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THE SIMPLE TRUTH MONTHLY

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ANIMAL SACRIFICE IN ISLAM

1

REFER DISPUTES TO ALLAH

“Believers! Obey Allah an obey the Messenger, an those from among you who are invested with authority, and then if you were to dispute among yourselves about anything refer it to Allah and the Messenger if you indeed believe in Allah and the last Day; that is better and more commendable in the end”

(Surah An-Nisa, 4:59)

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April, 2025

"The Simple Truth"

3

Editorial:

IS TELEVISION USEFUL FOR CHILDREN

Television has both uses and abuses. A couple of decades ago it was considered a luxury. Now, it has become a part of every household, be it rich or poor. However, it has always been and will remain the most powerful medium of mass communication. Ironically, some films, serials displayed through the channels are obscene, vulgar, sexy and offensive to civilised culture.

It corrupts society, pollutes mind and prevents Muslims from offering congregational prayer in time. However, it is upto the viewers whether to make it useful or not. Especially for a Muslim, he is enjoined not only to abstain from evil but also to exhort others to so.

Some children watching the television programmes are not going to schools and several students are failing in their examination. They prefer to stay at home and watch television programmes instead of attending the schools and daily Salat. The youngsters, both boys and girls, are spending hours watching Bollywood flicks on the idiot box.

The maxim goes; “the child is the father of man”. He who is a child today, will tomorrow be a

father, a citizen, a leader of men. Hence by ensuring proper moral education for our children, we will be laying the foundations of tomorrows healthy nation and uncorrupt society. If a child is ill and we do not attend to him, we will be guilty of the future sick citizen.

Let us make a concerted effort in our societies to watch our children not to indulge in obscene programmes on TV but ask them to watch general knowledge, religious as well as scientific educational programmes in order to equip them for their future role in the society.

The parents must be careful to watch their children not to see the obscene pictures and vulgar scenes appearing on TV. Parents are advised to restrict them from long hour watching television. However they do not deprived themselves of taking advantage of positive aspect of the television. For Islamic organisations, Muslim scholars and intellectuals are appearing on TV for the propagation of Islam and yielding general knowledge.

Dr. A.H. Ashraf

FOLLOW THE RIGHTWAY

“He who follow the right way shall do so to his own advantage, and he who strays shall incur his own loss. No one shall carry another burden”. (Surah Bani Israil, 17:15)

It is obvious that if a man follows the right way, he does not favour to God, or His Prophet (S.A.W.) or to those who seek to bring about reform. For his righteousness will be to his own advantage likewise when he adopts a wrong course, or stubbornly clings to it, he harms no one but himself. When God’s Messengers call people to follow the right way or when well-meaning reformers strive to direct people to righteousness and dissuade them from evil ways, they do so in order to be genuinely helpful to people. Once the truth is convincingly placed before a wise person, and falsehood is shown to be untrue, he should not allow his biases or excessive concern for material interests to deter him from following the truth and instead should adopt a straightforward

attitude to it. For, if he clings to his biases and remains enmeshed in worldly interests at the cost of truth, he will only hurt himself.

Every man has been encumbered with moral responsibility, that each person is accountable to God in the personal capacity, that no man has a co-sharer in this accountability. Regardless of the number of people, group of generations who participate in a particular act or follow a certain policy, ultimately when a man is judged by God, his performance will be considered in isolation, divorced from the performance of those who had previously acted together. Thus, the responsibility of each person will be called to account for and will be rewarded or punished for deeds that which are truly his deeds. Such is the Balance by which man’s deeds will be weighed; no one else’s misdeeds will adversely affect him, nor will his own misdeeds harm anyone else.

