



The Pilgrimage – Hajj

A symbol of submission to Allah and the unity of mankind

‘The first house (of worship of God) appointed for men that at Bakka (Makkah) full of blessings and of guidance for all kinds of beings. In it are signs manifest: The station of Abraham – whoever enters it attains sanctuary Pilgrimage to it is a duty men owe to God those who can afford the journey.’

The Holy Qur’an 3: 96-97

Pilgrimage to Makkah in Saudi Arabia constitutes the fifth pillar of Islam, and last of the acts of worship prescribed by Islam. It is obligatory once in a lifetime for those Muslims who can afford it provided there is safety and security for travel and provision is left behind for dependents.

Hajj is one of the basic pillars of Islam which also had a universal appeal, both for the viewpoints of it, semblance as well as emotional expression. It is a unique and most impressive demonstration of faith on earth. Surely, it occupies human imagination that a simple four-wall structure, placed in the centre of a barren, sun baked valley, should be the focal point for humanity. However, we worship Lord of the House and not the House itself. Precisely this was the reason that the Holy Prophet chose Hajj as the occasion for his Farewell Address and gave his historic charter of human brotherhood. He emphatically spelt out that all human beings were equal in the eye of God and that it was piety, not any other considerations, which placed one above others. This proclamation brought into focus of history the unreality of al racial, territorial, linguistic and class discriminations which separate man from man and generate tension, chaos and bloodshed in the world.

Hajj constitutes a form of worship with the totality of a Muslim’s being, that is with his body, mind and soul, with his time, possessions and the temporary sacrifice of all ordinary comforts, conveniences and tokens of status and individuality which human beings normally enjoy.

This is to assume for a few days the condition of a pilgrim in God’s service and His pleasure.

And (remember when We prepared for Abraham the site of the (sacred) house, (saying): “Do not ascribe anything as associate with Me, and sanctify My house for those who circumambulate it and those who stand and those who bow and those who prostrate themselves (there).

And proclaim the pilgrimage for men; they will come to thee on foot and (mount on every kind of lean camel coming through deep ravines.’22:26-27

The Hajj scenario symbolises a complete and unconditional submission to the Will of Allah with the uniformity of dress and devotional exercises of pilgrims. The pilgrimage is a visible symbol of human unity, representing in concrete form God’s centrality in the life of the Muslim. The focal point for Muslims of all times and places to turn toward their Lord in their worship and become one community submitting to the One God. An endless stream of worshippers facing and circling around the Ka’aba unceasingly, since the time of the Prophet Ibrahim gives a sense of history. The various rites of Hajj demonstrate the same straight way that has been the way of the prophets of God and those who followed them.

At Makkah I saw the spirit of unity and true brotherhood displayed by tens of thousands of people from all over the world, from blue-eyed blondes to black skinned Africans. My religious pilgrimage (Hajj) to Makkah has given me a true insight into the brotherhood of Islam, which encompasses all the races of mankind.

Malcolm X

‘Idul Adha

A Day of Rejoice and Sacrifice

The two ‘Ids – ‘Idul Fitr and ‘Idul Adha are two great, unique religious festivals in Islam. To them there can be nothing similar in any other religion or socio-political system. The first one is celebrated on the first day of Shawwal marking the end of the fasting month of Ramadan and the latter on the 10th of Dhul Hijjah, next day to Hajj, pilgrimage.

‘Idul Adha is celebrated to commemorate the sacred memory of Prophet Abraham’s act of great sacrifice in the way of Allah in offering his son Ishma’il, who was replaced by a ram at the behest of Allah.

The Prophet Ibrahim was commanded by God to take his son on a journey in the mountains and then sacrifice him. This was decreed by God to test Abraham’s faith.

Prophet Ibrahim told his son that they were to go on a journey and then explained why he had to do what God had instructed. His son

understood and, in his innocence, was supportive of his father’s task to please God. Once they had arrived at a location in the mountains, the father hard-heartedly placed his son’s head between some rocks and with great sorrow; he raised his large knife to sever his son’s throat. At that moment, Abraham’s son was replaced with a goat which was subsequently slaughtered in the Name of God.

Upon realising the feat, the Prophet asked God why his son was spared. God explained to the Prophet that he had fulfilled his loyalty to God alone when he placed his son on the plinth ready for sacrifice. Therefore, the actual sacrifice of his child was not necessary. Prophet Abraham returned home joyous with his son alive and a *halal* goat for a meal.

