



AI to Help Hajj Pilgrims and Saudi Organisers

As millions of pilgrims prepare to converge on Islam's holiest sites for the 1446 AH Hajj season, Saudi Arabia has unveiled a range of cutting-edge technologies aimed at streamlining the complex task of managing the annual pilgrimage. These innovations, introduced at the Grand Mosque in Makkah, underscore the kingdom's growing reliance on artificial intelligence and robotics to enhance the spiritual journey for Muslims worldwide.

By May 26, 2025, over 1.07 million international pilgrims had already arrived in Saudi Arabia. India's Hajj quota for the year stands at 175,025, with the Ministry of Minority Affairs overseeing most of the arrangements. With pilgrims coming from diverse linguistic and cultural backgrounds, the Saudi government faces the mammoth challenge of ensuring safety, smooth crowd management, and access to religious guidance—all amid the scorching summer heat of the region.

To address these concerns, authorities have turned to AI-driven solutions. The most prominent of these innovations is the AI-powered Manara Robot, which is now deployed at the Grand Mosque. This intelligent robot offers real-time religious guidance in 11 languages, including Arabic, English, Urdu, Bengali, and Malay. Its introduction marks a significant step in merging age-old religious traditions with 21st-century technology.

According to the Saudi Press Agency (SPA), the Manara Robot provides automated answers to frequently asked questions related to Islamic jurisprudence by drawing from a comprehensive database of Fatwas. For more complex inquiries, the robot connects users via video call to qualified Islamic scholars, thus maintaining the sanctity and correctness of the religious teachings.

Architecturally, the Manara Robot is designed to reflect the aesthetic of the Two Holy Mosques. It features a 21-inch touchscreen, high-resolution cameras, and is connected to a 5G wireless network for smooth and interactive performance. This fusion of traditional Islamic design with modern technology symbolizes a new frontier in religious accessibility.

The robot's deployment is not a stand-alone initiative. It forms part of Saudi Arabia's broader strategy to incorporate AI and robotics into various sectors, in line with its ambitious Vision 2030 goals. Earlier this year, Saudi Arabia introduced "Sara," its first humanoid robot, which can interact in both Arabic and English and is designed to represent Saudi cultural values in public settings.

In addition to the Manara Robot, other smart technologies are being utilized to manage the massive pilgrim movement efficiently. Ground sensors and gate readers installed at mosque entrances facilitate real-time monitoring of crowd flow, while AI-powered surveillance systems detect potential congestion areas. This enables authorities to reroute pedestrian traffic and avoid overcrowding—critical for both safety and the overall spiritual atmosphere.

Beyond the confines of the Grand Mosque, Saudi Arabia is also working to

improve the physical infrastructure at pilgrimage sites. In Arafat, for example, more than 84,000 square meters of road have been repaved using recycled materials that reflect up to 40% more sunlight. This eco-friendly innovation lowers surface temperatures by an estimated 12°C, offering relief from the searing heat.

One of the highlights is a 4,000-meter cooled pedestrian pathway leading to Mount Arafat. Built with shock-absorbing materials and advanced paving that reduces vibrations, the path is especially beneficial for elderly pilgrims and those with disabilities. This effort ensures more comfortable and inclusive mobility during one of the most physically demanding rites of the Hajj.

Another noteworthy development is the expansion of rubberized asphalt to cover over 16,000 square meters, a 33% increase from previous years. This type of pavement, especially used between Namira Mosque and the Arafat Train Station, improves safety by minimizing impact and enhancing comfort during walking.

Environmental and aesthetic improvements have also been made. A 1,200-meter-long green corridor has been developed in collaboration with the Abdulrahman Fakieh Charitable Foundation. The area features trees, mist-cooling systems, and water fountains, providing much-needed relief and a tranquil atmosphere for pilgrims.

Together, these technological and infrastructural enhancements underscore Saudi Arabia's commitment to making Hajj safer, more accessible, and spiritually fulfilling. They are also emblematic of the Kingdom's broader vision to become a global hub for technological innovation, particularly in sectors that intersect with culture and religion.

The integration of AI in religious settings could serve as a model for other high-density spiritual or social gatherings around the world. In India, for instance, AI-powered robots and crowd management tools could be deployed at sites like Vaishno Devi, Tirupati Balaji, and other temples that witness massive footfall during festivals. Similarly, Vatican City, which recently hosted a crowd of over 45,000 during the 2025 papal conclave in St. Peter's Square, could benefit from similar innovations in crowd management and interactive guidance.

Saudi Arabia's technological leap is not just about embracing modernity; it's about preserving the essence of religious experience while enhancing comfort, safety, and accessibility. As the Kingdom continues to pioneer AI solutions in spiritual contexts, it is setting a precedent for how technology can serve not only convenience and efficiency but also faith and tradition.

The deployment of the Manara Robot during the Hajj of 1446 AH is more than a novelty—it is a visionary statement. It signifies a new chapter in the ongoing evolution of religious practice, one that is deeply respectful of tradition yet courageously forward-looking. As AI continues to evolve, the global religious community may soon witness a broader transformation in how faith is practiced, accessed, and understood.

Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudarintervene between you and us therefore we cannot come to you except in the Holy months. So pleaseorder us to do something good (Religious deeds) by which we may enter Paradise (by acting onthem) and we may inform our people whom we have left behind to observe it." The Prophet said, "Iorder you to do four things and forbid you from four things:

I order you to believe in Allah. Do youknow what is meant by belief in Allah? It is to testify that none has the right to be worshipped exceptAllah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty)(in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for thepreparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection,and it will be said to them, Make alive what you have created.' "

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, andit will be said to them, 'Make alive what you have created."

