righteous position with the help of valid argument, they exhibit under staying and well-wishing for each other in such a manner that brotherhood of believers, sincerity and affection is not affected. The companions (may Allah be happy with them) and, after them, the eminent 'Ulama (may Allah's mercy be upon them) did differ in subsidiary issues, but, this never became the cause of severance of their mutual relations and enmity, because, their aim was to achieve righteousness through valid arguments. So, whomever righteousness was revealed to them, they used to gather around it. And, in case the truth was not clear to any of them, they did not use to call their brothers as "misguided" and neither they severed their relations with him because of it, nor they abandoned

observing Salat in his lead.

Therefore, it is incumbent upon all of us that we keep fearing Allah and continue holding the truth stead-fast by treading the path of the virtues predecessors who have live before us and keeping inviting people towards the truth and righteousness, keep offering good council to each other and keep trying to achieve the truth was the help of valid arguments in such a manner that brotherhood and affection of believers is not affected and there occurs no severance of relations on account of any subsidiary issue, because, it is possible that adequate argument regarding this issue may have remained hidden from some of our brother who differed with his brother on this issue because of his own Ijtihad (Innovative Interpretation).

We beg to Allah with the mediacy of His good Names and exalted Attributes that He bestow... even more guidance and adaptation upon us and upon all Muslims, provides proper understanding of Al-Deen, grants forbearance on this path and necessary support for it, and confers easy adajation for inviting people towards this path. Indeed He has powers and mastery over it.

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Islamic Feature:

## THE DREAM OF PROPHET IBRAHIM

*He said: "O my son! I have seen a dream that I offer you in sacrifice. Now see what is your view". (The son said:) "O my father! Do as you are commanded you will find me, if Allah so wills 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 him, O Ibrahim! You have already fulfilled the dream. "Thus indeed do We reward those who do right. (Surah Al-Saffat; 102-105)*

Prophet Ibrahim (A.S.) was born in Ur of the Chaldees, a place on the lower reaches of the Euphrates, not a hundred miles from the Persian Gulf. This was the cradle, or one of the cradles, of human civilization. Astronomy was studied here in every ancient times, and the worship of the sun, moon and the stars was the prevailing form of religion. Prophet Ibrahim revolted against this quite early in life, and his argument is referred to in VI. 70-82. They also had idols in their

temples, probably idols representing heavenly bodies and celestial winged creatures. He was still a youth when he broke the idols. This was stage No. 2. After this he was marked down as a rebel and persecuted. Perhaps some years passed before the incident of his being thrown into the Fire took place. Traditionally the Fire incident is referred to a king called Nimrud (..... If Nimrud capital was in Assyria near Nineveh (Site near modern Mosul), we may suppose either that the king rule extended over the whole of Mesopotamia, or that Prophet Ibrahim wandered north through Babylonia to Assyria. Various stratagems were devised to get rid of him, but he was saved by the mercy of Allah. The final break came when he was probably a man of mature age and could speak to his father with some authority. This incident is referred in XIX-41-48). He now left his ancestral lands, and avoiding the Syrian

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desert, came to the fertile lands of Aram or Syria, and so south to Canaan, when the incident of fire took place. It is some years after this that we may suppose he built the Kaaba with Ismail and his prayer may be referred to the same time. His visit to Egypt is not referred to in the Quran.

Prophet Ibrahim saw a dream that he offered his son (Ismail) in sacrifice. Where did this vision occur? The Muslim view is that it was in or near Makkah. Some would identify it with valley of Mina, six miles north of Makkah, where a commemoration sacrifice is annually celebrated as a rite of the Hajj on the tenth of Zul Hijjah, the Idd of Sacrifice, in memory of the Sacrifice of Ibrahim 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.

At what stage in Ibrahim's history did this occur. It was obviously after his arrival in the land of Cannon and after Ismail had grown up to years of discretion. Was it before or after the building of the Kaaba. There are no data on which the 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 Ibrahim and Ismail. It was a trial of the will of the father and the son. By way of trial the father had the command conveyed to him in a vision. He consulted the son. The son readily consulted, and offered to stand true to his promise if his self-sacrifice was really required. The whole thing is symbolized. 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 require that sacrifice.