OBEDIENCE TO PROPHET

Hazrat Abu Hurirah relates that the Holy Prophet (S.A.W.) said: All my followers will go to heaven, except those who defied me. He was asked; “O Messenger of Allah, who will be such person?” The Holy Prophet (S.A.W.) elucidated: “One who obeys me will enter Paradise and the one who disobeys me defies me (i.e, will not enter paradise), (Saheeh Bukhari)

Obedience to the Holy Prophet (S.A.W.) is part of the Muslim’s faith. With all other components of Islamic Faith, it guarantees the believers a blissful seat in the Paradise. At the very outset of this Hadith, the Holy Prophet (S.A.W.) with a tone of certainty, gives a glad tidings that all his followers would go to the heaven. But this guarantee is not without any condition. The simple condition is that those who claim to be the follower of the Holy

Prophet would have to follow the teachings and Sunnah of the Holy Prophet of course in letter and spirit.

When the Holy Prophet excluded those who among his followers would not obey him would not go to the Heaven, the blessed Companions who were receiving the message directly asked him who would be such persons as would claim to be his followers and then fail to obey him. The Holy Prophet (S.A.W.) in a simpler but more certain way said that one who would obey him would have the right to enter the Paradise and those who would not obey him would not enter this blessed place.

The Message of the Hadith is very simple but replete with a warning for those who fail to obey the Holy Prophet (S.A.W.)

Fatwa:

INJUNCTION ON A PERSON WHO IS LAZY IN OBSERVING SALAT AND IN ATTENDING ITS CONGREGATION PUNCTUALLY. INJUNCTIONS ON OBSERVING SALAT AT HOME

BY. Abdul Aziz Bin Abdullah Bin Baz

TRANSLATION BY DR ABUL HAYAT ASHRAF

Question: Sometimes I get very tiresome and sleep late in night. Therefore, I observe Salat al Jajir at my home. Is it allowable to do so?

Answer: It is incumbent upon all adult males that they observe prayers of the five times in a mosque in the company of their Muslim brother. Exhibiting laziness in doing so and not going to mosque for observing Salat al Fajir or prayer of another time, are attributes of a Munafiq (hypocrite). As Allah, the Most High, has said:

(“Verily, the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand up for the prayer, they stand with laziness) “Surah An-Nisa; 42)

And it is narrated that Holy Apostle (may blessing and peace of Allah be upon him) said: These two prayers (Fajir and Isha) and the ones which are most burdensome to hypocrites. If they knew what they contain (i.e. blessing), they would come to them, even though they had to crawl on their knees”. (Saheeh Bukhari & Muslim)

He said also: “If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse, the prayers he offers will not be accepted from him (*Ibn Majah, Dar Qutnee and Hakim with sound chain of authority*). In another tradition, Abu Hurairah reported:

“There came to the Apostle of Allah (may blessing and peace of Allah be upon him) a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore asked Allah’s Messenger (S.A.W.) permission to observe prayer in his house. He (the Holy Prophet (S.A.W.) granted him permission (to observe salat in his house).

Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. (The Holy Prophet then said: Respond to it”. (*Saheeh Muslim*)

When a blind man not allowed for this although there was none to carry him to the mosque, then, others can be disallowed for this in very instance. Therefore, you should be fearful of Allah and should mangle for Salat in congregation. Sleep early, so that you get up at the time of Fajir. There is no permission for observing Salat (i.e. duty bound prayer) in the home without any Uzre-Sharee (religious excuse, e.g. ailment or fear). May Allah, the Most High, keep all Muslims steadfast on Deen-e-Haq (The religion of Truth and

righteousness.)

SHALL IT BE COMPLAINED WITH HAYATUL AMAR, IF A PERSON DOES NOT OBSERVE SALATUL FAJIR IN THE CONGREGATION OF THE MOSQUE?

QUESTION: Certain Salat observing people of our mosque do not come for Salatul Fajr. I advised and counselled them several times, but without any avail. Should I complain against them with the officials of Hayatul Amar or should I keep counseling and advising them.