Backbiting is a severest sin than adultery in Islam

Islam lists bribery, usury, consuming alcohol, killing, disrespecting parents, backbiting, slandering and adultery as major sins. They are indeed the cause for all misery, evil and torment in this world and the Hereafter. It, however, singles out backbiting as a more severe sin than adultery.

Backbiting and slandering have become a common phenomena in our society and a powerful tool in the hands of political parties to reach the seat of power by resorting to it through systematic campaigns against their opponents. Media, which is referred to as the fourth pillar of democracy, has fine-tuned the art of slandering to demonise the opposition parties to serve the vested interests of their paymasters. The common people are not to be left far behind in committing this grave sin. In fact, it has become a favourite pastime for them and a mode of their entertainment. They indulge in backbiting to hide their own imperfections and harm others.

Backbiting and slandering are more destructive in nature. These two sins are forbidden by Allah because they create bad blood, enmity, discord, disquiet and evil among people and society. They cause hostilities between members of the same household and between neighbours and relatives.

Allah decries backbiting by comparing it to consuming a dead brother's flesh: "O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it.. And fear Allah, verily, Allah is the One who accepts repentance, Most Merciful" (Quran 49: 12)

Definition of Backbiting and Slandering: The Prophet's Companion Abu Hurayrah, May Allah be pleased with him, has quoted Prophet Muhammad, peace be upon him, as saying: "Do you know what backbiting is?" They said, "Allah and His Messenger know best." He then said, "It is to say something about your brother that he would dislike." Someone asked him, "But what if what I say is true?" Allah's Messenger said, "If what you say about him is

true, you are backbiting him, but if it is not true then you have slandered him." A "Hadees" describes backbiting as a more severe sin in nature than adultery. In adultery, the sinner may seek pardon from the Almighty and he might be forgiven by His Mercy but in slandering and backbiting the sinner will not be forgiven unless he seeks forgiveness from the one whom he wronged. A Hadees articulates that on the Day of Resurrection both the wrongdoer and the wronged will stand before Allah who is the Just Judge and the wronged will appeal to Allah to avenge the wrong done to him, Allah will then give this wronged person from the good deeds of the wrongdoer and burden him with the sins committed by the wronged.

The Holy Quran in Sura "Al Qalam" mentions the characteristics of backbiters and slanderers and exhorts the believers to take cognizance in staying away from them and not give in to their sinning ways: "Do not, then, yield to those who reject the Truth, decrying it as false; And do not yield to any contemptible swearer, the fault-finder who goes around slandering, the hinderer of good, the transgressor, the sinful; the ill-mannered (quarrelsome), and above all mean and ignoble." (Al Qalam 8-13)

The Holy Quran also enlightens the believers in how to deal with fake news of backbiting and slandering: "O believers, if a hypocrite brings you any news, verify "it" so you do not harm people unknowingly, becoming regretful for what you have done." (49-6) Yet in another verse, it exhorts people – men and women – to stay away from slandering, ridiculing, insulting and calling names to one another even in jest: "O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let women ridicule (other) women; perhaps they may be better than them. And do not insult one another and do not call each other by (offensive) nicknames. Wretched is the disobedience after (one's) faith. And whoever does not repent – then it is those who are the wrongdoers." (49-11)

Why Hamas is seeking to change the US-proposed Gaza ceasefire deal

Palestinian group Hamas claims a recent ceasefire proposal passed to them by United States special envoy Steve Witkoff is different from one they had agreed to a week earlier.

Basem Naim, a leading Hamas official, told Al Jazeera on Saturday that the group "responded positively" to the latest proposal relayed by Witkoff, even though it offered "no guarantees to end the war", according to Naim.

Israel has killed more than 54,000 Palestinians since October 2023, and its total aid blockade since March has caused starvation and a famine-like situation in Gaza, home to 2.3 million people, most of whom were displaced by 19 months of relentless bombardment.

Amid international pressure, Israel has allowed a trickle of aid into Gaza, which has been described as a "drop in an ocean" by humanitarian groups.

Here's what you need to know about the ceasefire proposal.

Did Hamas reject the ceasefire proposal?

What are the key points in Hamas's proposal?

There are a few.

Hamas has responded to the latest US-proposed ceasefire with demands for a pathway to a permanent ceasefire, instead of a temporary one where the Israeli government could unilaterally restart hostilities as they did in March.

They have also called for a full withdrawal of Israeli forces from the Gaza Strip and the resumption of aid and assistance to the besieged area.

The issue with this is that the last time it happened, Israel unilaterally decided to cut aid to Gaza and started bombing it. To avoid a similar scenario, Hamas has tried to negotiate on the timeline for releasing the captives, 10 of them alive and 18 bodies of those killed during the war. Witkoff's proposal called for the release to take place within a week of the 60-day pause.

However, Hamas fears Israel will resume its bombing campaign upon the release of the captives, so it has called for staggering their release throughout the pause.

It has called for a set list of negotiation topics to avoid what has happened in past negotiations with Israel, where Prime Minister Benjamin Netanyahu added provisions in what critics say was an attempt to derail talks and prolong the war.

According to the website Drop Site News, Hamas also reinserted a provision from the May 25 agreement that Israel had withdrawn.

That provision would be for Hamas to hand over the governing of Gaza to "an independent technocratic committee".

What is the US reaction to Hamas's additions?

Witkoff called Hamas's response "totally unacceptable" and said it "only takes us backward".

"Hamas should accept the framework proposal we put forward as the basis for proximity talks, which we can begin immediately this coming week," he wrote on X, formerly Twitter.

