

*“In the name of ALLAH, the BENEFICENT, the MERCIFUL”*

# **NOOR-I-ISLAM**

## **(INTERNATIONAL)**

AHMADIYAH ANJUMAN ISH'AT-I-ISLAM (LAHORE), CANADA

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## **ARAFAT**

the pinnacle of pilgrimage

[ibn Saleh – Canada](#)

As we enter into the Hajj season, I felt it important to write something about this great religious duty. From the moment a person decides to undertake the journey of pilgrimage, the thought of attending at Arafat on the 9<sup>th</sup> of Thul-Hajjah (12<sup>th</sup> month of Islamic calendar) becomes his dearest wish. This is due to the fact that attendance at Arafat is the cornerstone of this great duty. If a person does all the duties of pilgrimage without attending at Arafat at any moment of the prescribed period for attendance there, his pilgrimage is not valid. Moreover, that person cannot compensate for this omission in any way whatsoever.

The first 10 days of the month of Thul-Hajjah are the best days of the year. Any act of worship offered during them is rewarded by Allah much more generously than the same act done on any other day. The Prophet (peace be upon him) says that these days are better than 10 days spent on a campaign of struggle (jihad) for the cause of Allah. No day is superior in the sight of Allah to the day of Arafat. Allah (glorified and praised be He) comes down to the nearest heaven and praises human beings to the people in heaven and says: **“Look at my servants. They have come to me with disheveled hair, covered with dusts, from every remote corner, praying for my mercy although they have not seen my punishment.”** No day witnesses a greater release from the fire than the day of Arafat.

The Prophet (peace be upon him) also said on his day of pilgrimage, when he himself was at Arafat: **“Gabriel had just visited me to convey to me the greetings of my Lord and said: Allah has forgiven all those who are in attendance at Arafat and those who will be at Al-Mash’ar Al-Haram (muzdalifah) all their sins, and He has taken it upon Himself to discharge on their behalf everything which may be claimed against them.”** Umar (may Allah be pleased with him) asked him whether that was for those who were offering the pilgrimage in the company of the Prophet, but the Prophet said: **“This applies to you**

**and to all who come after you until the day of judgment.”**

These traditions of the Prophet emphasize the great honor and reward which Allah has set for those who attend at Arafat in their discharge of their pilgrimage duties. Perhaps we need to emphasize again that attendance at Arafat is the grand duty of pilgrimage, without which pilgrimage is not valid.

The time allowed for this important duty **begins at noon on the 9<sup>th</sup> of Thul-Hajjah and extends to the break of dawn on the following day.** To be at Arafat for a few minutes during this period is sufficient to meet this duty. What we have to emphasize, however, is that if a person makes his attendance during the day, then he must combine that with being in Arafat for at least a very short while after sunset. That is, he must attend there for a part of the day and a part of the night. If he, however, arrives at Arafat after sunset, then he has discharged his duty without having to compensate in any way for failing to be at Arafat during the day.

Normally people speak of **“standing”**, or **“wuqoof”** at Arafat. The Arabic word means, in general usage, to stand. It is also commonly used to convey the meaning of **“stopping.”** What is meant by attendance at Arafat is to be there, in any part of the valley, in any condition. In other words, a person may be awake or asleep, standing, seated, reclining or riding a camel or a horse or in a car or in any other position or condition. Moreover, he may be in a state of ceremonial purity or impurity. A woman may be in her period or postnatal period and that does not affect the fulfillment of her duty in any way.

If a person does not arrive at Arafat before dawn, he has missed pilgrimage. If he arrives after the break of dawn, he has to continue the duties of Umrah, and he must offer the pilgrimage the following year.

If it is possible for any person to take his position close to the rocks where the Prophet (peace be upon him)

himself took his position, then that is a Sunnah. Any part of the valley of Arafat is, however, good enough. The Prophet said: "I have taken my position here, but the whole of Arafat is equally good." (Ahmed, Muslim and others) Some people imagine that to climb the Hill of Mercy (Jabal Rahmah) and to stay there is preferable. This is a mistaken idea. We are not recommended to go up that hill.