Our version may be compared with the Jewish-Christian versions of the present Old Testament. The Jewish tradition, in order to glorify the younger branch of the family, descended from. Isaac, ancestor of the Jews, as against the elder branch, descended from Ismail, ancestor of the Arabs, refer to this sacrifice to Isaac. (Gen. XXII. 1.18)

***(Cont on Page No. 13)***



Islamic Feature:

# PILGRIMAGE TO MAKKAH

By Ghulam Sarwar

(Pilgrimage (Hajj) to Makkah is the fifth pillar of Islam. It is a visit to Al-Kaaba (the house of Allah in Makkah, once in a lifetime by those Muslims who can afford to make the journey. It is performed during the period from the 8<sup>th</sup> to 13<sup>th</sup> Dhul Hijjah, the twelfth month of the Islamic Calendar.

Al-Kaaba (in Makka) Known as *Baitullah* (House of Allah), is a cube-like one story building which was built originally by Adam and later rebuilt by Prophet *Ibrahim* (Abraham) and his son *Ismail* (Ishmail). It is the first house ever built for the sole purpose of the worship of Allah. Allah has blessed this *Al-Kaabah*. Muslims who can afford to make the journey and are physically fit to come here every year from all over the world.

The occasion may rightly be called the *Annual International Muslim Assembly*.

During Hajj, the Islamic brotherhood becomes particularly evident and can be experienced in a

special way by everyone who takes part. Barriers of language, territory colour, and race disappear and the bond of faith is uppermost. Everyone has the same status in the house of Allah the status of servant.

Hajj has a number of important rituals associated with it, including:

- 1) Putting an Ihram;
- 2) Going round Al-Kabah seven times.
- 3) A fast walk between Al-Safa and Al-Marwa near Al-Kaabah;
- 4) Visiting and staying at *Mina*, *Arafat*, and *Muzdalfah*;
- 5) Throwing pebbles (Kankari) 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 on *Ihram* before reaching a point called *Miqat* (Station). *Ihram* is two sheets of unsewn white cloth

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for men. This is a very simple form of dress a pilgrim must wear in place of his normal everyday clothes. For a woman, *Ihram* is her ordinary dress.

This change is very significant. It reminds the pilgrim of his position in relation to Allah. He is a humble servant of his creator. It also reminds him that after death he will be wrapped in white sheets and his favourite or expensive clothes will be left behind.

When he puts an *Ihram*, the pilgrim expresses his intention (Noyyah) by saying: "I intend to put on *Ihram* for Hajj.

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

- a- Use perfume- to help forget enjoyment of ordinary daily life.
- b- Kill or harm animals, even insects to feel that everything belongs to Allah.
- c- Break or uproot plants to kill one's urge for aggression and fell a love for mature.
- d- Hunt to develop mercy.
- e- Marry or take part in a 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 ankels to express simplicity.
- k- Cut hair.
- l- Clip nails } to express non-interference with
- m- Conjugal relation to forget worldly pleasure.

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 *Talbiyyah* as follows:

( لبيك اللهم لبيك - لبيك لا شريك لك لبيك - ان الحمد والنعمة لك والملك لك، لا شريك لك.)

*Labbaik Allahumma Labbaik, Labbaik La Shareeka Laka Labbaik, Innal Hamdah wan Nimata lak wal mulka La Shareeka Lak.*

"Here I am O Lord! Here I am, here I am you have no partner, here I am, surely praise, blessing and the Kingdom are for You. You have no partner".

Hajj has in it all the lessons of *Salah*, *Zakah* and *Sawm*. Do you remember why we offer *Salah*, *pay*

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*Zakah* and fast? We offer *Salah* to remember Allah; pay *Zakah* to please Himself and fast only for His sake. During *Salah*, we present ourselves to Allah five times a day, but during Hajj we have to think of Allah all the time. At the time of *Salah* we face to-wards *Al-Kaaba* (it is called *Qiblah*), but during Hajj we actually go there in person. *Zakah* teaches us to pay part of our savings for welfare and other good causes for Allah's sake; but during Hajj we must sacrifice much more of our money for the pleasure of Allah.