Answer: We advise you to keep counseling them. Have a meeting with them, with a group of other Salat-observers and make conscious to them about the great losses of not observing salat in congregation. May it happen that these people honour the counsel of your group and come back to the straight path. It is narrated that the Holy Apostle (S.A.W.) said: “These two prayers (Fajir and Isa) are the ones which are most burdensome to hypocrites. If they know what they contain (i.e; blessings), they would come to them, even though they had crawl on their knees”. (*Saheeh Bukhari and Muslim*). Also he said: “If

anyone hears him who makes the call to prayers and is not prevented from joining the congregation by any excuse, the prayer he offers will not be accepted from him”.

In another tradition it is narrated: “There came to the Apostle of Allah (S.A.W.) a blind man and said: “Messenger of Allah! I have no one to guide me to the mosque. He, therefore asked Allah’s Messenger (S.A.W.) permission to observe prayer in his house. He (the Prophet) asked him: “Do you hear the call for prayer? He said: Yes. He (the Holy Prophet) said: Respond to it.” (It means come to the mosque for prayer). In another tradition it is like this: “He said: “I do not find any permission for you”.

Abdullah bin Masud (one of the great companions said: “I have seen the time when no one stayed away from prayer except hypocrites”.

Therefore, it is incumbent upon every Muslim to observe Salat in congregation prayers regularly and to refrain from lagging behind the congregational prayers. Now it is incumbent upon Aimmah (Sing. Imam) if the mosque that they counsel the laggards, make them

remember Allah and admonish them with punishments and afflictions of such faulty behaviours. Finally, they should inform the staff of Hayatul Amar for necessary action, if their counseling and advice does not bear any fruit. May Allah, the Most High, keep all the Muslims steadfast on right path and give courage to perform according to His wishes may become shield to protect them from punishment.

Establish Prayers

Establish Prayer and dispense the Purifying Alms (Zakah) and bow in worship with those who bow. Do you enjoin righteousness on people but forget your own selves even though you recite the Scripture? Have you no sense? And resort to patience and Prayer for help. (Surah Al-Baqrah, 2:43-45)

HAJJ-IBADAT PAR EXCELLENCE

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

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.

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

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

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

visit me is turning away from me” is untrue and is imputed falsely to the Prophet.

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

1.Zul Hulaifa (Abyar Ali): for pilgrims from Madinah.

2.Al-Juha, a place near Rabigh: for people coming from the directions of Syria, Egypt and Maghrib.

3.Qaran al-Manazil: for people coming from Najd, Al-Taif and other regions of that direction.

4.Zat-Irq, for people coming from Iraq.

5.Yalamlam: for people coming from Yemen. These mawaqit are not only for people coming from the above mentioned regions, but also for those who chance to travel by these routs.

As for the inhabitants of Makkah and those who live within

the area bounded by these mawaqit, they assume their Ihrams from their homes.

MANNER OF IHRAM

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

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

"Allahumma Labbaik 'Umratan" which means. "O Allah! here I am at your service intending to perform Umra. In this way the pilgrim performs Hajj-Tamattu" which is really excellent because the Holy

Prophet (S.A.W.) recommended his companions to perform this kind of Hajj. He even obliged them to abandon, their Ihram and make their visit to Kabaah an Umrah, giving exception only to those who brought with them their "Hady" "Sacrifices", and carried on their Hajj by Qiran, the same manner which the Holy Prophet (S.A.W.) himself adopted. The Qarin (who performs Hajj by Qiran) intends when he starts his pilgrimage rites by saying: *"Allahumma Labbaik Umratan wa Hajjan"* (Here I am, O Allah! I intend to perform 'Umra and Hajj).

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

After assuming the Ihram:

1.It is forbidden for a Muslim to cohabit with his wife, kiss, or touch her lustfully. During the Ihram period a pilgrim is also not allowed to marry or propose to a lady.

2.It is also forbidden for a Muslim to remove or trim his hair from any part of the body.

3.Similarly, paring the nails of hands and toes is also forbidden.