‘Idul Adha also marks the completion of Hajj (pilgrimage) to Makkah, as well as those who are at home, offer their

sacrifices by slaughtering animals from which there is a share of needy and poor. This Islamic form of thanksgiving is a wholesome combination of spiritual devotion and humanitarian benevolence. ‘Id day is a ‘Day of Forgiveness’. When the Muslims assemble in the congregation, all enmities and ill-feelings among them vanish and true brotherhood emerges.

Although ‘Id day is a day of delights, pleasures and merriment which must accompany any human celebrations but recreation, amusement, singing and eating, etc. should stay within the moral bounds set by the Shari’ah.

Anas reported: When the Prophet came to Medina, they had two days of sport and amusement. The Prophet said: ‘Allah has exchanged these days for two days better than them: the day of the breaking the fast and the day of sacrifice.

Decrees of ‘Idul Adha

The prayer of ‘Idul Adha was prescribed in the first year after the migration. As the noble prophet always performed this prayer so it is a Sunnah mu’kkaddah. He is reported to have ordered the men, women and children to proceed to the ‘Id prayer ground. Even the menstruating women are encouraged to go to the ‘Id ground although they are not participating in salat but can listen to sermons and share in *duas* (supplication).

1. It is Sunnah to make *ghusl* (bath), to wear beautiful clothes and apply best perfume, one could afford.
2. For, ‘Idul Adha, the eating should be delayed until one returns from the ‘Id prayer and then he may eat out of his sacrifice if he has sacrificed an animal.
3. Own way to ‘Id congregation, Takbirat should be pronounced loudly.
4. The prophet never performed any *nafl* prayer before or after the ‘Id prayer.
5. There is no *Adhan* (call for prayer) or *Iqamat* for ‘Id prayer.

6. The *Khutbah* (sermon) after ‘Id prayer is a Sunnah and so is listening to it.
7. It is forbidden to fast on ‘Id day whereas it is Sunnah to fast on the day of Hajj (9th Dhul Hijjah) for those who did not go to perform Hajj.
8. Although ‘Id prayer is Sunnah, but it has far more importance than other *nafl* or Sunnah prayer. If someone misses ‘Id congregation due to some excuse, he should either pray individually or if there are many who missed it, then they can offer it in congregation.
9. On returning home from salat, it is recommended to take a different route than that which was taken to the prayer.
10. It is commendable to congratulate one another on the day of ‘Id.
11. It is Sunnah to pronounce the *takbirat* on ‘Id days. Allah says: “that you may remember Allah during the well known days.” The time for *takbirat* during the ‘Id of the sacrifice is from the day of Arafat until the time of the ‘Asr on the thirteenth of Dhul-Hijjah.

Fast on

**‘Arafa Day i.e.,
Hajj day
(9th day of Dhul-Hijjah)**

Abu Qutadah reported that the Messenger of Allah said:

“Fasting on the day of ‘Arafah is an expiation for two years, the year preceding it and the year following it. Fasting the day of ‘Ashurah is an expiation for the year proceeding it.”

This is related by “the group”, except for al-Bukhari and at-Tirmidhi.

TAKBIRAT-E-‘ID

Allahu Akbar, Allahu Akbar,
La ilaha illa Allahu
Wa Allahu Akbar, Allahu Akbar,
Wa Lillahe-I-hamd

Allah is the greatest, Allah is the greatest,
There is no deity worthy of worship except Allah
And Allah is the greatest, Allah is the greatest
and all praise are for Him.

The Takbirat should be pronounced loudly while going to ‘Id place

The Sacrifice

God the Glorified says in the Qur'an:

It is neither their meat nor their blood that reaches God, it is your piety that reaches Him. 22:37

In pre-Islamic times, the Arabs used to offer the flesh of the animals they sacrificed at the altars of idols. In like manner, they brought the flesh of animals so sacrificed to the Ka'bah, smearing the walls of the Ka'bah with their blood. Exposing the underlying folly of this practice, the Qur'an points out that what reaches God is not the blood or the flesh of the sacrificed animal, but rather piety. If a man sacrifices an animal out of genuine feelings of gratitude to God, and does so with purity of intention and for the sake of God alone, then the purity of his spirit and intention is bound to reach God. Devoid of that purity of spirit, however, the mere offering of blood and flesh are meaningless. The same point is made in the following *hadith* which states that the Prophet (peace be upon him) said:

'God does not look at your faces or complexions; He rather looks at your intentions and your deeds.'
(Ibn Majah)

The sacrifice has many meanings: it commemorates Abraham's offering of his son's life and God's rejection of this sacrifice in exchange for Abraham's submission to his will. It marks the end of idolatry among the Arabs. It

is an offering of thanksgiving to the Good of Creation who has been so benevolent to mankind. Furthermore, it teaches the well-to-do to share their blessings to eat thereof (the sacrifice) and feed the beggar and the suppliant. (22:36)

The sacrifice upholds the sacredness of life that it, in fact, constitutes a pledge that one will slay for sustenance alone.