We are recommended to take a shower or a bath before we attend at Arafat, if that is all possible. We are also recommended to try to face the direction of Makkah while sitting there, pray Allah for forgiveness and praise Him, and pray Allah for others and ask Him anything whether it relates to this life or the next life. On our journey toward Arafat we continue to repeat the well-known phrase of "talbiyah". The best form to maintain is: **"Labbaik Allahumma labbaik, Labbaika La Shareeka laka labbaik, Inn alhamda wannimata laka walmulk, La shareeka lak."** We continue to repeat these phrases throughout the day and on the way back from Arafat toward Muzdalifa. We should occupy ourselves during that day with praising Allah and praying Him. The best form of prayers is that which the Prophet himself has made it clear to be the best form. He says: "The best that I and prophets before me have said is: **La ilaha illa Allah; Wahdahu la shareek lah. Lahulmulk walahulhamd, Wa huwa ala kulli shaien qadeer**, which means: "There is no deity save Allah. He is the only God, without partners. To Him belong the dominion and to Him all praise is due. He is able to do everything." Someone may suggest that this is not a form of prayer, but a form of glorification of Allah. This is true, but the surest way to have one's requests granted by Allah is to praise and glorify Him. Allah is reported by the Prophet to have said: **"If a servant of Mine is so preoccupied by glorifying Me to request Me anything, I will grant him the best that I grant those who pray Me."** We are not required or recommended to fast on the day of Arafat if we are offering the pilgrimage. Indeed, not to fast is preferable for pilgrims so that they will be able to discharge their duties. Non-pilgrims may fast if they so wish.

Obligatory prayers of Dhuhr and Asr are shortened on the day of Arafat and prayed together. This applies to all pilgrims, including those who live in Makkah. Thus, two rak'ahs of Dhuhr are sufficient, followed by two for Asr.

After sunset, pilgrims may start on their journey back from Arafat toward Muzdalifah. It is important to remember here that the Prophet's guidance suggests that there should be no scrambling as we leave Arafat. Whether we walk or travel by car or bus, we should be calm and allow others to move out as well. The Prophet (peace be upon him) walked slowly so that no one would find the pace hard. If he found a space in front of him he increased his speed a little. Again repeating the phrases of "talbiyah" is recommended.

When we arrive at Muzdalifah we pray Maghrib and Isha. Again the two prayers are offered successively. Maghrib remains three rak'ahs while Isha is shortened to two only. No voluntary prayers are recommended between them. Some leading scholars are of the opinion that if a pilgrim prays Maghrib before he arrives in Muzdalifah, he should repeat it when he has arrived there. Attendance that night at Muzdalifah is one of the duties of pilgrimage. When the Prophet arrived there, he offered his Maghrib and Isha prayers then he lay down and slept until the break of dawn when he got up and prayed Fajr. He then praised Allah, glorified Him and prayed Him until the light of day was very clear, although the sun had not risen. He resumed his journey just before sunrise. Again, attendance at Muzdalifah means to be present there. Some schools of thought consider it sufficient to be at Muzdalifah at any part of the night. According to Al-Shafie, however, one must be present there for at least a short period after midnight. The recommended practice, however, is to do as the Prophet did, namely, to spend the night there until Fajr. When one has done that, he has completed the main part of his pilgrimage and he may resume his journey toward Mina.

In our next issue, we will try to cover some more details on the topic of Hajj.

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### **"The Black Stone"**

There is nothing in Islamic tradition to suggest that the Black Stone was known to anyone on earth before Prophet Abraham, or before the building of the Ka'aba. This means that it was not given to Adam when he was sent down from heaven. According to Islamic tradition, when Prophets Abraham and Ishmael completed the building of the Ka'aba, Allah commanded them to do the tawaf. They could not count the rounds as they got confused with corners. Abraham, prayed Allah to give him a mark to signal the beginning of each round. It is reported that that Black Stone was given to him by the Archangel Gabriel. Obviously, Abraham could have used a mark of his own, but he wished that Allah would give a mark which remained for all time, so that all those who do the tawaf have the same signal. It should be clear to everyone that the Black Stone does not have any significance other than what I have just mentioned. It does not give any blessing to anyone. We simply kiss it at the beginning of tawaf because Prophet (peace be upon him) kissed it when he did the tawaf. Our attitude to it is that of Umar ibn Khattab (may Allah be pleased with him) who said addressing the stone: "I do know that you are only a stone which can cause no benefit or harm to anyone. Had it not been for the fact that I have seen the Prophet kissing you, I would not have kissed you."

