

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

# **NOOR-I-ISLAM**

**(INTERNATIONAL)**

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## **“STONING”**

*a symbol of complete devotion*

*ibn Saleh – Canada*

**L**ast month (January 2004) we detailed the Hajj duties and the importance of presence at Arafat, and this month we would like to continue the topic and will take it from where we left you, and that was at Muzdalifah.

When we arrive in Mina, shortly after sunrise on the day of sacrifice, after having spent the previous night at Muzdalifah following the day of Arafat, we have a very busy day ahead of us. Four duties of pilgrimage become due. The recommended order is to begin by stoning at the Grand Jamrah, then to offer the sacrifice, then to shave one's head, and finally to do the tawaf of Ifaadah. The Hanafi school of thought considers this order a duty, the violation of which requires atonement in the form of sacrificing a sheep. The weightier opinion which is agreed by all other schools of thought and the great majority of scholars is that to follow the order is a Sunnah and the omission of which does not require anything by way of compensation or atonement. The fact is that the Prophet (peace and blessings of Allah be upon him) stood in Mina at the end of the day of sacrifice when he offered the pilgrimage with 100,000 of his companions and people were asking him all sorts of questions about their pilgrimage. Many mentioned that they did not observe that order, but reversed it in all sorts of permutations. The Prophet (pbuh) approved all the permutations suggested without instructing anyone to make any compensation. **Abdullah ibn Amr reports: “Allah’s Messenger (pbuh) stood up in Mina in his farewell pilgrimage and people were asking him questions. A man came forward and asked: Messenger of Allah, I unwittingly**

**shaved before I offered my sacrifice. The Prophet said: Make your sacrifice, and no blame attaches to you. Another man said: Messenger of Allah, I unwittingly offered my sacrifice before I did the stoning. The Prophet (pbuh) said: Do the stoning and no blame attaches to you. Every time Allah’s Messenger was asked about anything put forward or put back, he answered ‘No matter, do what is left.’”** (related by al-Bukhari).

Nowadays, with pilgrimage attracting over two million people every year, to insist on the recommended order of these four duties will cause a great deal of hardship to many pilgrims. It is, therefore, much preferable to adopt the weightier and easier opinion which considers this ordering a Sunnah.

When a pilgrim has done the stoning on the day of sacrifice and shaved his head, or shortened his hair, he gains his first release from Ihraam, and all prohibitions associated with the state of consecration are over with the exception of sexual contact. In other words, a pilgrim may put on his ordinary clothes, wear perfume and do everything normally except that he may not have sex with his wife until he has done the tawaf of Ifaadah.

The stoning is done on three or four days of pilgrimage. On the first day, i.e. the day of sacrifice, only the Grand Jamrah is stoned with seven little stones preferably picked up at Muzdalifah. On that day, the stoning may be done at any time from sunrise to sunset. On the following two days, all three Jamrahs are stoned

with seven little stones each. The time for stoning, however, begins at noon and ends at sunset. It is important that the stoning of the three Jamrahs is done in the right order, beginning with the first one, nearest to Mina, then the middle one, then the third one known as the Jamrah of Aqabah. **It is recommended that as we throw every stone we say: “Allahu Akbar” or “Allah is the Greatest.”**

Everyone who has done the pilgrimage realizes that there is a great rush at the Jamrahs to do the stoning. There is a great deal of pushing and scrambling. People are squeezed and, sometimes, trampled upon if they fall. We have to remember that to cause any harm to another person is a grave sin. Let us always be mindful of others. We have to do our duties in a proper Islamic way, i.e. with calmness, patience and consideration to others. What is also very important is that women, whether young or old, should not be subjected to the hardship of that rush and squeeze. There are two perfectly acceptable ways of ensuring that. The first is to delay their stoning until night time. Although stoning at night is generally discouraged, it is acceptable for women in order to spare them that rush and hardship. Similarly, it is accepted for elderly or sick men. The other method is for a man to do the stoning on behalf of his women companions, whether they are his relatives or not. A person may do the stoning on behalf of any number of people who cannot do the stoning themselves. Many people think that when you do the stoning on behalf of another person, you have to do all three Jamrahs for yourself first, then go back to the first Jamrah and complete the three Jamrahs for each person on whose behalf you are stoning. In other words, you do the full circle of the three Jamrahs for one person before doing the stoning for another. This is not true. You can do the stoning at each Jamrah for yourself first, then for everyone you are acting on his or her behalf, before you move on to the next Jamrah.