It must also be pointed out that the Qur'anic injunction with regard to sacrifice is not just meant for pilgrims. Nor is it meant to be performed only in Makkah at the time of Hajj. Sacrifice is obligatory on all Muslims who can afford it, regardless of where they might be. For, by offering this sacrifice, they can thank God for making the cattle subservient to them and thereby, extol the greatness of God. Indeed, Muslims who are unable to perform Pilgrimage, often sacrifice animals at the time of Hajj, and in this way at least they are able to do one thing that all pilgrims do in the neighbourhood of the Ka'bah.

The obligatory nature of sacrificing animals is amply borne out a number of sayings of the Prophet (peace be upon him). Many

authentic traditions establish that the prophet (peace be upon him) used to sacrifice animals on the occasion of 'Id al-Adha during the Madinan period of his life, and that sacrifice came into vogue among Muslims for that reason. Abu Hurayrah narrates that the Prophet (peace be upon him) said: 'He who has the means and yet does not offer sacrifice shall not approach out Prayer place.' (Ibn Majah).

Whilst all narrators of this tradition are reliable, the only disagreement there is relates to whether the tradition goes back to the Prophet himself or stops at the Companions. According to another tradition narrated by 'Abd Allah ibn 'Umar: 'The Prophet (peace be upon him) stayed in Madina for ten years and every year he made a sacrifice.' (Tirmidhi)

According to still another tradition, Anas ibn Malik narrates that on the day of 'Id al-Adha the Prophet (peace be upon him) said: 'He who has slaughtered before the Prayer should repeat his sacrifice. As for him who sacrifices after Prayer, his sacrificial duty is completed, and he will be deemed to have correctly followed the way of Muslims.'

(Bukhari)

Decree of Sacrifice (Qurbani)

Qurbani of sacrificial slaughter on 'Idul Adha is a strongly recommended tradition. It reflects the fact that the Muslim being a committed, obedient servant of Allah is always ready to sacrifice anything, even his life, in Allah's way.

Prophet Muhammad (peace be upon him) lived in Medina for ten years and every year he sacrificed in the way of Allah. The following are essentials of sacrifice:

1. Sacrifice animal should be fat and healthy; a sick or defective animal is not accepted.
2. Allah's name (Bismillahi Allahu Akbar) must be said while slaughtering.
3. Qurbani cannot be slaughtered before 'Id prayer because it is not valid before the prayer and has to be repeated. It should be done immediately after 'Id prayer or in the three

days after 'Id: Dhul Hijjah 11,12,13.

4. Qurbani can be goat, sheep, cow, bull or camel of either sex. Pregnant female animals should not be slaughtered. Seven persons can share in the last named animals.
5. The meat of the slaughtered animal should be divided into three parts. It is highly recommended to give one third as a gift to the poor and needy. One third should be given to friends and relatives and the remaining one third for domestic consumption.
6. For one who intends to make the sacrificial slaughter, it is sunnah not to shave or cut his hair or clip his nails after Dhul Hijjah moon is sighted, until the time of slaughter. (Muslim)

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KHURRAM BASHIR AMIN

IMPORTANT NOTICE

EID CELEBRATION PARKING ARRANGEMENTS

A high number of people and vehicles are expected in and around this area (Highgate) to celebrate Eid in February.

You can help reduce traffic congestion by sharing lifts with others and allowing plenty of time to get to the mosque.

If you park on the road, think carefully about where you park. In the past, vehicles have blocked access to houses, resulting in numerous complaints from local residents.

Also, some vehicles were double parked in the road and across the pavement, causing inconvenience to other drivers and pedestrians.

Safety is paramount. If you park in this way, you may be issued with a fixed penalty fine and face the possible removal of your car.

As far as crime reduction is concerned, please do not leave valuables on show in your vehicle. Close all windows and make sure doors are locked. PLEASE DON'T MAKE IT EASY FOR THIEVES.