*Sawm* teaches us to control ourselves during day light hour from eating, drinking or smoking or having conjugal relations. But in the state of *Ihram* there are many more restrictions. Eating and drinking are not prohibited in the state of *Ihram*.

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**(From Page No. 10)**

Now Isaac was born when Ibrahim was 100 years old (Gen. xxi.5) while Ismail was born to Ibrahim when Ibrahim was 86 years old. (Gen XVI. 16) Ismail was therefore 14 years older than Isacc During

his first 14 years Ismail was the only son of Ibrahim; at no time was Isacc the only son of Ibrahim. Yet, in speaking of the sacrifice, the Old Testament says; (Gen. XXII. 2) "And He said, Take now thy son, then only Son Isaac, whom thou loved, and get thee into 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 interests of a tribal religion. The "Land of Moriah" is not clear it was three days journey from Ibrahim's place (Gen. XXII.4). There is less warrant for identifying it with the hill of Moriah on which Jerusalem was after-wards built than with the hill of Marwa which is identified with the Arab tradition about Ismail.

In the Biblical version Isaac's consent is not taken, infact Isaac asks, "Where is the lamb for sacrifice?" and is told that God would provide it".

It is a complete human sacrifice like those in Moloch. In our version it is as much a sacrifice by the will of Ismail as by that of Ibrahim.

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Islamic Feature:

## 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 lifetime, 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 anyone. 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

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never performed it. Evidence for pilgrimage from the Holy Quran.

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

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

A Muslim leaving for Madinah intends to visit the mosque of the Holy Prophet. When he arrives there, he prays in the mosque and then visits the tomb of the Holy Prophet (S.A.W.). The visitor salutes the Prophet politely and leaves the place adopting by that the same manner that the companions of the Holy Prophet (S.A.W.) used to do. He should not ask the Holy Prophet or supplicate for anything from him. In fact those

who supplicate the Prophet for help, ask him for what they need, or invoke him to be their intercessor to Allah, are committing idolatry and the Prophet is innocent of their ill-deed. Therefore, every Muslim should be aware to avoid such idolatrous deeds.

After visiting the Prophet’s mosque the visitor visits also the tombs of Baqeih. 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

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(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

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sacrifice on the feast day (Day of Immolation, 10<sup>th</sup> 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

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not forbid a woman from doing any of the acts of Hajj except the circumambulation of the Holy House which she should postpone until she becomes clean. If she gets clean before people assume their Ihram, she takes a cleaning bath, joins them when they assume their Ihram, and performs with them the rituals of Hajj. But if her cleansing from menses occurs at a later time, following her assuming Ihram, she combines Hajj and Umra in one Ihram, performs all the rituals of Hajj, including staying in Mina, Standing in Arafat, going to Muzdalifah, pelting, offering the sacrifice and trimming her hair on feast-day, but she cannot circumambulation the Holy House till she is clean. When she gets clean, she takes a cleansing bath and performs circumambulation round the Kaaba and “Saee”, 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 8<sup>th</sup> 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 9<sup>th</sup> 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



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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 11<sup>th</sup> and 12<sup>th</sup> of Zul-Hijja). He starts by pelting Al-Jamarat-al-Sughra (the small Jamara), then Al-Jamarat-al-Wusta (the medium Jamarah) 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 12<sup>th</sup> 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 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> 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.

# THE HOLY PROPHET'S SERMON ON THE MOUNT ARAFAT 9<sup>th</sup> Zil-Hijja

## **1. ALL PRAISE IS FOR ALLAH:**

All praise is for Allah. We praise Him; seek His help and pardon; and we return to Him. We take refuge with Allah from the evils of ourselves and from the bad consequences of our actions. There is none to lead him astray whom Allah guides aright and there is none to guide him aright whom He misguides. I bear witness that there is no god but Allah alone without any partner and I bear witness that Muhammad is His Messenger. I admonish you O the servants of Allah to revere Allah and I urge on His obedience and open the speech with that which is good.