4.A man in Ihram should not cover his head, but it is permissible

for him to be shaded by an umbrella or sit in the shadow of a tent.

5. During the Ihram one is not allowed to apply perfume to his body or garments or even to smell it.

6. It is forbidden during the Ihram to kill animals of game or to help others to do so.

7. A male pilgrim is not allowed to wear tailored clothes during the period of Ihram; instead of shoes he can use sandals. Women should not wear seamed veils on their faces.

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

A pilgrim proceeds after that for "Sa'ee". He starts by mounting the eminence Al-Safa and faces the Qibla saying: *Allahu Akbar, la ilaha illa Allah*, and invokes Allah by whatever prayers he likes. Then, he

walks to the eminence of Al-Marwa, mounts it, faces the Qibla, saying *Allahu Akbar*, invokes Allah, then returns to the eminence of Al-Safa, then repeats this walking from Safa to Marwa and vice versa, till he completes seven rounds at Al-Marwa.

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

If a woman menstruates or gives birth before or after her Ihram, she becomes Qarinah and performs Hajj by Qiran. Therefore, she should intend to perform Hajj and Umra combined in one Ihram. Menstruation and confinement do not forbid a woman from doing any of the acts of Hajj except the circumambulation of the Holy House which she should postpone until she becomes clean. If she gets clean before people assume their Ihram, she takes a cleaning bath, joins them when they assume their Ihram, and performs with them the rituals of Hajj. But if her cleansing

from menses occurs at a later time, following her assuming Ihram, she combines Hajj and Umra in one Ihram, performs all the rituals of Hajj, including staying in Mina, Standing in Arafat, going to Muzdalifah, pelting, offering the sacrifice and trimming her hair on feast-day, but she cannot 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 8th day of Dhul Hajj, the pilgrims assume Ihram from their settlements in Makkah in the same manner they had done before at the miqat. A pilgrim, whether a man or a woman, intends to perform Hajj by saying “Here I am my Lord, I

intend to perform Hajj” *“Allahumma Labbaika Hajjan”*

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

After sunset, the pilgrim proceed to Muzdalifa where they perform Maghrib (evening) and Isha prayers combined together, and shortening only Isha prayer. They spend the night there, and next day they observe the Fajar prayer at

dawn and leave to Mina before sunrise. When they arrive there, they pelt Jamarat Al-Aqaba by seven pebbles, each one of which should not be larger than a chickpea. One should observe strictly the guidance and orders of the Holy Prophet to overcome the allurements of the satan and avoid such devious actions as pelting the “Jamra” by shoes and any other action which is not in accordance with the commandments of Allah or the traditions of the Holy Prophet (S.A.W.)

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

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

The pilgrim returns to Mina, to stay there for three successive days

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

HAJJ: A DUTY UPON MANKIND

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

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

Many amongst us have the health and means to go on Hajj, so why are we so reluctant? Are we not aware of Allah's statement: "A pilgrimage to the House (Kaaba) is a duty that mankind owes to Allah,

those who can afford the expenses; but if any deny faith Allah stands not in need of any of His creatures" (Aale-Imran:97)

Indeed Hajj is one of the five pillars of Islam as confirmed in the following Hadeeth of our holy Prophet (S.A.W.):

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

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

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

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

PURIFYING THE INTENTION

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

STUDYING THE RITES OF HAJJ

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

rites (of Hajj); (Muslim).

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

LEAVING SUFFICIENT PROVISIONS

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

COMPLETE AND SINCERE REPENTANCE

Allah instructs us to seek His forgiveness “*and turn unto Allah (in repentance) all together, O believers, in order that you may succeed,*” (An-noor:31).

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

* Leaving any sinful act

* Expressing our guilt and regret for committing such acts

* making the intention never to return to those sinful acts

* Returning goods, etc. to the wronged ones as a result of such sinful acts.