"That is the only way we can close a 60-day ceasefire deal in the coming days in which half of the living hostages and half of those who are deceased will come home to their families and in which we can have at the proximity talks substantive negotiations in good-faith to try to reach a permanent ceasefire."

US President Donald Trump previously said the two sides were nearing a deal.

What is Israel saying? The US and Israel seem to be in agreement on the terms.

Israel claims its officials agreed with the US proposal for a 60-day ceasefire. White House press secretary Karoline Leavitt said Israel "backed and supported" the new proposal.

Netanyahu criticised the Hamas response, parroting Witkoff and laying the blame on the Palestinian group for failing to accept the proposal.

"As Witkoff said, Hamas's response is unacceptable and sets the situation back. Israel will continue its action for the return of our hostages and the defeat of Hamas," Netanyahu said.

If the US and Israel agree, why is Hamas holding out?

Hamas is wary of past instances where Israel chose to unilaterally break the ceasefire. That happened in March, when Netanyahu decided to block all aid from entering Gaza and restart the war.

Tamer Qarmout, an associate professor at the Doha Institute for Graduate Studies, described the negotiations between Hamas and Israel as taking place with "no good faith whatsoever".

"They [Israel] are fixated on one key goal, which is Hamas's capitulation and surrender, and disappearing from the scene," Qarmout told.

"Hamas is engaged in these negotiations just to try to reduce the horrors of the war, to allow some humanitarian aid to enter and to also look for a dignified exit. No one in Hamas wants to see themselves surrendering this way."

What happens now? In the interim, Israel is continuing to attack Gaza.

On Sunday, Israeli forces opened fire on Palestinians who had gathered at aid distribution sites run by a US-backed group, Gaza Humanitarian Foundation, in southern and central Gaza. At least 31 people were killed in Rafah and another near the Netzarim Corridor.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assessions

SUNDAY

2 to 3pm : Halqae Zikr,
Darse Hadees,
Khutbaat-e-Ghouse al Azam
RA, Fiqahi Masail,
Tazkiratul Auwliya.

TUESDAY

Maghrib to Isha: Darse
Tasswuff, Question
Answers. At: Qanqahe
Shujaiya

EVERYDAY

After Maghrib Zikre Jahri.
At: Khanqahe Shujaiya

UNDER

GUARDIANSHIP

Hazarat Maulana Syed
Shah Obaiullah Qadri
Sahab Qibla

UNDER ORGANISE

Anjuman-e-Khadimeen
Shujaiya, Hyderabad.
Ph: 040-66171244.
www.shujaiya.com

THURSDAY

After Asar to Maghrib:
Halqae Zikre Jahri and
Waaz. At: Dargah Hazrat
Syedna Mir Shujaiddin
Hussain Qibla RA, Eidi
Bazar Hyderabad.

FRIDAY

2 to 3 pm : (Khitab) Speech
of Hazrat Maulana Syed
Shah Obaidullah Qadri Asif
Pasha Sahab Qibla At:
Jama Masjid Shujaiya
Charminar Hyd. Namaze
Juma at:3-15 pm. After
Namaz Majlis Darood wa
Zikr, Salaam Ba Huzoor
Sallalaho Alaihi Wa Sallam

SATURDAY

Deeni Tarbiyati Camp: After
Maghrib to Sunday Isha
(Zikr, Wazif, Basic Education
of Islam, Tazkiratul Awliya,
Muraqiba, Prays Namaze
Thajjud and Ishraq. At:
Khanqahe Shujaiya
Backside Jama Masjid
Shujaiya Charminar,
Hyderabad.

10 STEPS TO DRAW CLOSER TO ALLAH

It should be the desire of every Muslim to draw nearer and closer to Almighty Allah the most compassionate and the most merciful. By drawing closer and near to Allah we gain his help in every aspect of our lives in this world and to be merciful to us so that we may gain mercy in the hereafter in order to enter Jannah in the next world.

When we call upon him he would answer our calls and when we ask of him for anything he would give it to us and when we draw nearer to him then our sincerity and intentions will enable us to become closer to him.

So we should strive to draw nearer to Allah, the Glorified the Exalted, who is the majesty of honour and generosity and the giver of peace, the most high and the most honoured. So what can we do to draw closer to him? The following are 10 steps for us to draw closer to our Almighty Allah:

1. FULFILLING OBLIGATORY DUTIES AND ABSTAINING FROM PROHIBITED MATTERS:

The Prophet (Sallallahu Alaihi Wa Sallam) has guided us. And Allah, the Glorified and the Exalted, has guided us how to draw near to Him. As He said According to Hadith Qudsi: "Whoever draws near to Me among those drawn near by fulfilling what I have made obligatory on them.... You do not draw near to Allah except by fulfilling the obligatory duties which Allah has made obligatory on you; (that is) the obligatory duties from the obligatory duties (Faraid) such as Prayers, and Zakat (obligatory charity), and Hajj, and Fasting and being good to Parents and all these obligatory duties for you to draw you near to Allah, the Glorified and the Exalted. And the faraid (obligatory duties) are the first things that draw you near to Allah. You do not reach the door of nearness nor do you reach to the presence of nearness except by fulfilling the obligatory duties. This is the first thing that draws you near to Allah, the Glorified and the Exalted, and you are in His Presence. So the first thing we need to do is fulfil ALL of our obligatory duties and abstain from that which Allah and his messenger have forbidden us from.

