

THE MUSLIM WORLD LEAGUE

Journal

vol.47

Dhul-Hijjah1440/August 2019

No.12



**IOSRAS awards
Sheikh Dr. Al-Issa
honorary doctorate**

Hajj:

A Symbol for Unity within Diversity



Letter From the Editor

MWL Supreme Council: Strong and noble position towards truth and justice

The annual conference of the Muslim World League, in this Hajj season 1440 AH, is entitled “The Cultural Meanings of Islam”.

The fifth pillar in Islam, Hajj is important for preserving the existence of the Muslim nation and supporting its identity. It contributes to unity and solidarity as shown in the words of Allah: “Allah has appointed the Ka’bah, the Sacred House, a standard for humankind.”

Hajj highlights the unity of the nation, which is embodied in the equality and participation of pilgrims in deeds, hopes and feelings, as well as the physical unity that is represented in the unity of clothing, as described by an Arab poet:

I see people of different sorts and from every spot

Finding their final resort in You, Allah

They are equal and no different lines

Sharing the same destiny

Perhaps one of the deepest meanings of Hajj is cultural communication among Muslims from all over the world who connect and become familiar with each other despite their different languages, colors and homelands. An Indian meets an Arab, and a European meets an African and they exchange experiences and opinions through live interactions and events such as conferences held annually by the Muslim World League at its headquarters at the guest-house in Mina.

Hajj is a crucial for acquaintance and harmony and allows Muslims to see things from a wider perspective. Therefore, Makkah is the place where cultures, languages and ethnicities are mixed. Its geographical consistency even has an advantage that no other place has, being the center of the world, as studies have shown.

Embarking on the journey for Hajj provides pilgrims with the opportunity to free themselves from their individual, national, regional and tribal communities. Hajj is a spiritual journey and a symbolic return to the place that witnessed the emergence of belief in Allah Almighty and worshipping Him.

There is a need for the proper understanding of the physical rituals of Hajj, including Ihram, standing on Arafah, stoning the Satan and others. These rituals, alongside their sanctity and religious dimension, can be viewed culturally. They symbolize the connection to God Almighty first, and the connection of Muslims to each other.

Hajj combines the meanings of other acts of worship. It is a physical, financial and educational worship. For those who perform Hajj, it is as if they fast, pray and give alms. It includes training to responsibility, social behavior, environmental protection and self-control.

Hajj is a coordinated collective process characterized by physical movement and activity, as well as the necessary aspects of the cultural advancement and moving towards the achievement of goals and the completion of work.

Undoubtedly, the progress of the nation in all its spheres necessitates a collective and the dynamic movement of the entire society because society is the bearer of civilization.

The cognitive wealth produced by the cultural interaction throughout the seasons of Hajj has greatly influenced the development of human awareness in general. This was tangible in the convoys of pilgrims, which served as mobile cultural conferences, as well as in the confluence of scholars.



The Muslim World League
Journal

Secretary-General

H.E. Dr. Muhammad bin Abdulkarim Al-Issa

Supervisor General

Media Affairs Dept.

Adel bin Zamil Al-Harbi

Chief Editor

Dr. Osman Abu Zeid

Editor

Mohammad Zakir Hossain

Layout and Graphic Designer

Khaled Awad Al-Muazzin

The Muslim World League Journal

P.O. Box: 537

Makkah, Saudi Arabia

Tel: 00966 (012) 5600919

E-mail:

mwljournal@themwl.org

www.themwl.org

No.12

Dhul-Hijjah 1440/August 2019

Vol.47

GEON



IOSRAS awards Sheikh Dr. Al-Issa honorary doctorate



MWL and Moscow Patriarchate sign counter-hatred agreement

TENTIS



Hajj:
A Symbol for Unity within Diversity



English Media, Social Media, Islam and
Muslims



Annual Subscription Rates

Saudi Arabia

Individual subscribers: SR. 36

Organizations: SR. 100

Other Countries

Individual subscribers: \$20

Organizations: \$26

Cheques payable to Muslim

World League may be sent to
Circulation & Subscription Deptt.

Muslim World League,

P.O. Box: 537

Makkah, Saudi Arabia

All articles and correspondence may please be addressed to Chief Editor, The Muslim World League Journal. While we reserve the right to edit, summarise or reject any contribution, no article, report or letter will be returned to the sender.

Views expressed in The Muslim World League Journal do not necessarily represent those of the Muslim World League. Articles published may, however, be reproduced with acknowledgement.