USING HALAL EARNINGS

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

CHOOSING GOOD COMPANY

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

OBSERVING ISLAMIC MANNERS OF TRAVELS

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

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

BEING PREPARED FOR AND PATIENT IN HARDSHIP

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

LOWERING ONE'S GAZE

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

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

THE HOLY PROPHET'S SERMON ON THE MOUNT ARAFAT 9th 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 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 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.”

ANIMAL SACRIFICE IN ISLAM IT'S HISTORICAL PERSPECTIVE

The history of offering blood or animal sacrifice is as old as religion or human history itself. In different ages, man has been expressing his faith and love, spirit of sacrifice and humility, selfless devotion and worship in different ways and for different reasons but the Shariah of Allah has reformed this human sentiment spiritually and morally, and directed it to Him alone. Man even presented human sacrifice at the altar of his deities, or the sacrifice of his own self, but Divine Laws forbade all such sacrifices and guided man to offer his sacrifices to no other than Allah.

The first sacrifice of human history was offered by the two sons of Adam; Qabil (Cane) and Habil (Abel). Habil had offered the sacrifice of the best ram of his flock for the sake of Allah, whereas, Qabil offered a portion of useless corn unwillingly. The sacrificial of Habil was burnt up by a fire from Heaven, which was a sign of Allah's

acceptance, but Qabil's offering was left alone which meant it was rejected.

The offering of animal sacrifice has been an essential part of obedience of all Divine laws though the way and procedures might have been different for different ages and country. The Holy Quran says, "*We have appointed for every community a way of offering the sacrifice so that the people may mention the name of Allah over the cattle He has given them.*" for food" (Al-Quran, 22;34)

Animal sacrifice is a unique tradition offered by Muslims the world over every year in commemoration of the supreme act and spirit of sacrifice by Prophet Ibrahim of his son Ismail. The expression of such a pledge is the very demand of the believer's faith, the profession of Islam as a creed, and righteousness. The Holy Quran described the essence as such:

"When (Ismail) came of age to work for his father, he (Prophet

Ibrahim) said to his son one day, “My son, I saw in a dream that I am sacrificing you, what do you say in this regard?” Ismail replied, “Father carry out what you have been commanded. If Allah wills, you will find me patient and steadfast”

When both had submitted to Allah’s will and Ismail was cast down upon his face a voice from Heaven called out, “O Ibrahim, you have indeed fulfilled your dream, thus do we reward the righteous. This was indeed a manifest trial. And We ransomed the boy by means of a great sacrifice, and left a tradition of Ibrahim for ever for the coming generations. Peace be upon Ibrahim for he was one of our believing servants.”(Al-Quran, 37:102-111)

The real place of offering the sacrifice is near Makkah at Mina where hundreds of thousands of pilgrims offer their sacrifice as an important rite of Hajj every year. But the Merciful Allah has not deprived the other Muslims living away from Makkah of this unique privilege of Hajj. The command of offering the sacrifice is general and is meant for all the well-to-do people as is confirmed by many traditions of the Holy Prophet (S.A.W.). Caliph Umar reported:

the person who does not offer the sacrifice even though he possesses the necessary means to do so, should not approach our Eid grounds”. The Holy Quran has referred to three objectives which must be born in mind while offering a sacrifice.

1.Sacrificial animals as symbols of Allah’s worship, as is written in Al-Quran, “*And We have included the camel among the signs of Allah for you*” (Al-Quran,22:36).