## **2. MESSAGE TO YOU:**

Now to proceed, O people, listen to me; I would deliver a message to you. For I do not know whether I shall ever get an opportunity to meet you after this year in this place.

## **3. ALLAH IS ONE – UNIVERSAL HUMANISM:**

O people! Verily your Lord is one and your father is one. All of you belong to Adam and Adam is (made) of earth. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; nor for a red-coloured over a black coloured and for a black skinned over a red-skinned except in piety. Verily the noblest among you is he who is the most pious.

## **4. RIGHT OF MAN:**

O people! Verily your blood (lives), your properties and your honour are sacred and inviolable to you till you appear before your Lord, like the sacredness of this day of yours, in this city of yours. Verily, you will meet your Lord and He will ask you about your actions. Lo, have I conveyed the message? O Allah be witness.

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

## **5. INDIVIDUAL RESPONSIBILITY:**

Be aware, no one committing a

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crime is responsible for it but himself. Neither son is responsible for the crime of his father nor father is responsible for the crime of his son.

**6. BROTHERHOOD:**

Lo, O people, Listen to my words and understand them. You must know that one Muslim is the brother of another Muslim and the Muslims are one brotherhood. Nothing of his brother is lawful for a Muslim except what he himself allows. So you should not oppress yourselves. O Allah, have I conveyed the message?

**7. BLOOD REVENGE ABOLISHED:**

Behold, everything of ignorance is put down under my two feet. The blood-revenges of the Dark Age are remitted. Verily, the first blood-revenge I cancel is the blood revenge of Ibn Rabi'ah ibn Harith who was nursed in the tribe of Sa'ad and whom the Hudhail killed.

**8. RIBA ABOLISHED:**

The interest of the Jahiliyyah period is abolished. But you will get your capitalstock. Do not oppress and you will not be oppressed. Allah has decreed that there is no interest. The first interest which I cancel is the of 'Abbas ibn Abdul-Muttalib. Verily it is cancelled entirely.

**9. RIGHTS OF WOMAN:**

O people! do fear Allah concerning the women. You have taken them with the trust of Allah and you have made them lawful with the word of Allah.

Verily you have got certain right over your women and your women have certain right over you. Your right over them is that they should not make anybody, whom you dislike, trample down your beds, and that they should not allow anyone whom you dislike (to enter) into your houses. If they do such an action, then Allah permitted you to chastise them, keep them separate in their beds and strike them but not severely. If they refrain they must have justly their sustenance and clothing from you.

Behold, receive with kindness the recommendation given about women. For they are middle-aged women (or helpers) with you. They do not possess anything for themselves and you cannot have from them more than that. If they obey you in this way, then you should not treat them unjustly. Lo, have I convey? O Allah, be witness.

**10. RIGHT OF SLAVES (OR SERVANTS):**

Take care of your slaves. Take care of your slaves. Feed them from what you eat and clothe them from what you wear.

If they commit any crime which

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you donot like to forgive, then free the slaves of Allah and do not chastise them.

**11. LEADERSHIP:**

O People! listen and obey though a mangled Abyssinian slave becomes your Amir who executes the Book of Allah among you.

**12. INHERITANCE:**

Of people, verily Allah appropriated to everyone his due. No will is valid for an inheritor and a will is not lawful for more than one-third (of the property). The child belongs to the (legal) bed and for the adulterer there is stoning. He who relates (his genealogy) to other than his father or claims his clientship to other than his masters, the curse of Allah, the Angels and the people – all these – be upon him. Allah will accept from him neither repentance nor righteousness.

**13. PILLARS OF ISLAM:**

Behold! do hear me. Worship your Lord; pray your five times; Fast your month; make pilgrimage to your House (ka'aba); pay willingly the assigned Zakat of your property and obey when (and what) I command you; (then) you will enter the Heaven of your Lord.