2. NAWAFIL PRAYERS (SUPEROGATORY PRAYERS):

Allah says in Hadith Qudsi:....and My slave keeps on coming closer to Me through performing Nawafil (voluntary deeds) until I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with

which he walks; and if he asks Me, I will give him, and if he asks My Protection, I will protect him..." [Bukhari]

A Source of Elevation for you :

The Prophet (Sallallahu Alaihi Wa Sallam) said: "Ask (anything)." Rabi'ah (RadiyAllahu Anhu) said: "I ask of you to be your companion in paradise." The Prophet (Sallallahu Alaihi Wa Sallam) said: "Anything else?" Rabi'ah (RA) said: "That is it." The Prophet (Sallallahu Alaihi Wa Sallam) said to him: "Then help me by making many prostrations (i.e., supererogatory prayers)." [Muslim]

TAHAJJUD:

Allah Most High said, "Establish worship at the going down of the sun until the dark of the night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed. And some part of the night awake for its recital, as voluntary worship for you. It may be that your Lord will raise you to a praised estate." (Qur'an,) Abu Hurayra (RadiyAllahu Anhu) reports that the Messenger of Allah (Sallallahu Alaihi Wa Sallam) said: "The best prayer after the obligatory prayers is the night prayer." [Muslim]

Abu Umama al-Bahili (RadiyAllahu Anhu) reports that the Messenger of Allah (Sallallahu Alaihi Wa Sallam) said: "Hold fast to night prayer, for it was the way of the righteous before you, a way of drawing closer to your Lord, an expiation for wrong deeds, and a shield from sin." [Tirmidhi, and others] In some narrations, there is an addition, "And it repels sickness from the body."

And because night vigil time is the best of times for voluntary worship and prayer, and the closest a servant is to his Lord. So let us make the habit of reading as many Nawafil prayers as we can for more prayers means more prostrations and one is truly the closest to Allah in prostration....bow down in prostration and bring yourself the closer (to Allah)."

3. ZIKR (REMEMBRANCE OF ALLAH) AND GLORIFICATION OF ALLAH:

"...Verily, in the remembrance of Allah do hearts find rest." "Remembrance of Allah indeed is the greatest virtue." "O ye who believe, remember Allah much. And glorify Him morning and evening." Remembrance of Allah is the foundation of all good deeds. Whoever succeeds in it is blessed with the close friendship of Allah. That is why the Prophet, Sallallahu Alaihi Wa Sallam, used to make remembrance of Allah at all times. When a man complained, "The laws of Islam are too heavy for me, so tell me something

that I can easily follow," The Prophet (Sallallahu Alaihi Wa Sallam) told him, "Let your tongue be always busy with the remembrance of Allah." [Ahmad].

REMEMBRANCE OF ALLAH THE BEST OF DEEDS :

The Prophet, Sallallahu Alaihi Wa Sallam, would often tell his Companions, "Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?" The Companions replied, "Yes, O Messenger of Allah!" The Prophet, Sallallahu Alaihi Wa Sallam, said, "Remembrance of Allah." [Tirmidhi, Ahmad] Abu Musa Al-Ash'ari (RadiyAllahu Anhu) reported: The Prophet (Sallallahu Alaihi Wa Sallam) said: "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead." [Al-Bukhari and Muslim].

ZIKR CAN BE DONE ANYWHERE AND ANYTIME.

A person may ask, 'How can we do Zikr all the time whilst we have so many things to do in life such as we go to work, feed the family, pay bills, etc.? Well, the answer to this is that, firstly, it is the Sunnah of Allah's Messenger (Sallallahu Alaihi Wa Sallam) to work and feed the family which is rewarded by Allah and, secondly, that when a person is working or at school or wherever a person may be this does not mean that he should stop remembering Allah while he is working, while he is serving his customers or while he is programming his computer.

In fact the heart of the believer should be attached to Allah's remembrance throughout his day to day activities such that he protects himself from falling in love with the materials and temptations of this world and that his love for Allah and his Messenger becomes stronger and stronger as time goes by.

When a person begins to remember Allah all the time it is then that he becomes conscious of his actions. Remember: in a place where people are oblivious to dhikr, the remembrance of Allah is like being steadfast in jihad, when others are running away. [Targhib, p. 193, vol. 3 ref. Bazar and Tibrani] "... And the men and the women who remember Allah much with their hearts and tongues. (Continue on page 6)

10 STEPS TO DRAW CLOSER TO ALLAH

(Continue by page 4)

Allah has prepared for them forgiveness and a great reward (i.e., Jannah)."

4. CALLING UPON ALLAH IN DUA (SUPPLICATION):

Allah the most compassionate says in the Holy Quran, "Call on Me. I will answer your prayer, but those who are too arrogant to serve me will surely find themselves humiliated in Hell" Allah the Exalted, has said: "And your Lord says: Pray unto me: and I will hear your prayer" (Quran), "Call upon your Lord Humbly and in secret" (Quran), "When My servants question thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me" (Quran) "Is not He (best) who listens to the (soul) distressed when it calls on Him, and who relieves its suffering." (Quran) DUA'S ARE NEVER WASTED: Aisha, Radhiallaahu Anha said, "No believer makes Dua and it is wasted. Either it is granted here in this world or deposited for him in the Hereafter as long as he does not get frustrated." ALLAH'S ANGER AT THOSE WHO DON'T MAKE DUA. In fact, it is even wrong to never make Dua, "Whosoever does not supplicate to Allah, He will be angry with Him." [Saheeh Jaami' as-Sagheer]