When you have done the stoning for each of the first and second Jamrahs, you are recommended to stand aside and pray Allah as you wish and for any purpose. It is preferable to face the Qiblah when you do this prayer and to lift your hands. After the Grand Jamrah you move on directly without stopping to pray. In total, you throw 49 or 70 stones at the Jamrahs, depending

on whether you stay in Mina for two or three days after the day of sacrifice. On the day of sacrifice you do the stoning only at the Grand Jamrah of Aqabah, while on each of the following days you do the stoning at all three Jamrahs, with seven stones each.

The stoning is a symbolic act which demonstrates our total submission to Allah and complete devotion to Him. It is done in commemoration of what Abraham (peace be on him) did when Satan tried to dissuade him from fulfilling his purpose as he went about his pilgrimage. First, Satan appeared to him at the Jamrah of Aqabah, and Abraham stoned him seven times, and Satan sank into the earth. He reappeared at the middle Jamrah and Abraham stoned him again. Satan appeared for the third time at the first of the Jamrahs and again Abraham stoned him. For this reason, Ibn Abbas explained that when you do the stoning, “You stone the devil, and you follow the doctrine of your father.”

**Once I asked my late father (Saleh Noor) about the stoning and he commented as: “By stoning, let the pilgrim intend to fulfill Allah’s order and demonstrate his servitude to Allah, and his willingness to do as he is told without questioning. Let him also intend to follow in the footsteps of Hazrat Ibraheem (peace be upon him) when the devil appeared to him at that spot to mar his pilgrimage or to tempt him with a sinful act. Allah ordered him to stone the devil as an expression of rejecting his suggestions. Should the thought that Satan was stoned by Ibraheem when he saw him with his own eyes, while you do not see Satan occur to you, then you must realize that this thought is inspired by the devil. He hopes to make you think that the stoning is useless, and nothing more than a child’s play. You must realize that by throwing the stone into the Jamrah you are actually hitting Satan in the face and breaking his back. Satan’s face is rubbed in the dust by your fulfillment of Allah’s order in total obedience, without any question.”**

Stoning is a duty, the omission of which is compensated for by sacrificing a sheep. While stoning must be done on the day of sacrifice at the Grand Jamrah, the other duties may be delayed. It is permissible to do the sacrifice on any of the three days following the day of

sacrifice. If it is delayed further, it remains outstanding and it should be done as soon as possible. The sacrifice may be done only within the Haram area.

The tawaf of ifaadah is a personal duty of pilgrimage which must be done and cannot be compensated for in any way. It may be done at any time in the four days following the day of Arafat, starting with midnight. According to the Hanafies, if it is delayed further than these four days a compensation by sacrificing a sheep is required. Imam Malik extends its time to the end of the month of Thul-Hajjah, while the Shafie and Hanbalies do not specify an end for its proper time. It must be remembered, however, that marital relation and contact with not allowed until the tawaf of ifaadah has been done. The requirements and recommendations of tawaf apply for this tawaf as well.

When we have done these four duties, what remains of pilgrimage is to do the stoning on the two or three days following the day of sacrifice, and to stay in Mina for two or three nights. By staying in Mina is meant that we pass more than

half the night, each night within the borders of the valley of Mina. If we decide to stay only two days, we must leave Mina before sunset on the second day after the day of sacrifice, i.e. 12<sup>th</sup> Thul-Hajjah. If we are in Mina when the sun sets, then we must spend that night again in Mina and do the stoning after midday on the following day. Violation of either of the duties of stoning and staying in Mina may be atoned for by sacrificing a sheep.