IOSRAS awards Sheikh Dr. Al-Issa honorary doctorate

Mohammad Zakir Hossain

The Institute of Oriental Studies of the Russian Academy of Sciences (IOSRAS) has conferred the honorary doctorate upon Secretary General of the

Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa in recognition of his arduous efforts to strengthen the relations between the Islamic world and Russia. The Institute is one of the most



Secretary General upon his arrival at the headquarters of the ceremony accompanied by the Director of the Institute

famous academic institutions around the world 200 years ago. It conducted many distinguished, neutral and fair studies on Islam. Its Director Prof. Vitaly Naumkin delivered a speech at the opening ceremony during which he highlighted Sheikh Dr. Al-Issa's career, pointing out that Sheikh Dr. Al-Issa has contributed to the promotion of the cultural rapprochement among nations through his different visits to various countries

of the world and his communication with different cultures and religions.

Prof. Vitaly Naumkin stressed that the principles of moderation and temperance called for by the MWL and its Secretary General contribute to the establishment of peace and security in the world and address extremism and violence. The degree was awarded to Sheikh Dr. Al-Issa for his great services in developing the Islamic jurisprudence and



promoting official and people's relations between Russia and the Islamic world.

For his part, the Secretary General expressed his appreciation to IOS-RAS known for its dedication and impartiality. He also lauded the Russia's interest in the Arab and Islamic cul-

ture and its keenness to communicate with the Muslim world through learning the Arabic language and culture.

Sheikh Dr. Al-Issa viewed this honor as an incentive to work to promote civilizational communication and cultural exchange between

Representatives of the Russian Presidency and Parliament leaders during their attendance





Dr. Issa delivers his speech

the Islamic world and Russia. He pointed out that the IOSRAS contributed to changing the stereotype of Orientalism in the Islamic world and encouraging the knowledge networking and cultural communication among nations and peoples.

The ceremony was attended by representatives of the Russian presidency, the Duma, high-ranking members of the diplomatic corps and senior academicians specializing in Orientalism together with religious leaderships, researchers and students.



Religious leaders in Russia attended the occasion



The Patriarch of Moscow and all of Russia, welcome to the Secretary-General

MWL and Moscow Patriarchate sign counter-hatred agreement

Moscow - MWL

The Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa and Patriarch Kyril I of Moscow and the whole Russia held a historic summit at the headquarters of the Orthodox Church in the Russian capital Moscow. It is considered the most important Islamic-Christian meeting in the Mashreq (Orient). The Russian Church is the largest independent Orthodox Eastern Orthodox Church with followers exceeding more than 250 million. The meeting, attend-

ed by high-ranking religious leaders, saw fruitful bilateral discussion and exchanged experiences and viewpoints on a raft of issues of mutual interest.

Patriarch Kyril I stressed his happiness for the visit paid by Sheikh Dr. Al-Issa to Russia, noting the significant role played by the Secretariat of the Muslim World League. Patriarch Kyril I added, “You help many poor people in Asia and Africa, and this is our great concern and appreciation. Thanks to your personal and effective contributions at the Muslim World League, it became a well-known organization in the Christian world



Secretary General of the MWL and Patriarch Kyril I exchange souvenirs after the meeting

that further appreciates this remarkable activity. As you know, the Orthodox Church has a great network of relations with Islamic societies and communities and the communication with Muslims in our country exists. In addition, the Russian history has not seen any precedent wars or disputes with Muslims”.

Patriarch Kyril I added, “The Orthodox Christians and Muslims belong to the Eastern civilization. This created many common denominators among us. My work as Patriarch of Moscow and the rest of Russia clearly indicated this truth to me. I openly say we lacked friendly relations with you, so I am very happy with this visit”.

Patriarch Kyril I continued to address Sheikh Dr. Al-Issa, “Yesterday, you were awarded an honorary doctorate degree in Moscow. This degree is considered evidence of recognition of your effective

role at the international and religious level together with your great and arduous efforts as the most prominent scholars. This is a great recognition of a man, who serves peace and justice. We should address today the issue of extremism, especially those who hide behind Islam to justify their sinful and wrong behaviors”. He also stressed that the will of evil always seeks to destroy and sabotage the relationship of love and affection between Muslims and Christians who belong to one eastern civilization away from the civilizational clashes.

Patriarch Kyril I stressed the unity of the Russian people, regardless of the diversity of religions, sects, races and ethnicities. He also said that Russia can be a role model for all countries in this regard. We are very sorry for the military conflicts and disputes that claim thousands of innocent people.



Part of the historic summit that brought together the MWL, the Moscow Patriarchate and the whole of Russia

Patriarch Kyril I also addressed the issue of extremism and terrorism, especially those who support the notion that Muslims are extremists, stressing in this regard that terrorism and extremism cannot be linked to any religious mentality.