DUA IS A WEAPON FOR THE BELIEVERS. Rasullullah (Sallallahu Alaihi Wa Sallam) is reported to have said, "Dua is the weapon of a Muslim". DUA FOR ONES BROTHER IN HIS ABSENCE. "The supplication that gets the quickest answer is the one made by one Muslim for another in his absence." [Abu Daw'ud and Tirmidhi] So let us build a close relationship with Allah by making much dua to him. He loves it when his slave calls upon him and it angers him if his slave does not call upon him. Let us have full hope that our dua's will be accepted and if you think they won't they know Allah is keeping the rewards for you in the hereafter and those rewards are so great that one would wish that none of there duas were accepted in this world just so that one can gain all the rewards for their duas in the next world. 5. BUILDING A CLOSE RELATIONSHIP WITH THE QUR'AN: "Recite the Holy Qur'aan as much as we can for It will come as an intercessor for its reciter' on the Day of Judgement." [Muslim] Learn the Qur'an and recite it, because the example of one who learns the Qur'an, reads it and recites it in Tahajjud is like an open bag full of musk whose fragrance permeates the entire place. And the person who has learnt the Qur'an but sleeps while the Qur'an is in the heart is like a bag full of musk but with its mouth closed.

VIRTUES OF RECITING THE QUR'AN. "Whoever reads a letter from the Book of Allah will receive a hasanah (good deed) from it (i.e. his recitation), and the hasanah is multiplied by ten. I do not say that Alif-Laam-Meem is (considered as) a letter, rather Alif is a letter, Laam is a letter, and Meem is a letter." [At-Tirmidhi, Ad-Darimi] "There is no envy (acceptable) except in two (cases): a person whom Allah has given the Qur'an and recites it throughout the night and throughout the day. And a person whom Allah has given wealth, that he gives out throughout the night and throughout the day." [Muslim] It was narrated that Abdullah ibn

Mas'ud (RadiyAllahu Anhu) said: "Whoever reads Tabarakallahu Biyadihil Mulk [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave.

At the time of the Messenger of Allah (Sallallahu Alaihi Wa Sallam) we used to call it al-mani'ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well.. [An-Nasa'i] Abdullah Ibn 'Abbas and Anas Ibn Malik (RadiyAllahu Anhuma) reported that the Prophet (Sallallahu Alaihi Wa Sallam) said: "Whoever recited Surah Zilzilah (99) would get the reward of reciting half the Qur'an. Whoever recited Surah al Kaafirun (109) would get a reward as if reading a quarter of the Qur'an. Whoever recited Surah al Ikhlas (112) would get a reward as if reading one third of the Qur'an." [At-Tirmidhi 2818/A]

READING, UNDERSTANDING AND IMPLEMENTING THE QUR'AN IN OUR DAILY LIVES: The virtues of reciting the Qur'an are too numerous to list. In order to get closer to Allah we need to recite the Qur'an, understand it and implement it in our daily lives.

We should make a target of reading at least a chapter a day. If one can't manage that then at least half a chapter. If one still can't manage that then recite at least quarter of a chapter or even a page a day. However much we can manage we should try to recite each day with its meanings and implement what we learn into our daily lives.

Reading a little each day is better than reciting a lot once in a while. We should build a close relationship with the Qur'an which is in fact building a close relationship with Allah! "Verily Allah raises nations by this book (the Qur'an) and puts down (i.e. destroys) others by it." [Muslim]

Reward in Lieu of Every Hair of The Animal

There is a Hadith in Sunan Ibn Majah about the reward of sacrificing an animal: Hadhrat Zaid bin Arqam (May Allah be well pleased with him) narrates, a companion of the Holy Prophet (Sallallahu alaihi wa sallam) asked Him: O Prophet of Allah (Sallallahu alaihi wa sallam)! What is sacrifice? The Holy Prophet (Sallallahu alaihi wa sallam) replied: It is the practice of your father Ibrahim (May peace be upon him). Then he asked: What is there for us in it O Prophet of Allah (Sallallahu alaihi wa sallam)? The Holy Prophet replied: There is a reward for every hair. Again he asked: O Prophet of Allah (Sallallahu alaihi wa sallam)! Then what is the wool for? The Holy Prophet (Sallallahu alaihi wa sallam) replied: There is a reward for every little strand of wool. (Sunan Ibn Majah, Hadith No. 3247) On the day of Eid Ul Azha, there is no money better than the one which is spent for sacrificing an animal, as mentioned in this Hadith of Shu'abul Iman: It is narrated on the authority of Hadhrat 'Abdullah Bin Abbas (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: On the day of Eid, the best Dirham is the one spent on the animal being slaughtered. (Shu'abul Iman, Hadith No. 7084)

Sacrificing Animals - In Light of Sacred Traditions

Extracted From

Anwaar al-Hadith, Chapter 10, Pages 323 to 328

by Hadrat Allama Mufti Jalal al-Din Qadiri al-Amjadi

I. Hadrat Zaid ibn Arqam Radi Allahu Ta'ala Anhu reported that the companions of the Messenger of Allah SallAllaho Alaihi wa Aalihi wa Sallam asked:

"O Messenger of Allah! What is this sacrifice?" He said, "It is the practice of your father Abraham." They asked, "What is the reward for us in it?" He said, "For every hair, you will be rewarded." They asked, "for the wool, O Messenger of Allah?" He said, "For every strand of wool you will be rewarded." [Sunan Ibn Majah, Vol. 1, Page 226, Hadith 3247]

II. Hadrat 'Ayesha Radi Allahu Ta'ala Anha reported that the Messenger of Allah SallAllaho Alaihi wa Aalihi wa Sallam has said,

"On the day of sacrifice no one does a deed more pleasing to Allah than the shedding of blood. The sacrifice will come on the Day of Resurrection with its horns, its hairs and its hooves; and the blood finds acceptance with Allah before it falls on the ground." [Sunan Tirmidhi, Vol. 1, Page 275, Hadith 1572]