The final duty of pilgrimage is to do the farewell tawaf, which must be done just before we depart from Makkah. If we do this tawaf then our departure is delayed for several hours, then we must do it again. Its omission requires the compensation of slaughtering a sheep. When we slaughter a sheep in compensation for violating or omitting any of the duties of pilgrimage, then we may not partake of the meat of that sheep or give it to our immediate relatives. This is unlike the sacrifice given in gratitude to Allah for enabling us to do the Umrah and Pilgrimage in one year. Of that we may eat and give to our immediate relatives.

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### **“Sadaq Allah Al-Azeem”**

**Q:** I have often heard that at the close of a religious discussion on radio or television, the presenter says “sadaq Allah al-Azeem”. Is this acceptable?

**A:** The sentence, sadaq Allah al-Azeem, means “Allah Almighty speaks the truth.” It is normally said at the end of any Qur’anic recitation except in prayer. If the discussion on radio or television is a normal one, it should not be followed by this sentence, because the speakers are saying their own words, which may be all in line with what the Qur’an says, but it remains their own words. In order not to confuse them with the Qur’an, this sentence must not be said at such time.

### **“Prophet Moses in Madyan”**

**Q:** When the Prophet Moses was in Madyan as guest of Prophet Shuaib, did either of them know that Moses would be one of the greatest prophets? Was Moses receiving any religious training while he was in Madyan?

**A:** We do not know anything more than what we have in Qur’an and the Sunnah about the relation between Moses and Shuaib. Both were prophets and messengers of Allah (peace be upon them). At the time when Moses was with Shuaib, where he stayed for 8-10 years, he had not yet received his message. Did that stay involve religious training? Maybe only in as far as Moses was a believer who worshiped Allah alone. There might have been other instances of prophets sent to different communities at the same time, but we have no reliable information on this.

## SUPPLICATION FOR AN ABSENT FRIEND OR COMMUNITY

Sadiq Noor – Regina – Canada

*(in our issue of June 2003, I wrote an article on the importance of Dua / Supplication / Prayer as our beloved Hazrat Maseeh Maood did not emphasis on anything more than the Dua and he showed us the miracles of Dua in his lifetime. Then, I saw the opening of Lahore Ahmadies internet group moderated by our dear brother Brig. Mohammed Saeed and he has been conducting that very well, sending requests for prayers and informing each other of the latest welfare news about the members. May Allah bless him and give him strength to continue the noble cause he started. Then, one of our another good brother Mr. Akbar Abdullah started a chain of requests for Dua and kept informing us that how the prayers of our Jma'at members have been accepted by Allah. All these are sincere efforts and I am very happy to see that slowly, but steadily, the ice is melting and we can see a new life in our community. Whoever you are, at whatever level you are operating, PLEASE keep up the good work and remember that 'WE ARE THE CHOSEN JAMA'AT OF ALLAH'. In this article today, I have tried to take some Guidance from the Prophet Mohammed (peace be upon him) on the same subject.)*

The Prophet (peace and blessings of Allah be upon him) has taught us to pray Allah for all our needs, whether they relate to this world or the hereafter. From his practice and guidance we have learned that supplication could be made at any time and in all situations. While it is often the case that we pray Allah to forgive us our slips and sins, bestow His mercy on us and admit us into heaven in the hereafter, we are also reassured when we pray Him to help us accomplish our purposes in this life. We know that His help is the key to success in every situation. It is also natural to devote most of our supplication to our own needs and our own forgiveness. But what about supplication on behalf of others?

It is normal practice that when two Muslims are about to go separate ways after they have been together for sometime, or someone is not feeling well (medically or financially) one of them requests the other to pray for him or one of his family members or the whole family. This is also the case if the parting will be for sometime, as when one of them is about to travel somewhere. If that travel takes him to Umrah or Pilgrimage, he is requested by everyone he meets before his departure to remember him when he makes a supplication in the Grand Mosque in Makkah or when he attends at Arafat. **Even the Prophet (pbuh) said to Umar (may Allah be please with him) when he was about to leave for Umrah: "Do not forget us when you make your supplication, brother."** Umar was so elated to have this request put to him by the Prophet. For one thing, the Prophet's request suggests that Umar's prayer is something to be sought, because it stands a good

chance of being answered. For another, being called 'brother' by the Prophet was an honor that Umar was to cherish for the rest of his life. To us, however, this suggests that supplication by one Muslim for another is something particularly valuable. This is confirmed by Hadiths and reported statements by the companions of the Prophet. **Abu Bakr (may Allah be pleased with him), the closest to the Prophet of all his companions, used to say: "A prayer by a brother in Islam, is sure to be answered."** (related by al-Bukhari, Al-Adab Al-Mufrad). A more definitive statement is the Hadith in which **Abdullah ibn Amr states that he heard the Prophet saying: "The fastest supplication to be answered is that made by one person on behalf of another when they are away from each other."** (related al-Bukhari, al-Tirmithi and abu Dawood).