**14. BEWARE OF SATAN:**

O people, verily the Satan is disappointed from being ever worshipped in this land of yours.

But he is satisfied to be obeyed in other than that you think very trifling of your actions. So be cautious of him in your religion.

**15. HOLD FAST TO AL-QURAN AND SUNNAH:**

Verily, I have left behind among you that which if you catch hold of you will never be misled later on – a conspicuous thing, i.e. the Book of Allah and Sunnah of His Apostle. O people, Jibril (Gabriel) came to me, conveyed salam from my Lord and said. Verily Allah the Mighty and the Great, has forgiven the people of “Arafat” and sanctuary (to forego) their short comings.

Lo, let the present ones convey the message to the absent ones. For verily many people to whom the message is conveyed may be more mindful of it than the audience.

Umar Ibnul Khattab stood up and said: O Apostle of Allah, is it for us only? He replied: “It is for you and for those who are to come after you till the Day of Resurrection.”

“And you will be asked about me, then what would you say?” They replied: “we bear witness that you have conveyed the message, discharged (your duty) and instructed.”

Then he said raising his forefinger towards heaven and pointed pointing it out towards it.”

# HAJJ: THE FESTIVAL OF SACRIFICE

By. Dr. Abul Hayat Ashraf

Hajj is a journey intended solely for Allah's sake and for total submission to His Commands, with a deep sense of humility. Thus it creates a sense of duty, as the pilgrim prepares to sacrifice the comforts of life and brings about a spiritual revival.

However, Hajj is much more than just engaging in rituals, such as pelting of stones at the Jamarats, the donning of white Ihram to symbolize a unity of mankind, or the slaughtering of sheep. It is the spirit behind these acts that matters. As the Holy Quran tells us; *It is not their meat nor their blood that reaches Allah. It is your piety that reaches Him. We have thus made them subject to you that may glorify Allah for His guidance to you. And proclaim the goodnews to all those who do right.* (Surah Al-Hajj:37)

This sacrifice is a thanksgiving for having being afforded the opportunity of performing both. Hajj and Umarah in one journey. Lapidation or the act of stoning Satan symbolizes a pilgrims determination to reject the evil plots that he hatches. It commemorates the sacrifice made by Prophet Abraham (Ibrahim) at Allah's Commands to sacrifice his son Ismaeel. The Satan

tries to discourage him from his intention to carry out Allah's command. By casting a stone at a devil, prophet Abraham reaffirmed his determination not to be led astray by the evil one. He (A.S.) chose the love of God over the love of self, Prophethood over fatherhood, loyalty to God over devotion to son and truth over reality. Prophet Abraham (A.S.) said to Ismaeel; *"O my son! I see in a vision that I offer you in sacrifice. Now see what is your view"* Surah As-Safat: 37:102) Ismaeel replied: *"O my father! Do as you are commanded. You will find me, if Allah so wills, one of the steadfast".* (Surah As-Safat: 37:102)

Thus Allah in His mercy substituted a ram to be sacrificed in Ismael's place. There is a great lesson for all of us in this episode. Man is always tempted by Satan to swerve from the path of rectitude in our daily life. It calls for great sacrifice on our path to prevent us from falling into the path set up by Satan. Thus the spirit of sacrifice that Hajj symbolizes needs to infuse every action of ours, throughout our lives and not just during the pilgrimage.

Trials and tribulations are a part of life. Be it the loss of life or property,

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all of us are tested in this life in order to determine how far we remain steadfast in Islamic belief. *“To God we belong, and to Him is our return”*

The Hajj that is graced by Allah’s acceptance, has a lasting effect on those who perform it. A deep spiritual transformation takes place in the individual, that can be observed in his or her life. The quintessence of the message that the Hajj conveys is the Oneness of Allah, the Islamic peace, solidarity and strength and the preparedness to sacrifice oneself in the path of Allah.