Patriarch Kyril I cast light on the harm all Christians, Muslims and others suffer from due to these armed conflicts that cause the problems of the displacement and asylum, adding that the Orthodox Church regardless of religion, color and race further addresses these important issues.

Patriarch Kyril I underscored the key, positive and moral role played by the Muslim World League with regard to bringing up youth. He added, “We view with interest the conference of Makkah Charter (Document) which gathered

more than 1,000 scholars and intellectuals. We also appreciate the positive role of this conference that rendered it successful. The Orthodox Church enhances all the contributions of dialogue and peace. We hope that this cooperation further increases with the purpose of achieving peace and justice in the whole world”.

Sheikh Dr. Al-Issa said, “I express my happiness for visiting the Orthodox Church and my important meeting with Patriarch Kyril I who exerts arduous efforts to spread the spirit of love and tolerance. We, as the Muslim World League and on behalf of the Muslim peoples, appreciate the humanitarian and moral efforts of the Orthodox Church and its true feeling towards Islam”.

Sheikh Dr. Al-Issa added, “I met a set of Muslims, especially scholars in

the Russian Federation. They further appreciate the Orthodox Church for its strenuous efforts to preserve religious harmony. As you mentioned, there are many common denominators between us, especially the convergence of Eastern culture in its human and moral values. There will not be a civilizational clash between us because we belong to one eastern civilization and have multiple humanitarian goals. We can make use of your great wisdom in boosting the religious and ethnic cooperation that will result in many benefits to the all”.

Sheikh Dr. Al-Issa stressed the appreciation of the Muslim World League in the name of Muslim peoples for the sincere and arduous efforts exerted by the Orthodox Church in the fight against extremism and hatred in addition to reinforcing peace and stability through its influential and key role. He said addressing Patriarch Kyril I, “As you mentioned, the Muslim World League organized the Makkah summit in the presence of many muftis and senior scholars of the Islamic world. This important conference addressed many urgent issues that confront the Islamic world”.

Sheikh Dr. Al-Issa continued, “Through my post as Secretary General of the Muslim World League, I speak on behalf of the Islamic world under our umbrella. I further appreciate your moral and humanitarian efforts that reinforced the relationship of love and harmony with everyone, and we are very pleased with this communication”.

Sheikh Dr. Al-Issa renewed his appreciation for the great position of Pa-

triarch Kyril I and his happiness with this meeting. He confirmed that when the religious leader enjoys wisdom, he leads all to safety. I renew our happiness with the communication and cooperation with the Orthodox Church and those who follow it, especially you”.

Sheikh Dr. Al-Issa and Patriarch Kyril I witnessed the signing of a cooperation agreement between the Muslim World League and the Patriarchate of Moscow and the whole Russia. Under-Secretary of Relations and Communication of the Muslim World League Muhammad Al-Ghamdi and Orthodox Church’s Chairman of the Department for External Church Relations of the Moscow Joseph-Volokolamsk signed the agreement.

The agreement reflects the belief of both parties in the paramount importance of dialogue among followers of religions in contemporary reality, the key role of religious institutions in resolving international issues and conflict situations, and the desire of Muslims and Christians to promote peaceful and constructive coexistence. In addition, the agreement stresses the key and pivotal role played by the Muslim World League and the Orthodox Church in enhancing friendly relationships among followers of different religions. The agreement also approves the bilateral coordination in issues of cooperation between civilizations and cultures together with spreading the culture of peace, reinforcing human rights, academic communication and information exchange, issues of religious minorities in crisis situations and media cooperation.



MWL signs cooperation and partnership agreement with **ISESCO**

Rabat - MWL

The work of the joint committees of the Muslim World League (MWL) and Islamic Educational, Scientific and Cultural Organization (ISESCO) kicked off at the ISESCO's headquarters in Rabat, Kingdom of Morocco. These joint committees were chaired by Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, MWL Secretary General, and Dr. Salim bin Muhammad A-Malik, Director General of ISESCO, in the presence of a myriad of officials from various departments and special-

ized sectors of ISESCO and the MWL.

At the opening session of the meeting, MWL's Secretary General and the ISESCO's Director General, made speeches stressing the importance of the meeting and readiness to cooperate in order to serve the common goals and promote the joint Islamic action. They also highlighted and introduced the noble Islamic values and how they have contributed to spreading peace, love and unity as part of the efforts aimed to implement the Makkah Document.