The main point about this latter type of prayer is the fact that the two persons are not together or at the same place. While it is commendable that one person prays on behalf of another when they are together, as when one says to his Muslim brother, "May Allah reward you, or give you honor, or may He enhance your position in the hereafter, etc.", it cannot be absolutely certain that this supplication is totally free from a personal element. One may pray for another to assure his that he cares for him and harbors no ill-intention against him. Or he may try to assert his friendship by showing how keen he is that the other receives Allah's grace. When the two are not together, such a prayer requires special significance. No one prays for another when the

latter is absent unless he is sincere and he cares for his well-being.

It is because of this sincerity that Allah answers such a supplication and rewards the supplicant as well. Abu Ad-Dardaa' was one of the scholars among the companions of the Prophet and he was well known for his thoughtfulness, ascetism and indifference to worldly matters. His wife was similarly devoted to the service of Allah. We have a report that Safwan ibn Abdulmalik, Abu Ad-Dardaa's son-in-law, went to visit him at his home in Syria. Arriving at his home, he found only his mother-in-law Umm Ad-Dardaa' there. She asked him whether he was on his way to pilgrimage. When he answered in the affirmative she answered: "Then include us in your supplication; for the Prophet has said: 'A prayer by a Muslim for his brother in his absence is always answered. An angel stands close to him who is assigned a special task. Every time he says a good prayer for his brother, the angel says: Amen, and may Allah grant you the same'. Safwan says that he went to the market where he met his father-in-law, who confirmed this report since he heard it being said by the Prophet." (al-Bukhari, Muslim, Abu Dawood and others)

This Hadith encourages us to pray for our relatives, friends, jama'at members and other Muslims. We are certain that our supplication on their behalf will be answered and a similar prayer is granted by Allah to us. Hence, if we act on this Hadith, we are bound to cement brotherly relations within our community and society. We know that Allah can answer every prayer and give everyone of his creation everything he requests of Him.

This point may not be very clear to some people. They may imagine Allah in the same light of a king or an emperor. They seek to have the maximum they can get from Him before anybody else can have a share, as if they fear that what Allah has to give away to His servants

may be exhausted. They do not realize that it is inexhaustible. A well-known incident took place at the time of the Prophet. A Bedouin came to the mosque and prayed when the Prophet was sitting nearby. When the man finished his prayers, he said in his supplication: "My Lord, bestow your mercy on me and Mohammed and do not bestow your mercy on anyone beside us." The Prophet turned to him and said: "You have narrowed a great expanse." In another version of this Hadith, related by al-Bukhari, the man is reported to have said in his prayer: "My Lord, forgive me and Mohammed only." The Prophet said to him: "You have deprived many people of that."

This is certainly a very narrow view. Allah's mercy is sufficient to wipe off every sin committed by mankind. He may bestow it on whomever He wills. To fear that it may be exhausted is contrary to Islamic teachings and the teachings of Hazrat Maseeh Maood, because we are required to always think well of Allah. With regard to this particular point of Allah's mercy, we have to remember the Hadith which tells us that when Allah created mercy, He divided it into one hundred portions. He kept ninety-nine portions for Himself and distributed the last portion among His creation. All the mercy and compassion we see in this world and all the mercy that is exercised by every species of creatures anywhere in the universe is part of that last share. The Prophet says that "Even when an animal lifts its leg to allow its youngsters to pass" it does so as a result of having a share of that last portion of mercy which Allah has distributed among all His creatures. Someone may ask: What does Allah do with those ninety-nine portions. The answer is that He may bestow His mercy on His creatures in this world, but He certainly withholds much of it for the day of judgment where He forgives His servants and bestows His mercy on them.