Ihram is a powerful demonstration of universal brotherhood that Islam preaches and an emphatic declaration whereby the pilgrim puts on one uniform, irrespective of their land, language, colour, caste, creed and proclaims one slogan. *Here I am O Allah! Here I am. Here I am. You have no partner, here I am. Surely all praise, grace and dominion is Yours, and You have no partner”.*

Eidul-Adha has come at a time when sincere efforts are being made to bring peace to a world shattered by flood, somewhere famine and epidemic diseases as well as social and ethnic cleansing. We appeal to all Muslim brothers and sisters to recall the teachings of the Holy Prophet (S.A.W.) and contribute toward building cordial and friendly relations among communities and usher in an era of

peace and prosperity.

May the spirit of Haj lead us towards strengthening our convictions and our resolution to work for a healthy co-existence, putting aside our differences and re-in forcing brotherhood.

## **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 perform their salaah individually (men or women) and Musafir (travellers) to recite these Takbeeraat softly.*

*Not: 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*

Islamic Feature:

## BE FREE FROM DOUBT

*“Hasan Bin Ali relates that he learnt the following from the Holy Prophet (S.A.W.): “Leave alone that which involves you in doubt, and adhere to that which is free from doubt, for truth is comforting and falsehood is disturbing.” (Tirmizi)*

To sustain doubt is a disease of the heart. It is tantamount to tell a lie. So the Holy Prophet (S.A.W.) advises Hasan Bin Ali and through him all his followers to keep from that which involves one in doubt. With this prohibition also comes the command to adhere to that which is free from doubt. And, the command is not mere command. It carries a reason with it. The reason is that truth is comforting and falsehood is disturbing. When one involves in doubt, one crosses all limits of lies and may perpetrate acts of oppression and persecution. So the Holy Prophet advises the believers to remain truthful even at the times of adversity.

In another Hadith the Holy Prophet (S.A.W.) said: “A true action leads to the path of virtue and good deeds and virtue paves

the way of a person to Paradise, and the said person continues to speak the truth till in the sight of Allah he is named siddiq or truthful. Lying leads to vice, and vice leads to indecent acts and if a person goes on lying till in the sight of Allah he is named a liar”.

Thus, however critical the situation, people should not involve themselves in doubt Any action should be taken only after proper investigation.

### ASCERTAIN THE TRUTH BEFORE YOU ACT

O you who believe! If a sinner comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done.

(Surah, Al Hujrat 49: 6)

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News from the Headquarter:

## THE EXECUTIVE BODY'S MEETING OF MARKAZI JAMIAT AHLE HADEETH HIND CONCLUDED AMICABLY

(with the attendance of all members of Executive Body,  
representatives of state units and special invitees)  
IMPORTANT DECLARATIONS AND RESOLUTIONS OF MILLI, AND  
NATIONAL ISSUES ADOPTED.

Delhi; 4 March 2024

The meeting of Jamiate Ahle Hadeeth's Executive Body took place on 4<sup>th</sup> March, 2024 (22 Shaaban 1445 A.H.), Monday at Ahle Hadeeth Complex, Okhla New Delhi, at 10 A.M under the chair of its Ameer, Maulana Asghar Ali Imam Mahadi Salafi. The meeting was attended by all members of Executive Body, representatives of state units of Jamiate Ahle Hadeeth and special Invitees from the whole country. The meeting started with the recitation of Holy Quran by Dr. Hafiz Abdul Azeez Madani.

The Ameer's welcoming address was very comprehensi. He delivered the importance and reminder as well as guiding speech comprising mending of faith in Islamic monotheism, persuing the Kitabu

Sunnat, taqwa wa tiharat, unity, brotherhood, excellent morals and following the middle path. Furthermore, he strongly emphasized to follow communal harmony, good human relation and golden teachings of Islam as well as its exemplary services towards humanism.

He reminded the audience to convey the said Islamic teachings to country-men. Also, he condemned every kind of terrorism, breaking peace, religious hate and disturbances in the society. He further recommended to fulfill their duty of Khaire Ummat with patience, faithfulness, courage and hikmat.