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**“Leaving One Person Out”**

Sadiq Noor, Calgary – Canada

Islamic manners are the most refined. They take care of the feelings of even the weakest, humblest or youngest in any group or community.

The Prophet (peace be upon him) was sent into a people whose standard of civilization was limited to a form of urban life that was often in contact with Bedouins. Makkah, where he was born and grew up, was situated in the middle of a mountainous area, surrounded by a desert, with a very hot climate. It is natural in such conditions that manners would be rough. Traditions like vengeance – killing even increased such roughness. Islam changed all this and taught those Arabs very refined, civilized manners. Before Islam, care for the feelings of another person was, if at all, practiced on a very limited scale.

To appreciate the change brought by Islam, let us look at the following Hadith; Abdullah ibn Masoud quotes the Prophet as saying: **“Should there be three of you, then let not two of them be in conversation to the exclusion of the third, because this will hurt him.”** (al-Bukhari and Muslim) It seems that the Prophet gave this advice on different occasions and in different wordings, so that it would be known and people will act on it. The Prophet is concerned here for the third person that is left out of the conversation between the other two. We do not have any qualification to limit this instruction to any situation, which means that whoever the third person happens to be, he or she must not be so obviously excluded. The Prophet clarifies that such an action is bound to hurt the excluded person. Hence, it must not be done, and the order he gives represents a very clear prohibition.

Thus, if they are three brothers, or three classmates, or colleagues, or indeed any three, the restriction applies. The Prophet mentions the figure three because it is the least number where exclusion may occur. But it applies to any larger number of people where such exclusion takes place. When there is a group of people, they must not leave any one of them feeling excluded. Another version of this Hadith adds a clarification. **When the Prophet (peace be upon him) stated this prohibition, his companions asked: “What if they are four?” He said: “That is all right.” This applies when two of the four have some private conversation. The restriction does not apply here because the other two could talk to each other. The feeling of exclusion does not apply. However, if three of them talk together and exclude the fourth, the same prohibition applies.**

The Prophet also taught his companions to seek permission from their guests if they wish to leave. Abdullah ibn Sallam was a companion of the Prophet. Abu Burdah, a man from the following generation, one day sat with him. After a while, Abdullah said to him: “You are sitting with us and it is time for us to leave.” Abu Burdah reports: “I said, ‘as you wish.’ He rose and walked with him to the door.” This means that there is nothing wrong if one should wish to leave, provided he explains to his guest, or host, before he departs.

The Prophet (peace be upon him) was very easy in his manners. He cared for everyone and never despised any form of hospitality given to him, or showed that he expected something better. If he visited a poor person, he would sit wherever was suitable and show no dissatisfaction. People welcomed him and gave him the best they had, but their best might be not very comfortable. He would pay no attention to poor conditions. He was concerned more with the people themselves, and every one of them was important to him. We learn from his manners described in numerous Hadiths, related by a large number of his companions that it was very easy to get along with him, and he respected everyone. Abdullah ibn Bishr reports that the Prophet dropped at his father’s place. “His father gave him a velvet mat, and he sat on it.” This Hadith does not tell us anything about what went on between the Prophet and his host. The reporter merely mentions how the Prophet was received. Apparently, there is nothing special on this occasion to comment on. It shows that the Prophet’s companions reported every movement and action he did, and every word he said. In this instance, nothing of importance took place. Therefore, the reporter merely mentions the sort of mat the Prophet was offered and how he reacted.