III. Hadrat Hanash Radi Allahu Ta'ala Anhu reported:

I saw Hadrat 'Ali sacrificing two rams. I asked him: "what is this?" He said, "The Messenger of Allah had enjoined me to sacrifice on his behalf; so I am sacrificing on his behalf." [Mishkat, Page 128, Hadith 1642]

IV. Hadrat Abu Hurairah Radi Allahu Ta'ala Anhu reported that the Messenger of Allah SallAllaho Alaihi wa Aalihi wa Sallam has said,

"Such a person who had the ability and means to sacrifice an animal, but (despite this) he did not do so; should never come near our Eidgah (place where the Eid prayers are performed)." [Musnad Ahmad, Vol. 18, Page 27, Hadith 8496]

V. Hadrat Umm-e-Salmah Radi Allahu Ta'ala Anha reported that the Messenger of Allah SallAllaho Alaihi wa Aalihi wa Sallam has said,

"when you see the new moon of Dhul Hijjah and one of you intends to make sacrifice, he must not shave his hair, trim it, or clip his nails." [Sahih Muslim, Vol. 2, Page 160, Hadith 5234]

IMPORTANT NOTES: 1. **For the condition of sacrificing**, the Malik-e-Nisab is the person who possesses 52 ½ tolas (620 grammes) of silver or 7 ½ tolas (88 grammes) of gold; or they have the same amount equivalent to either of the above item in value in business goods or non-business goods, which are not goods that are the basic necessities of life. The wealth and/or property should be 'extra'/above one's basic necessities (hajat-e-asliyyah).

2. **Ex: The price of silver value** if approximately £2 per tola. Therefore, anyone who possess the value of: £2 x 52 ½ tola = £105 - which exceeds his/her basic necessities and also the debt which is to be paid back – then it is wajib on such a person to sacrifice an animal. (Note: Any Country currency can calculate by these formula).

3. **Such a Malik-e-Nisab** who has already sacrificed an animal on behalf of himself, and the following year he is still a Malik-e-Nisab then again it is wajib upon him to sacrifice an animal on his behalf. This ruling applies for each year (that sacrificing is wajib if a person is a Malik-e-Nisab). It has been stated in a Hadith: "It is wajib upon every household to sacrifice an animal each year."

4. **If a Malik-e-Nisab sacrifices on behalf of someone else**, instead of sacrificing an animal on behalf of himself (i.e. does not sacrifice an animal on his behalf), then he has committed a great sin. Thus, if he wants to sacrifice on someone else's behalf, then he should make preparations to

buy another animal and sacrifice it.

5. **Some people who think that, "It is wajib only once in a lifetime to sacrifice an animal on one's behalf"** is farce and wrong, which has no proof; as it is wajib upon a Malik-e-Nisab to sacrifice an animal on his behalf each year.

6. **In villages, it is permissible to sacrifice animals on the 10th of Dhul Hijjah after the break of dawn** (Subh-e-Sadiq). However, it is Mustahab to sacrifice it after sunrise. [Fatawa-e-'Alamgiri Vol. 5 Page 260]

7. **It is not permissible to sacrifice animals before the Eid prayer** in cities and towns. [Bahar-e-Shari'at]

8. **Such a poor person - who cannot afford to sacrifice an animal** - should also refrain from shaving or trimming hair and clipping nails; so as to resemble the pilgrims on the 10th of Dhul Hijjah.

9. **It is permissible for a resident of a city or a town** to send his animal to a person living in a village; and have it sacrificed before the Eid prayer; and then have the meat sent back to him in the city or town. [al-Durr al-Mukhtar]

10. **It is not permissible to give the skin or the meat** of the sacrificed animal as the wage to the butcher or the one who has sacrificed the animal. [al-Durr al-Mukhtar]

11. **It is not permissible to give the meat of a sacrificed animal** to any infidel.

12. **The method of sacrificing an animal** is to lay it on its left, such that its face is towards the Qiblah and then place the right foot on its side and holding a sharp knife (concealed obviously from the animal or if it is blind-folded then there is no harm). The animal should be sacrificed using a sharp knife.

13. **If the Qurban has been performed on behalf of someone** who has passed away, then the meat cannot be eaten by the person himself nor can it be given to a rich person. It is wajib to give all the meat to the poor as sadaqah. [Bahar-e-Shari'at]

14. **The animal's skin, reins, saddle etc** should all be given in sadaqah, one can use the skin for their own usage, such as to make the skin into a leather bag or a prayer mat. However, one cannot sell the skin to someone else, and then use the money for their own benefit. If this has been done, then the money received should be given as sadaqah.

15. **Nowadays, people give the animal skin to Madrissahs and other Islamic institutions.** This is perfectly permissible. If one sells the skin with the intention of giving the money received to the Madrissa, then this is also permissible. ['Alamgiri, Bahar-e-Shari'at]

16. **The skin of the sacrificed animal cannot be given** to the Imam as his wage. Yes, however, it can be given to him as a gift or for his benefit. [Bahar-e-Shari'at]

17. **Age of Animal** :A camel must be at least five years old; a buffalo should be at least two years old; and a sheep, lamb or a goat should be at least one year old. [al-Durr al-Mukhtar]

18. **The animal intended to be slaughtered should be** big and health, and should be free from any faults or defects. If there is a minor defect in the animal, then the Qurbani will count, but it is Makruh. If there is a major defect, then the Qurbani will not count. [al-Durr al-Mukhtar, Radd al-Muhtar, Fatawa-e-'Alamgiri]

Some think that sacrificing one animal will suffice for one whole household; all of whom are Malik-e-Nisab. This is wrong. Each and every person from such a household should sacrifice an animal on their behalf. Yes, however, a household can share seven parts from a 'large' animal such as a camel, cow, buffalo etc.