Maulana Haroon Sanabli (the General Secretary, Markazi Jamiat Ahle Hadeeth, Hind) presented the



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Activity Report of Jamiat which was appreciated and adopted with satisfaction. Afterwards, the Finance Secretary, Alhaj Wakeel Parvez presented the detail Income and Expenditure Report of Markazi Jamiat which was happily accepted. The members of the meeting viewed Jamiat's dawati, educational, organizational, constructional, social plans and human services in detail.

Moreover, it was known that some state units of Jamiate Ahle Hadeeth's inanimation, unnecessary expenditure, immoral acts and their lie and false-hood oath to the court regarding subordinate Jamiat on which were expressed grief as well as anger. However by some member's suggestion they were given respite (time) to apologise and explain the reason of this act. Otherwise strong action would be taken against them.

Furthermore, it was agreed upon that 35<sup>th</sup> All India Ahle Hadeeth Conference would be delayed till October 2024 due to the General Election in the Country.

The resolution at the meeting were to familiarize the Islamic teachings and its excellent morals, eradicate

ill-feelings, remours, religious and regional hatred, hate speeches targeting a particular group. It appealed to familiarize communal harmony and brother-hood in the country which was the old tradition of the country. It appealed to face the contemporary challenges with patience and strong faith in Quranu-Sunnat. It condemned the terror act in the word and unsocial activities like alcohol, intoxication, gambling, social inequality, dowry and bribery etc. Moreover, it expressed dismay over execution of unifying civil code in some states, day to day high cost of eatable items and unsecurity of Varansi Jama Masjid, Idgah Mathura, Sunahari Bagh mosque, Delhi and other places of worship in the light of Safety Act of 1991. It appealed the government to award suitable amount to Haldawani affected people and bring under law to the culprits. It wished to be peaceful in every circumstances while the CAA is executed and maintain peace in the country. Lastly the condolences were offered to the deceased.

**ADOPTED RESOLUTIONS ARE:**

1. The belief in Unity of God is the basis of peace, unity, freedom of expression and conscious, safe

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conduct, security and welfare as well as human dignity. Historically it is proved that this belief has united the opposing nations and communities as well as has broken the chain of slavery, vicious custom and established the true justice in the world. The Executive Body appeals the Ulama, duat and responsible person of Jamat and Jamiat to explicit the importance of Belief in Unity of God in the light of Holy Quran and Sunnah in every corner of the society. This is an essential need of hour.

2. The Executive Body feels strongly that the Millate Islamia are facing enormous difficulties concerning belief, personal safety, life and property security, and places of worship hazard. So they should confront them with courage and patience without any disappointment and breaking law. The teachings of Holy Quran and Sunnah are basis to the firm faith and steadiness for contemporary challenges.

3. The Executive Body of Jamiate Ahle Hadeeth expresses its dimay at the various moral and social evils, i.e., vulgarity, ignorance, bribery, intoxication, gambling, economic theft, dowry,

spiritual worship and parents disobedience etc. it appeals the religious, social and government institutions to plan vigorously to curb the afro said social evils.

4. The Executive Body expresses shock over to excute the unify civil code in some states which are against the Constitution and natural law. Moreover, it seems to be prevailing a particular thought on the whole society. The Body appeals the governments to refrain making such a law harming the freedom rights mentioned in the law and the Ganga Jamuni culture of the country.

5. The Executive Body appeals the govenemtns to check the day to day cost of eatable items which are hurting the life of general public. The government should make ways to control it. So that the general public should not suffer and become easy for them to purchase the said items.

6. India is a multiplex country comprising different groups. Its various religious, cultural and linguistic groups make national unity which play spacious role in its advancement. In this situation some elements are spreading religious, social and regional hate

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causing separation and stimulation in the country. The Executive Body wishes that such elements as well as media are curbed by the government. So that the national unity and brotherhood in the country could remain intact.