Various reporters of Hadith do this. There is a similar action reported in another Hadith in which Abdullah ibn Amr mentions that the Prophet came to him when he had heard that he fasted very often. The report goes like this: “When he came in, I gave him a cushion made of leather and stuffed with the fiber of the date tree. He sat on the floor and the cushion was between the two of us.” Here we see the Prophet being given a hard cushion, which is not very comfortable. But he simply takes it and places it between him and his host, so that both of them could use it for support. When we hear or read such Hadiths, with such detailed description, we realize that the Prophet’s companions could not have left anything unreported

## “Noor-i-Islam” in 2003

(the editor)

At the beginning of the year 2004, we would like to wish all our readers a very happy and prosperous new year. May Almighty Allah keep His blessings with us at all times, guide us on the right path, give us strength to praise, glorify and serve Him as He has required us to do. (aameen)

We started this newsletter with the circulation of 29 readers by e-mail, 10 by post office mail and 5 by hand delivery. With the blessings of Almighty Allah, prayers of our elders and young, support and encouragement of our valued readers – today we have reached to a circulation of 249 readers by e-mail, 45 by post office mail and 21 by hand delivery. ALHAMDOLILLAH and the numbers are increasing with every passing day.

My dear Brothers / Sisters, Sons and Daughters of this great blessed Jama'at: **THANK YOU** very much all for all the support, advises, criticism, corrections, love and interest shown in our humble effort to propagate the name of Allah, His Messenger Prophet Mohammed (peace and blessings of Allah be upon him) and His promised Messiah Mirza Ghulam Ahmad (may Allah be pleased with him). We hope that we were able to bring a new life in our community, we are still in the process of melting the ice and we will continue to do that, if your continued support is with us.

I would like to mention here, briefly, the topics we covered during the year 2003, and would request all our readers that if they had missed any issue of our newsletter and they are still interested to read that, please get in touch with us and we will be glad to forward that to you.

<b>Commentary on Holy Quran</b>	<b>Different issues</b>
(by Maulana Mohammed Ali)	<b>Different issues</b>
<b>Hadith Nabawi &amp; Questions and Answers</b>	
<b>“Ahmaddiyat”</b>	<b>March 2003</b>
(the great theory of our belief)	
<b>A brief life sketch of the reformer of</b>	<b>March 2003</b>
<b>14<sup>th</sup> Century</b>	<b>April to June 2003</b>
<b>Commentary on Surah Al-Fatihah</b>	<b>April 2003</b>
<b>“The Most Noble”</b>	<b>May 2003</b>
<b>“Jinn and what they can do to Humans”</b>	<b>May 2003</b>
<b>Women in Islam</b>	<b>June 2003</b>
<b>“Dua – Prayer – Supplication”</b>	<b>June 2003</b>
<b>Prohibition of Intoxicants</b>	<b>July 2003</b>
<b>“Ka’ba”, who built it?</b>	<b>August 2003</b>
<b>Labor in Balance</b>	<b>August 2003</b>
<b>How to treat your Neighbors</b>	<b>August 2003</b>
<b>Life after Death</b>	
(Teachings of Islam, by Promised Messiah)	<b>September &amp; October 2003</b>
<b>“Why curse your own parents”</b>	<b>September 2003</b>
<b>“Salaat” (Prayers – Namaz)</b>	<b>September 2003</b>
<b>Ramadan</b>	<b>October 2003</b>
<b>Night of Power and Majesty</b>	<b>November 2003</b>
<b>Islam and Human Rights</b>	<b>November &amp; December 2003</b>
<b>“the Feast after the Fast”</b>	<b>December 2003</b>

## DID YOU KNOW?

(a question and answer page)

*Q: Please explain the difference between prayers of Witr, Taraweeh, Tahajjud and Qiam?*

A: The last three of these words refer to the same thing which is night worship. These are prayers which are offered voluntarily after the compulsory prayer of Isha. Qiam means standing up at night in prayer. The term may also refer to any sort of worship offered voluntarily at night. Normally, the term implies worship in the later part of the night, but this need not be absolutely so.

Tahajjud refers mainly to reciting the Qur'an in night worship. If the term, however, is used with prayer, it can also be used interchangeably with Qiam. Taraweeh is night worship offered in Ramadan. Since night worship is voluntary, it can be done on any night during the year. However, in Ramadan, the Prophet used to offer night worship every night.

