



## THE PILGRIMAGE AND ITS IMPACT ON INCREASING THE FAITH

Pilgrimage is the finest institution of Islam, combines the other rituals in one and the same time. The performance of Hajj is a wholesome demonstration of sincere devotion to Allah, the glorified one. It does confirm the commitment of the believer to his lord, and his readiness to forsake the material interest in the service of Allah Almighty. As Many Ahadith, the Prophetic traditions, highlight the point that Hajj wipes away all past sins. One who performs pilgrimage for Allah's pleasure and avoids all lewdness and sins will return after Hajj free from sins as he was the day his mother gave him birth (Bukhari and Muslim). Therefore, this is a start of new spiritual life and now one finds his faith strengthened and increased.

The noble Prophet peace be upon him said: Alternate between Hajj and Umra (regularly), for these two remove poverty and sins just as the blacksmith's bellows remove all impurities from metals like iron, gold, silver. The reward of Hajj (a faultless Hajj that is free of sins and is graced with divine acceptance and pleasure) is nothing short of Paradise (Nisai and Tirimidhi).

It is an accepted fact that obedience to Allah Almighty and righteous deeds do increase a believer's faith. On the contrary disobedience to the commands of Allah Almighty and committing sins decrease and weaken one's faith and inner commitment. This is due to the fact that faith is not acquired by wishing and hoping-rather *Iman* is the creed that resides in the heart and is implanted by actions.

The actions do substantiate its truth and essence by performing of worship and avoiding sins. Each one of us is able to state that he is a Muslim and even claim that he is a Momin, a faithful believer. Even hypocrites, used to declare to the Prophet peace be upon him, "We testify that you are the messenger of Allah". The hypocrites also used to swear to the

Prophet peace be upon him and his companions that they were with them, even though they were against them. However, all these testimonies and vows did not avail them in the last. Therefore, one must realize that *Iman* requires strong resolve, liveliness, vigour, endurance and dedicating the heart to what it finds hard: the obedience of Allah.

**Allah Almighty says in the Qur'an:**

**'Verily, the first house (of worship) appointed for mankind was that at Bakka (Makkah), full of blessing, and guidance for Al-Alamin- i.e. 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 on men owe to Allah those who can afford the journey.'** 3: 96-97

*Iman* equally restrains the inner self from what it loves and inclines it to good. It holds the self back from following one's whims blindly. Hajj does have training for all that is required and thus plays a great role in the increase of the pilgrim's faith and his readiness to follow Shariah.

It is a fact, when something is associated with an actual form that we see with our eyes. It acquires a solid basis and real image that gives reassurance. Hence, audio-visual aids are of great value in education. It is easier for the human mind to think about its true image or an audio-visual representation of it. An impression of something is made much more effective when it is based on an actual picture of it. In all this the senses are employed in formulating the right idea.

History as a subject benefits greatly by audio-visual aids. As we no longer know the events and places merely by name but start associating ourselves with them. The participation of our senses in studying about them through observation enhance the quality of our learning.

All this applies to a believer who travels to Makkah to fulfil the duty of Pilgrimage. He sees the Ka'bah for the first time, grasps its impression

Then, he looks attentively at it, time after time, as if he wants to engrave its image in his mind so that he would never forget it. A Muslim turns his face toward the Ka'bah every time he stands up for his prayers. He never doubts its existence. Now, when he sees it on arrival in Makkah for Pilgrimage, his heart is filled with delight & reassurance.

As the pilgrim performs the *Tawaf*, walking around the Ka'bah, he remembers that Allah's messenger Muhammad peace be upon him had gone through the same *Tawaf* and walked over the same ground. The pilgrim then goes to do the *Sa'ie* between the hills of *Safa* and *Marwah*, to commemorate the action of Hagar, Abraham's wife, as she was searching for water for her thirsty child. Thus, those historical events acquire new dimensions in his mind. All this affirms & increases true insight of Islamic rituals and hence strengthens the faith of a pilgrim.

The Prophet Ibrahim obeyed and submitted completely to the commandment of his lord when he was ordered to take his young, helpless wife and their infant child, born to him in his old age, to abandon them in a barren valley with no people around i.e., Makkah

The Prophet Abraham, who provides a perfect example of submission to Allah, acted on Allah's orders without waiting for the purpose or wisdom to be clarified to him. The action required of him was totally against the longing of his heart because he dearly loved his wife and son, and against even his rational judgment. Nevertheless, he obeyed Allah's order and this became a perfect example of total and clear submission to Almighty Allah and His authority.

Dear Pilgrims! Therefore, Hajj is a great reminder for one's death that this world will come to an end some day, and the dead will rise to stand for their final and fair trial. The pilgrim departs from his homeland, leaving all the worldly commitments and attachments behind. The *Ihram*, wearing two white sheets resemble the coffin, which is for the dead and all this reminds him/her death, and remembrance of death is a great admonition in itself.