The lesson of Hayat Ibrahimi

Allah Almighty has designed the nature of this universe in such a way that things often pass through the path of annihilation and reach the destination of permanence and permanence, and by erasing themselves, they emerge with a new form of life. The sun sets; but in this setting, the arrival of the new dawn is hidden; the moon hides its face;

But in order to rise on the horizon with new warmth after a few hours and then become a perfect full moon and receive tribute from the people, the seed that the farmer puts in the ground apparently loses its existence; but from it, swaying plants come into existence, the gardener apparently buries the seeds in the bottomless darkness of the earth; but this same act becomes the foundation for trees touching the sky, with whose delicious fruits and colorful flowers man satisfies his work and his longing eyes.

This is the system that Allah Almighty has established for the world of humanity as well. The more a person humbles himself, the more he is rewarded with high status. The Messenger of Allah said: Whoever humbles himself for the

sake of Allah, Allah exalts him, so he is lowly in his own eyes and great in the eyes of people. (Shu'b al-Iman by al-Bayhaqi, Hadith No. 814) Whoever humbles himself for the sake of Allah, Allah exalts him, so he is lowly in his own eyes and great in the eyes of people.

Among humanity, the group that sacrificed themselves most for the sake of fearing God and pleasing Him is the Prophets (peace be upon them). The Prophets of Allah were the most perfect in every aspect, in terms of knowledge, intelligence, personal integrity, physical beauty, moral perfection, and family honor and dignity; but they also had to go through all kinds of trials and tribulations in the path of Allah. They not only suffered the wounds of disrespect from people;

Rather, they would endure their harsh words and all their insults; they would even suffer physical abuse; but even all these things combined did not cause any wavering in their steadfastness. In this storm of opposition and excesses, Allah Almighty would make them a tower of guidance and would grant them such exaltation that not only did the people of that era submit to them; but their name would become immortal for the rest of the world.

Among the prophets who had to go through great trials and whose life stories were preserved in the Quran as a beacon for humanity until the Day of Judgment, one of them is the Prophet Abraham (peace be upon him). He was the son of a respected tribe in Iraq, who also had a prominent position in terms of his personal abilities. The discussions that Prophet Abraham (peace be upon

him) held with his people on monotheism and polytheism reveal his extraordinary intelligence, reasoning power, clear understanding, and power of understanding. Then, the gentleness, lenience, unsolicited style, and preaching fervor found in his conversations reveal his high moral and gentle nature, as well as his immense spirit of human compassion.

Despite all these qualities, when he arose with the call of truth, it was not that he was welcomed, a bed of flowers was laid out for him, and the nation thanked him for leading them from the darkness of misguidance to the light of guidance; rather, he had to go through such trials that there is little example of it in human history, and he offered so many sacrifices that no greater sacrifice and dedication in the path of God can be imagined. He was burned at the stake;

Rather, he was thrown into a volcano, a fire that was enough to turn even a stone into ashes; but the state of submission and contentment of Prophet Abraham (peace be upon him) before the divine will was such that he did not even gasp or cry out to God for deliverance from this ordeal, until the Merciful God Himself took pity on this perfect servant of His and the fire became a flower for him. Then, in order to save and spread his religion and faith, he had to leave the familiar and beloved land of his homeland and set off for an unknown destination – Palestine. This was not only a sacrifice of the atmosphere in which he had spent his entire life from childhood to youth; rather, it was a declaration of turning his face away from all his relatives and friends forever.

Then came a stage when God commanded Abraham to take his new bride—the Egyptian princess Hagar—out of the lush green pastures of Palestine and Syria and abandon her with her infant child in the barren desert of Mecca. Leaving a young wife and a nursing baby in a place where not even a drop of water was available, and where it was difficult for a human being to live, let alone for a bird to flap its wings, was greater than sacrificing his own life.

But Hazrat Ibrahim (AS) also submitted to him, but the stages of sacrifice were not yet over and the world of trials was not yet over; rather, the young son who was born after despair of children was ordered to slaughter him with his own hands for the pleasure of his Lord. This order was given through a dream, and dreams have room for interpretation; but how could a perfect servant be satisfied with trickery and argument? That is why he decided to sacrifice his son, and his son - Hazrat Ismail (AS) - was also the heir of the Abrahamic passion.

How could they be excused? They too bowed their heads in submission, and the father offered his heart and the light of his eyes on the altar of divine pleasure. However, God did not want a human sacrifice. The purpose was to test the self-surrender of Hazrat Ibrahim (AS). Therefore, instead of Hazrat Ismail (AS), a ram from the unseen was sacrificed.

If we study the life of Prophet Abraham (peace be upon him) in the light of the Quran, it can be summarized in two things: calling for the truth and sacrificing in this path. Prophet Abraham (peace be upon him) spared no effort in destroying himself for the pleasure and good will of his Lord. He destroyed himself, destroyed his relationships, destroyed the love of his wife and infant son, and destroyed his young son.

But the sacrifice and self-effacement made Prophet Abraham (peace be upon him) alive and immortal. The Holy Quran has pointed to this fact on several occasions; thus it is said that We chose him in this world and he will be counted among the righteous in the Hereafter: And We chose him in this world and indeed, in the Hereafter, he will be among the righteous. (Al-Baqarah: 130)

The same thing was said on another occasion as well: (Al-Nahl: 122, see also: Al-Ankabut: 27) The teachings of Prophet Abraham (peace be upon him) were blessed with permanence and permanence: And He made it a word that would remain after him, that they might return (Al-Zukhruf: 28).