7. The Executive Body expresses anguish over the recent incident at Haldwani and arrest unimpeachable persons of minority group. It appeals the government to set an inquiry against the whole incident and bring the culprits under the boundary of law. So that the minority's trust could prevail in the country.

8. The Executive Body expresses its repugnant over some court's one sided favourable judgement in respect of mosques and Muslim's graves. It appeals governments not to interfere into the Jama Masjid Gayan Wapi, Mathura Idgah, Sunahri Bagh Masjid Delhi; and Teela Wali mosque Lucknow in the light of Security Act of places of worship 1991. The other places of worship should come under this protection act. The Executive Body feels that some judgement seems to be unpleasant which may affect the trust of public against the

judiciary. It is against the value of democratic country too.

9. Vote casting is a fundamental right of an adult citizen of India. The Executive Body appeals the public to cast their votes in coming election. Furthermore, it appeals the religious organizations to avoid ruthless speeches which may bring sedition the destructive forces.

10. The Executive Body feels the execution of CAA in the country, a controversial law, will affect the Muslims badly. Therefore, the Muslims should guard themselves and stipulate to refrain from such an act disturbing the peace in the country.

11. The Executive Body condemns the Israeli atrocities against the Palestinians and appeals the UNO to curb the said air strikes in Ghaza affecting the uncountable women and children's murder. It also appeals to stop atrocities in the area so that the peace could prevail in Palestine. Further, it appeals the world to rebuild the Palestinian population and refrain from empty speeches and cheap popularity.

12. The Executive Body offered condolences to the milli, Jammati

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brothers/sisters, and prominent leaders of the community who recently passed away and prayed for their heavenly abode, especially the Delhi unit General Secretary of Jamiate Ahle Hadeeth, Maulana Muhammad Irfan Riyazee (He was also printer and publisher of Jamiat's magazines); Maulana Inamul Haque (former finance secretary, Jharkhand unit of Jamiate Ahle Hadeeth; Elder sister of Dr. Abdur Rahman bin Abdul Jabbar Parewai (who is a former professor of Jamia Imam Muhammad Saud Al-Islamia, Riyaz and founding chairman of Jamia Abu Hurairah); Atiullah Sadrudin (the uncle of respected Ameer of Jamiate Ahle Hadeeth); Sadrun Nisa (Sister of Ameer's father) former teacher of Jamia Abubakar Al-Siddique Al-Islamia, Champaran; Safia (Sister of Ameer's father) and Hakeem Nizamuddin (brother in law of Ameer's father). mother of Maulana Ishrat Jamal (a well-known milli and social personality); Ibrahim Husain (former office secretary Hyderabad and seconder and unit of Jamiate Ahle Hadeeth; Maulana Mahmood Makki, the son-in-law of

Maulana Abdut Tawwab, (the former shaikhul Hadeeth Madarsa Riyazul Uloom Delhi); Maulana Niyaz Ahmad Madani (former teacher at Jamia Sirajul Uloom, Bondihar; Prof KHalilur Rahman (Former member of Majlise Shura, Jamiate Ahle Hadeeth Hind, former Finance Secretary, Bihar unit fo Jamiate Ahle Hadeeth, and former teacher of Millat college, Darbhnga); Maulana Salik Bastawi, (famous poet and religious leader); Wife of Maulana Abdul Wahab Khilji (former General Secretary of Jamiate Ahle Hadeeth, Hind); Maimuna Sarwat (former member, All India Majlise Mushawarat); Sher Khan Muhd. Is-haq (father of Maulana Sher Khan Jameel Ahmad Umri Madani, Great Britan); Ashfaq Hussain Khan (member, Majlise Shura, Markazi Jamiate Ahle Hadeeth and deputy Ameer West Bengal; Maulana Ubaidullah Tayyab Makki; (former teacher at Jamia Salafia, Benaras); Wife of Alhaj Nematulah, (Ameer Telangana unit of Jamiat Ahle Hadeeth); Abdur Rashid (father of Abdul Qadeer finance secretary, Telangana unit of Jamiat Ahle Hadeeth.