Witr is the three rak'ahs you offer at the end of your worship every night. It may be offered immediately after Isha, but if you are planning to offer some voluntary night worship, you better delay it until you have finished. It is the night worship that Prophet was keen to offer every night. Indeed, he never missed it for any reason.

*Q: Some people insist that the "Qunoot" is obligatory in the last rak'ah of dawn prayer, but I read that the qunoot is in the last rak'ah of the witr prayer. Please comment.*

A: The Qunoot is a supplication which begins with certain phrases which the Prophet used to repeat in his supplication during prayer. But, the supplication of qunoot may include any request we should like to ask Allah to grant us. It may be personal or supplication for other people, or for the Muslim community as a whole.

According to the Shafai school of thought, the qunoot is recommended after rising up from ruku' or the position of bowing and before prostration in the second rak'ah of the obligatory prayer of Fajr. Other schools of thought maintain that it is recommended in the final rak'ah of witr. The Hanafi school says it precedes the ruku', while the Hanbali school maintains that it is after the ruku'. No scholar suggests that it is obligatory.

These differences mean that the Prophet (peace and blessings of Allah be upon him) did the qunoot at various times, but probably he did it more in the witr than at any other time. All schools of thought also agree that the qunoot may be included in the last rak'ah of every obligatory prayer in times of distress, whether personal or communal.

Thus, if the Muslim community (particularly in our case, the Ahmadiyah Community, our Jama'at) is going through a time of difficulty, the qunoot may be included with a special humble request to Allah to lift that difficulty.

# My Page

(the editor)

## news and e-mails

### LONDON

In December 03, I had the opportunity to visit Europe and whenever we think about going to that part of the world, one name comes in mind very strongly and that is our dear sister Mrs. Anwar (wife of Shaheed Mohammed Anwar). After Mr. Anwar gave his life in the propagation of Islam and Ahmadiyat, she has taken the responsibilities of our center in London and she is very well respected by all the visitors there. It will be counted as dishonesty if I do not mention Mrs. J. Khan and Dr. M. A. Hami here. I have known Mrs. Khan for over 20 years now and I always run short of words to put her efforts in writing what she is continuously performing to keep our Jam'at alive in London. Tireless and Sincere work is her main quality and Allah will reward her for that, *Inshallah*. Unfortunately, after Mr. Anwar, we could not find anyone who could take control permanently as a *Muballigh* there, but lately we have found a very learned man by the name of Dr. M. A. Hami who is very dedicated in the cause of Ahmadiyat and London jam'at is very fortunate to have him there. His lectures and sermons are worth paying attention to, if anyone is interested in learning about the history of Islam and our Jam'at.

I am thankful to all three of them for their kind hospitality, encouragement and prayers. May Allah bless you all.

### BERLIN

I also visited Berlin for a weekend and it was my first visit to Berlin Mosque. May Allah shower his blessings on souls of

who took initiative and pain to build that mosque as it is simple piece of history. At a very prominent corner stands two tall minarats of our mosque and they are always witness to a great service our elders has given to Islam and Ahmadiyat. As our *Muballigh* there has also taken a permanent leave, it was encouraging to see a young, but very dedicated Ahmadi, Mr. Mohammed Ali who voluntarily gives her time and efforts in taking care of the center. While standing and praying there, I was continuously thinking of our negligence in producing dedicated and learned *Muballighs*. When I came back, I discussed this point with Mr. Akbar Abdullah of San Francisco and he gave me very happy news that a new *Muballigh* from Lahore has been granted visa and he will be joining in Berlin soon. Alhamdulillah. All our prayers are with the new *Mujahid* in this field that Almighty Allah grant him good health and wisdom to keep the name of Allah, his Prophet and the Promised Messiah alive in Berlin.

### NORTH AMERICA

I must congratulate and be thankful to Mr. Akbar Abdullah, Nadara Khan, Riaz Ahmadali, Mohammed Ali (Germany) and all others who have offered their help, support and prayers for our newsletter. Mr. Abdullah and Nadara Khan are doing a great job in communication and exchanging news and prayers. May Allah reward them for their love for us.

Keep the good work going, we are the chosen jam'at by Allah.