During various rites of Hajj, one becomes aware of the signs of the prophets lives and their ways. The foundation of Ka'bah's goes back to Prophet Ibrahim and Ismail, there is a station of Ibrahim within its enclosure where Ibrahim was supposed to have offered the prayer. The universal congregation of the people from all backgrounds

make it an ideal reminder for the 'Judgement Day' when whole mankind will be raised again.

May Allah make our Hajj Mabruur and help all the pilgrims to attain required zeal and training to remain obedient to Allah rest of their lives.

**It is related by Ali that the Apostle of God said: "anyone whom God has given enough to perform Hajj, and he, also, has a conveyance which can take him to the House of God, if he still fails to do so then it does not matter whether he dies a Jew or a Christian, and it is so because God has said: Pilgrimage to the House (of Allah) is a duty men owe to God—those who can afford the journey." (Tirmizi)**

**Abdullah bin Omar narrates that a person came to the Apostle of God and asked: "What makes the Hajj obligatory?" "The wherewithal of the journey and the conveyance," replied the Prophet. (Tirmizi and Ibn-i-Maja)**

**It is related by Abu Hurairah that the Apostle of God said: "Whoever performs the Hajj and commits no lustful act during it nor disobeys God (in any other way) shall return from it as pure and sinless as he was at the time of his birth." (Bukhari and Muslim)**

**It is related by Abu Hurairah that the Apostle of God said: "From one Umra to another (i.e., the two Umras) become an atonement for the sins committed during the period intervening between them, and the reward on Hajj-i-Mabruur (i.e., pure and untainted Hajj) is Paradise itself and nothing less." (Bukhari and Muslim)**

**It is related by Abdullah bin Masud that the Apostle of God said: "Perform the Hajj and Umra again and again for both, the Hajj and Umra, remove poverty and sins in the same way as the furnace removes the impurities on a pure and sincere Hajj than Paradise." (Tirmizi and Nassai)**

**It is related on the authority of Abu Hurairah that the Apostle of God said: "Those who make the Pilgrimage for the Hajj or Umra the guests of God. The petitions they make will be granted and if they seek deliverance from sins, their sins will be forgiven." (Ibn-i-Maja)**

## ILLEGAL MEAT

In order to be Halal, meat must be slaughtered according to the rules in the Qu'ran and must comply with national hygiene laws. Customers need to be confident that their butchers are supplying genuine Halal meat which is safe to eat. Butchers must check that their meat supplies are properly licensed or run the risk of having their meat taken away and being prosecuted.

Premises which process or cut up poultry or meat to supply to retail butchers must be licensed by the Meat Hygiene Service. To get a licence, a meat plant must operate to very high standards and it's unlikely that small retail shops would meet these. Unlicensed meat traders can undercut proper licensed plants and so supply butchers with cheaper meat which may be diseased or contaminated.

As part of their work in protecting public health in Birmingham, Environmental Health Officers have been carrying out investigations to track down illegal source of poultry meat and lamb which have been finding their way into butcher's shops in the City.

Butchers have a responsibility to their customers to make sure that all of their meat suppliers are legitimate traders who are licensed. All consignments of meat must be marked with the EC health mark of the premises it was supplied by, and come with an invoice showing the address of the premises and the licence number. If Environmental Health Officers find meat on sale in butcher's shops without these health marks and invoices, they can seize it and have it condemned by a magistrate.

So far this year, offices have carried out 6 raids on premises operating illegally. All of these businesses were aware that they needed a licence but were continuing to trade illegally, in poor hygiene conditions, putting their customers at risk. Despite traders trying to take advantage of a loophole in the law, officers have carried out intense investigations to uncover these operations.

(For more information on illegal meat, contact Nick Lowe, Food Safety Team Officer on 0121 303 4111).

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## LECTURES & SERMONS

### Dars-i-Qur'an (Tafseer) and Hadith.

#### Qari Mohammad Ismail

Friday , after Isha prayer ( English).

Saturday , after Zuhr prayer (Urdu).

#### Abdul Hadi Omeri

Monday , after Zuhr prayer (urdu) .

Wednesday , after Isha prayer (Urdu).

#### Hafeez Ulah Khan

Wednesday , after Zuhr (Urdu) .

Saturday , after Isha ( Urdu) .

### Jumma (Friday) Prayers - 12.30pm

onwards. Sermons in **English, Urdu** and  
**Arabic** - Main Congregation: **1.15pm**

## BOOKINGS

**Facilities:** BCM has a Main Prayer Hall, a Day Centre (Community Hall) and a School Hall available for hire for public use. We also facilitate for wedding gatherings and funeral prayer services.

**Visits:** To book an educational or community visit and tour of the mosque, please call or write to our office to make the necessary arrangements. Individual visits are also welcome.

The Dawn is distributed free in many city mosques on the last Friday of every month. It is also sent to other religious and educational institutions, libraries, hospitals and prisons. However, any individual wishing to receive a copy regularly for a year by post is requested to complete this form and return it with a donation, a minimum of **£10**, to the mosque at the address below.

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