2.Offering the sacrifice is a practical expression of showing ones gratitude to Allah for His many blessings. On this Allah says in Holy Quran:

“Thus we subjected these animals to you so that you many express your gratitude” (Al-Quran;22:3) And

3 Offering the sacrifice is declaration of Allah’s greatness and glory: The Holy Quran says; “*Thus has Allah subjected the cattle to you so that you may extol His Greatness and Glory in accordance with His Guidance*” (Al-Quran, 22:37)

The sacrificial animals are the tangible signs and symbols which express the feelings of the one offering them in the way of Allah, thereby signifying that he intends **(Cont. on Page No. 27)**

ADVICE TO INTENDING PILGRIMS

1) Remember that you are on a blessed journey. This journey, which is a migration toward Allah, is based on belief in His Unity (Tawheed), on sincerity toward Him, on responding to His call, and on obedience to His commands. There is no greater reward than that of Hajj, which is acceptable to Allah, the reward of the Garden of Paradise.

2) Be on your guard against the mischief of Satan, who intends to cause dissention among you. Love each other as brothers and avoid disputes and disobedience to Allah. Know that the Messenger of Allah (S.A.W.) said: "None of you have truly believed unless he likes for his brother what he likes for himself".

3) Whenever you have a question concerning religious matters or concerning the Hajj, ask knowledgeable Muslims until you receive a satisfactory answer. This is in accordance with what Allah has said: "*so ask the people who remember Allah if you do not know*",

as well as being in accordance with what the Holy Prophet (S.A.W.) said: "*when Allah intends good for someone, He gives him understanding of the religion*".

4) Know that Allah has made certain acts Fard (obligatory) and other acts Sunnah (according to the practice of the Holy Prophet (S.A.W.)) Allah does not accept a Sunnah, which violates some Fard. Some pilgrims ignore this fact when they harm believing men and women in their zeal to Kiss the Black Stone, to hasten in their circuits around the Kaabah, to make Salat behind the Station of Prophet Ibrahim, to drink from Zamzam, and similar practices. These practices are Sunnah. To harm any believer in doing them is haram (prohibited). How is it possible to carry out a Sunnah observance while doing a haram deed? Therefore, avoid hurting each other, and Allah will grant you His mercy and will increase Your reward. We would also like to emphasize the following:

a) It is not fitting that a Muslim man perform his Salah near or behind a woman in the Sacred Mosque or at any other place if it is at all possible to avoid doing so. Women should pray behind men.

b) The doors and entrances to the sacred Mosque are for traffic and should not be blocked by people praying there, even though the congregational prayer may be in progress.

c) It is not permissible to block the flow of people around the Kaabah by sitting or by praying near it, or by standing near the Black Stone or at the Station of Ibraheem, especially when the place is crowded, as this is a source of harm to other people.

d) While safeguarding the dignity of Muslims is a Farad, kissing the Black Stone is a Sunnah. A Farad cannot be sacrificed for a Sunnah. When the area is crowded, it is sufficient to point to the Black Stone, saying "*Allahu Akbar*" and to continue to move with the flow of people without causing a break in the lines. Indeed, Keeping an easy flow during circuits is the most commendable thing.

e) It is not a Sunnah to kiss the stone at the Yemen side of the Kaabah (Ruknal-Yamani). Even

when the area is not crowded, you are merely to touch it with the right hand and say, "*Bismillah wa Allahu Akbar*".

Finally the best advice we can give you is that you follow the Book of Allah and the Sunnah of His Messenger (S.A.W.) in all you do. "*Obey Allah and the Messenger in order that you may receive grace*".

Additionally, you must be aware that there are manners, which nullify your Islam. We will mention here the ten most common violations. Please be mindful of them:

First, associating partners with Allah (Shirk). Allah Most High Says: "*Truly if anyone associates partners with Allah, He will forbid him the Garden and his abode will be the Fire; The wrongdoers will have no helpers.*" Praying to the dead, asking their help, or offering them gifts or sacrifices are all forms of Shirk.

Second, setting up intermediaries between oneself and Allah, making supplication to them, asking their intercession with Allah, and placing one's trust in them is unbelief (Kufr).

Third, anyone who does not consider polytheists (mushriken) to be unbelievers, or who has doubts concerning their belief, is himself

an unbeliever.