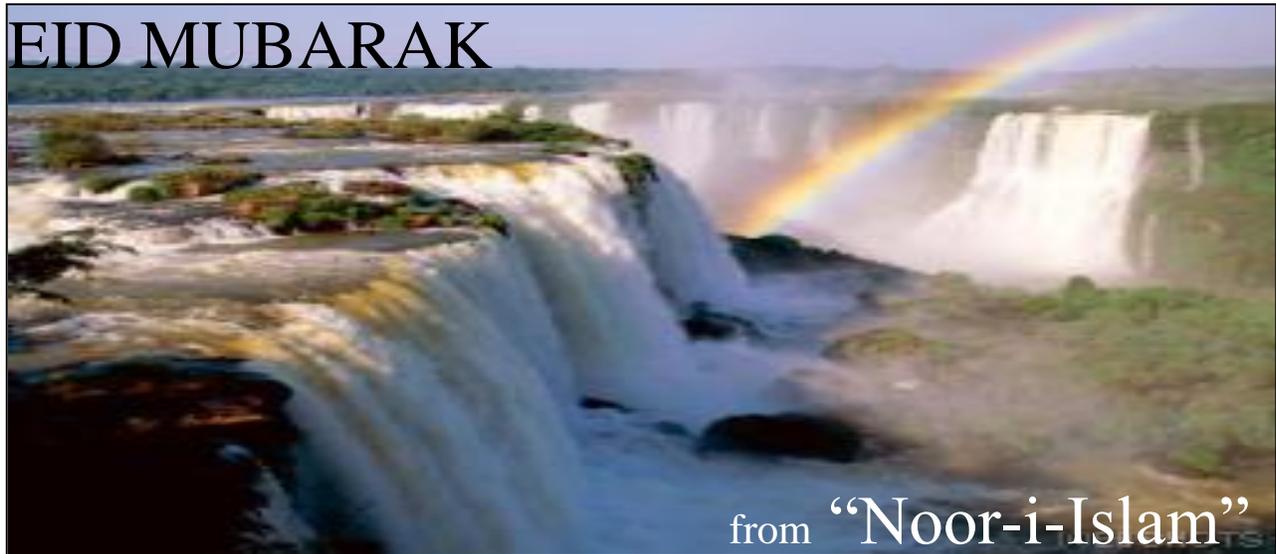
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**“Say: My prayers and my sacrifice and my life and my death are surely for Allah, the Lord of the Worlds” (6:163)**

**“Nay, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve” (2:112)**

**al-Our'an al-Kareem**

# EID MUBARAK



“O people, lend me an attentive ear, for I do not know whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you carefully and **TAKE THESE WORDS TO THOSE ARE NOT BE PRESENT HERE TODAY.**

O people, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslims as a sacred trust. **Return the goods entrusted to you to their rightful owners.** Hurt no one so that no one may hurt you. Remember that you will indeed meet your **LORD**, and that **HE** will indeed reckon your deeds. **ALLAH has forbidden you to take usury (interest);** therefore, all interest obligations shall henceforth be waived. **Beware of Satan,** for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O people, **it is true that you have certain rights with regard to your women, but they also have right over you.** If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never commit adultery.

O people, listen to me in earnest, **worship ALLAH, say your five daily prayers, fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.** You know that every Muslim is the brother of another Muslim. **YOU ARE ALL EQUAL. NOBODY HAS SUPERIORITY OVER OTHER EXCEPT BY PIETY AND GOOD ACTIONS.**

Remember, one day you will appear before **ALLAH** and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O people, **NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN.** Reason well; therefore, O people, and understand my words which I convey to you. I leave behind me two things: **QUR'AN** and my example, **SUNNAH** and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.

**BE MY WITNESS O ALLAH, THAT I HAVE CONVEYED YOUR MESSAGE TO YOUR PEOPLE.”**

*(last sermon of Prophet Mohammed (peace and blessings of Allah be upon him) delivered on the Ninth Day of Dhul Hajjah 10 a.h. in the Uranah Valley of Mount Arafat)*