If you have any concerns, please contact me at Digbeth police station or via the secretary at the mosque.

I am sure that with your co-operation, this important event will pass off without incident and the day will be enjoyable for everyone.

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PRAYER TIMETABLE

"Indeed prayers are enjoined on believers at a stated time." - Al-Quran 4:103

February 2004 | Dhul Hijjah/Muharram 1424/1425 AH



February		Dhul Hijjah	Fajr		Sunrise	Zawál	Dhuhr	Asr		Sunset	Maghrib	Isha	
Date	Day	Lunar Date	Start	Jamát			Start	Start	Jamát		Adhán	Start	Jamát
1	Sun	9	6.11	7.15	7.46	12.21	12.26	3.03	3.30	4.57	5.02	6.37	7.30
2	Mon	10	6.10	7.00	7.44	" "	" "	3.05	3.45	4.58	5.03	6.38	" "
3	Tue	11	6.09	" "	7.43	" "	" "	3.07	" "	5.00	5.05	6.40	" "
4	Wed	12	6.07	" "	7.41	12.22	12.27	3.09	" "	5.02	5.07	6.42	" "
5	Thurs	13	6.06	" "	7.39	" "	" "	3.10	" "	5.04	5.09	6.44	" "
6	Fri	14	6.04	" "	7.38	" "	" "	3.12	" "	5.06	5.11	6.46	" "
7	Sat	15	6.03	" "	7.36	" "	" "	3.14	" "	5.08	5.13	6.48	" "
8	Sun	16	6.01	" "	7.34	" "	" "	3.16	" "	5.10	5.15	6.50	" "
9	Mon	17	6.00	6.45	7.32	" "	" "	3.18	4.00	5.12	5.17	6.52	" "
10	Tue	18	5.58	" "	7.30	" "	" "	3.19	" "	5.14	5.19	6.54	" "
11	Wed	19	5.56	" "	7.28	" "	" "	3.21	" "	5.15	5.20	6.55	" "
12	Thurs	20	5.55	" "	7.27	" "	" "	3.23	" "	5.17	5.22	6.57	" "
13	Fri	21	5.53	" "	7.25	" "	" "	3.25	" "	5.19	5.24	6.59	" "
14	Sat	22	5.51	" "	7.23	" "	" "	3.26	" "	5.21	5.26	7.01	" "
15	Sun	23	5.49	" "	7.21	" "	" "	3.28	" "	5.23	5.28	7.03	" "
16	Mon	24	5.47	6.30	7.19	" "	" "	3.30	4.15	5.25	5.30	7.05	" "
17	Tue	25	5.46	" "	7.17	" "	" "	3.32	" "	5.27	5.32	7.07	" "
18	Wed	26	5.44	" "	7.15	" "	" "	3.33	" "	5.29	5.34	7.09	" "
19	Thurs	27	5.42	" "	7.13	" "	" "	3.35	" "	5.30	5.35	7.10	" "
20	Fri	28	5.40	" "	7.11	12.21	12.26	3.37	" "	5.32	5.37	7.12	" "
21	Sat	29	5.38	" "	7.08	" "	" "	3.39	" "	5.34	5.39	7.14	" "
22	Sun	30	5.36	" "	7.06	" "	" "	3.40	" "	5.36	5.41	7.16	" "
23	Mon	Muharram	5.34	6.15	7.04	" "	" "	3.42	" "	5.38	5.43	7.18	7.45
24	Tue	2	5.32	" "	7.02	" "	" "	3.44	" "	5.40	5.45	7.20	" "
25	Wed	3	5.30	" "	7.00	" "	" "	3.45	" "	5.42	5.47	7.22	" "
26	Thurs	4	5.28	" "	6.58	" "	" "	3.47	" "	5.43	5.48	7.23	" "
27	Fri	5	5.26	" "	6.56	12.20	12.25	3.49	4.30	5.45	5.50	7.25	" "
28	Sat	6	5.23	" "	6.53	" "	" "	3.50	" "	5.47	5.52	7.27	" "
29	Sun	7	5.21	" "	6.51	" "	" "	3.51	" "	5.49	5.54	7.29	" "

Daily Dhuhr Congregation at 1.15pm

Jumm'ah (Friday) Congregation at 1.15pm

(Urdu sermon begins at 12.30pm | English sermon begins at 12.45pm | Main Arabic *Khutba* is at 1.15pm)

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