Fourth, anyone who believes any guidance other than the Prophet's guidance to be more perfect, or a decision other than the Prophet's decision to be better, is an unbeliever. This applies to those who prefer the judgement of misguided individuals to the prophet's judgement. Some examples of this are

(a) To believe that systems and laws made by human beings are better than the Shariah of Islam. That is, the Islamic system is not applicable in the present century; that Islam is the cause of the backwardness of Muslims; that the relationships of an individual with Allah is a private matter which should not be brought into the public domain.

(b) To Say that enforcing the punishments prescribed by Allah is not advisable in this day and age.

(c) To believe that it is permissible to give a ruling without taking into consideration what Allah has revealed in matters of law, punishment or other affairs. Although one may not believe such rulings to be superior to the Shariah, he in effect affirms such a stand by declaring a thing which Allah has totally prohibited, such

as adultery, drinking alcohol or usury, to be permissible. According to the consensus of Muslims, one who declares such things to be permissible is an unbeliever.

(Fifth) Anyone who hates any part of what the Messenger of Allah (S.A.W.) has declared to be lawful has nullified his Islamic faith, even though he may act in accordance with it. Allah the Most High says: *"Because they disliked what Allah has revealed, their deeds are brought to nothing"*.

Sixth, anyone who ridicules any aspect of the religion of the Messenger of Allah (S.A.W.), or any of its rewards or punishments, becomes an unbeliever. Allah the Most High says: *"Say: Do you ridicule Allah, His revelations and His Messenger? Make no excuse: you have disbelieved after your (profession of) faith:"*

Seventh, the practice of magic, causing a rift between a husband and wife by turning his love for her into hatred, or tempting a person to do things he dislikes by using black arts. One who engages in such a thing or is pleased with it is outside the pale of Islam. Allah the Most High says: *"The two (angels, Harut and Marut) did not teach anyone (magic) without warning them."*

Indeed, we are a trial; then do not disbelieve”.

Eights, supporting and aiding polytheists against the Muslims. Allah the Most High Says; *The one from among you who supports them belongs to them. Truly, Allah does not guide the people who do wrong”.*

Ninth, anyone who believes that some people are permitted to deviate from the Shariah of Prophet Muhammad (S.A.W.) is an unbeliever by the word of Allah Most High: *“If anyone seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be among the losers.”*

Tenth, to turn completely away from the religion of Allah, neither learning its percepts nor acting upon it. Allah the Most High says: *“Who does greater wrong than the one, who is reminded of the revelations of his Lord and turns away from them. Truly, We shall recompense the guilty, “and He also says: “But those who disbelieve turn away from that about which they are warned”.*

It makes no difference whether such violations are committed as a joke, in seriousness or out of fear, except when done under compulsion. We seek refuge in Allah from such deeds.

(From Page No. 23)

..... to shed their blood in lieu of his own blood. Animals are a great blessing of Allah to man on account of their numerous benefits. We drink their milk, eat their flesh, put their skins, wool and bones to different uses and purposes. In referring to these benefits, the Holy Quran reminds us that animals should be sacrificed in Allah’s name only for He alone has given them to man as a blessing.

Before the advent of Islam, people used to take the flesh of slaughtered animals to the Kaabah and smear its well with their blood. The Holy Quran categorically stated that Allah does not stand in need of the flesh or blood, but he sees the spirit, feelings and intent of the person making the sacrifice. And other intention contrary to this is void and therefore does not fulfill the tradition of Prophet Ibrahim and Ismail (may Allah be pleased with them). Allah says in the Holy Quran, *“their flesh and the blood do not reach Allah, what reaches Him is your piety.”*

WHAT EVERY PILGRIM SHOULD DO AND WHEN

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

WHEN YOU ARRIVE

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

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

When you arrive at Makkah, go directly to the Sacred Mosque and do your *tawaf* of Arrival, walking round the Kabah seven times. If it

is convenient, make your entry from Al-Salam door. If you wish to do the *Sa'ie*, start at the hill of *Safa* and finish your seventh round at *Marwah*. If it is your intention to do the '*Umrah* only, that is, if have opted for the *tamattu'* method of *ihram*, then shave your head, or shorten your hair and release yourself completely from *ihram* and wait for the pilgrimage. If it was your intention to do the pilgrimage, or both pilgrimage and '*Umrah* together, then do not shave or shorten your hair. Continue to observe the restrictions of *ihram* until you have completed the duties of pilgrimage.