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The lesson of Hayat Ibrahim

(Continue by Page 7)

The Ummah of Muhammad, who is a group guided until the Day of Judgment, was told that the life of Prophet Abraham (peace be upon him) is also an ideal and model for you: Indeed, in Abraham there was for you a good example (Al-Mumtahanah: 4). Prophet Abraham (peace be upon him) prayed that a good mention of me would remain among those who came after him:

And make for me a tongue of truthfulness in the hereafter (Surah Ash-Shura: 84) This supplication was accepted with such greatness that today the followers of the three major religions in the world: Islam, Christianity and Judaism, attribute their relationship to Prophet Abraham (peace be upon him) and consider this relationship as a badge of honor for themselves. This elevation was achieved by Prophet Abraham (peace be upon him) through the immense sacrifices that have just been mentioned.

The person who went through the most trials among the group of prophets is the Prophet Muhammad, the Messenger of Allah. He said that the closer he is to Allah, the more trials he goes through. Therefore, the most trials come to the prophets of Allah, and the most trials have come to me. The entire blessed biography of the Messenger of Allah is a witness to this. In this regard, the incident in which the Prophet was ordered to sacrifice is particularly noteworthy. It happened that one of his sons, Hazrat Abdullah, died. On this occasion, Al-As bin Wail said that Muhammad had become abtar. "Abtar" means a person who had become nameless and insignificant. The Arabs used to call such people abtar who had only daughters because their family line ended with them. This is an incident of Meccan life.

In this Surah, the Messenger of Allah was first consoled by saying that We have blessed you with the Pool of Kauthar, which will not only bring comfort to your Ummah; but it will also be your distinction in the battlefield of Resurrection; therefore, pray and sacrifice for the sake of your Lord, and do not be influenced by the words of your enemies.

Allah will make them nameless and unmarked. The commentators have written that the enemy here specifically refers to Abu Jahl, Al-As bin Wail, and Uqbah bin Abu Mu'eet, etc., who were the first to say this heart-wrenching thing. Look at the glory of Allah that He granted the Messenger of Allah such exaltation and high status in this world that not a moment of the day or night passes when the cries of prayers and peace upon the Prophet in some part of the world do not reach the ears of the living. Whatever has been written and said about his holy life,

And as much as poets have soared in their imaginations, not even a thousandth part of it has been said or written about any religious or non-religious figure in the world. Apart from their own people, strangers and friends, even enemies had to pay tribute to the exalted personality of the Prophet Muhammad (PBUH). This is the best example of "Rifana Lak Dhikruk"; rather, it is the miracle of the Prophethood of Muhammad (PBUH). On the contrary, the names and marks of the enemies of the Prophet (PBUH) were erased in such a way that if they were not mentioned in connection with the Prophet (PBUH), their names would also be erased from the pages of history. Today, there are millions of people in the world who make Muhammad (PBUH) a part of their name and obtain happiness and blessings for themselves and they feel happy; but no one wants to name themselves or their children Abu Jahl, or Abu Lahab, or Al-As and Utbah.

The Holy Quran has linked this exaltation and exaltation and the failure and reluctance of enemies and ill-wishers to two things: one is bowing down before God, the exemplary method of which is prayer, and the other: sacrifice in the path of God, the symbolic act of which is the sacrifice of Bakr-e-Id and Hajj. The example of their Prophet Muhammad, the Messenger of Allah and the father of the prophets, Hazrat Ibrahim, for Muslims is that they should not be afraid of trials and tribulations, and that the test should not make their steadfastness slip, no matter what the circumstances may be. If their foreheads remain bowed before God and the bottomless passion of sacrifice and devotion for the pleasure of God is in their

breasts, then exaltation, success and exaltation will not only kiss their feet in the Hereafter, but also in this world: Even today, the fire that creates faith like Abraham can create the style of a flower

Why Is the Government Launching a Waqf Property Registration Portal Amid Ongoing Court Proceedings?

The Waqf Amendment Act is currently pending before the Supreme Court, even as the central government plans to launch a new portal for the registration of Waqf properties. According to media reports citing official sources, the government is set to unveil the 'UMEED' portal on June 6. The portal aims to digitize and streamline the registration process for Waqf properties across India, thereby ensuring more transparent and efficient management of these assets.

UMEED, an acronym for Unified Waqf Management, Empowerment, Efficiency, and Development, is intended to make the registration of Waqf properties mandatory and integrate them into a centralized digital platform. Developed under the provisions of the Waqf Amendment Act, the portal will require all Waqf properties to be registered within six months of its launch. Registration will necessitate comprehensive details, including property dimensions, geo-tagged locations, and other essential information. This initiative is expected to not only prevent the misuse of Waqf properties but also enhance the efficiency of their administration.

Sources indicate that any Waqf property not registered on the portal may be treated as disputed, a measure aimed at minimizing conflicts over ownership and usage. The State Waqf Boards will oversee the registration process and play a key role in its implementation.

The central government has also stated that technical assistance and detailed guidelines will be provided to ensure a smooth registration process. However, the initiative faces legal challenges. Several petitions questioning the constitutional validity of the Waqf Amendment Act have been heard in the Supreme Court, which reserved its judgment on May 22. A division bench comprising Chief Justice D.Y. Chandrachud and Justice Augustine George Masih presided over the hearings. Representing the government, Solicitor General Tushar Mehta defended the Act, asserting that the government has the right to reclaim public land, even if it has been declared as Waqf. He also argued that since 1923, the registration of Waqf properties has been mandatory and that the Act is merely an effort to introduce greater transparency and accountability.