8TH DHUL-HIJJAH

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

9TH DHUL-HIJJAH

Try as much as you can to be

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

Pray *Dhuhr* and 'Asr, prayers together, in their shortened form. If convenient, offer these prayers at the Mosque of Namirah. After sunset, proceed from Arafat to *Muzdalifah* and pray *Maghrib* and *Isha* as a delayed combination. *Isha* also should be shortened. Stay the night at *Muzdalifah* and shortly before sunrise.

10th DHUL-HIJJAH

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

Shave your head, or shorten your hair. Women are required only

to shorten their hair by an inch. You may then wear your ordinary clothes, but you continue to observe the restrictions on all sexual activity.

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

11TH DHUL-HIJJAH

You have to do the stoning at the little one, then the middle one, and finally the Jamarah of Aqabah. Stoning that day and the following days starts at mid-day and finishes at sunset. Again, you have to spend the night at *Mina*.

12TH DHUL-HIJJAH

You do the stoning at the three *Jamrahs* in the same way as you have done on the 11th of Dhul-Hijjah. When you have finished your stoning, you may leave *Mina*, provided you are out of the boundary of *Mina* before sunset. If

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

BEFORE DEPARTURE

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

OBITUARY:

ABDULLAH BHAI OF BHADOHI SUCCUMBED TO DEATH

Abdullah Bhai, the elder son of Alhaj Wakeel Ahmad Bhadohi succumbed to his death on Tuesday, 18 March 25. Alhaj Wakeel Ahmad Bhadohi is a member of Markazi Jamiat Ahle Hadeeth Majlise Shura. Abdullah Bhai's death is a sad news for entire family of Ahle Haeeth. He was gifted with a number of qualities by Almighty Allah. He was social, generous, respectful to visitors, a man of competent nature. He heartily loved the Ameere Jamaat, Maulana Asghar Ali Imam Mahadi Salafi and used to show happiness on his arrival at Bhadohi. He was eager to meet him with respect. The deceased was assigned to service of Wasif wa Shariq Mushtaq's company. His death has saddened the entire family. He will be buried at his native place Bhadohi at 10.30. a.m. He left behind his widow, three sons and six daughters. May Allah forgive his sins and Bestow His Mercy on him. May Allah give patient to Alhaj Wakeel Ahmad to bear the loss. The office bearers are praying for his heavenly abode.

Deeply Sad

Asghar Ali Imam Mahadi Salafi
Ameer, Markazi Jamiat Ahle Haeeth Hind.

AIMS AND OBJECTS OF JAMIA'TE AHLE-HADEETH, HIND

- * To elucidate the message of Islam to all mankind, clarify the truth of pure Islamic monotheism, and invite the believers to be under a Jamaa't.
- * To teach the principles of mutual benevolence, brotherhood, love of the country and respect of human values.
- * To propagate and publicise the Islamic principles, values, culture and ideas to all mankind according to the accepted path of our righteous Salaf'.
- * To conduct courses and training for individuals, Dua't and members of Jamaa't to regain the intellectual, cultural and civilizational identity of the Ummah through Qura'n and Sunnah.
- * To strengthen human, religious and social relations among Muslims at both individual and collective levels, achieving brother-hood and cooperation for mutual benevolence, piety, unity and rejecting the causes of conflict and disunity.
- * To confront the ideological onslaughts and deviant behaviour among Muslims and build their personality on sound Islamic lines.

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