The MWL and ISESCO officials and



experts explored ways of implementing cooperation activities in a number of domains pertaining to spreading the correct understanding of Islam and its supreme values. They also discussed ways to combat extremism, counter hatred speech, and enhance dialogue among followers of civilizations, reli-

gions and cultures. Discussion focused on celebrating the figures of the Islamic civilization and introducing their contributions to the building of the human civilization as well as paying attention to the voluntary humanitarian action, especially for the benefit of women, children and youth. Topics included





teaching Arabic to non-Arabic speakers, highlighting the values of moderation in their educational curricula, enhancing the role of media and communications in spreading peace, moderation and tolerance, consolidating the presence of Islamic culture in the international cultural scene and supporting the cultural and educational work of Muslims outside the Islamic world.

At the conclusion of the meeting's opening session, an agreement of cooperation and partnership between MWL and ISESCO was signed, in addition to the joint cooperation program for the period 2020-2022.

The agreement was signed by His Excellency the Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, and the Director General of ISESCO Dr. Salim bin Muhammad Al-Malik.

The agreement specifies cooperation between the two organizations in organizing conferences, seminars, forums, meetings, workshops, training courses and joint programs in the above-mentioned areas.

Under this agreement, both parties shall establish a joint committee to convene periodically for follow-up, planning, implementation and evaluation within the framework of the contents of this agreement and shall prepare a detailed annual program of the joint cooperation, including specific projects and activities, their implementation mechanisms and obligations of each party.

The two parties also agreed to exchange their publications, studies, periodicals and other means of publication in areas of common interest, and exchange invitations to attend the events of programs and activities of common interest.

Sheikh Dr. Al-Issa honors winners of Qur'an contest in Senegal



Dakar (Senegal) - MWL

The Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, sponsored the ceremony for honoring the winners of the Holy Qur'an contest in Senegal. The Muslim World League (MWL) through its International Organization of the Holy Qur'an and Sunnah (IOHQS) and the International Organization for Relief, Welfare and Development, organized this contest at the Grand Theater of Dakar. It was held in the presence of a large number of officials and religious and public figures in Senegal. Sheikh Dr. Al-Issa also honored the graduates of the Institute of Abu Musa Al-Ash'ari, which is supervised by the IOHQS.

Sheikh Khalid Abdulkafi, the Assistant Secretary General for Educational and Scientific Affairs at the IOHQS, said

the IOHQS organized a Qur'anic contest in Senegal in line with the directives of the Secretary General of the Muslim World League. This contest included two branches: the full memorization of the Holy Qur'an with interpretation and full memorization of the Holy Qur'an by young learners. Thirty-two males and females took part in the contest, which was characterized by intense competition among the contestants, well-organization and the interaction of the Qur'anic schools throughout Senegal.

Sheikh Khalid Abdulkafi thanked the Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa for sponsoring the contest, his presence at the closing ceremony, meeting with the Senegalese students and his ceaseless support to the IOHQS and its various programs.

Sheikh Dr. Al-Issa: Hajj is worship, not political and sectarian slogans



Makkah - MWL

The Secretary General of the Muslim World League, Chairman of the Board of Directors of the International Organization for Muslim Scholars, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, said the Hajj ritual revolves around worshipping Allah the Almighty. All pilgrims must spend its virtuous days in drawing nearer to Allah by performing its rituals and should avoid any breach that deviates from the Hajj's legitimate purpose.

Sheikh Dr. Al-Issa said that raising political, partisan and sectarian slogans in this ritual is considered a form of disobe-

dience and disputing during Hajj. Allah says in the Noble Qur'an, "Hajj is during well-known months, so whoever has made Hajj obligatory upon himself therein (by entering the state of ihram), there is (to be for him) no sexual relations and no disobedience and no disputing during Hajj."

He pointed out that the Kingdom of Saudi Arabia, by the grace of Allah, has harnessed its great and distinctive potential to help pilgrims perform this ritual in a spirit of faith and tranquility as part of its responsibility for the service of pilgrims. The Kingdom never allows any act aimed to spoil their Hajj, thus doing the duty which is granted to it by Allah Almighty to serve the Two Holy Mosques.

Sheikh Dr. Al-Issa added that Allah Almighty vowed to punish all those who ever intend to disrupt the serenity of this holy land and the performance of the Hajj rituals or to do wrong to pilgrims as Allah almighty says, "And whoever intends a deed therein of deviation in religion or wrongdoing - We will make him taste of a painful punishment".

He said that every Muslim knows that Hajj has a specific function in the law of Allah. Confined to the performance of its pillars, duties and traditions, and that, any contrary act is a transgression of Islam and violates the sanctity of the place in its security and serenity as Allah Almighty says, "And whosoever enters it is safe".

Hajj:

A Symbol for Unity within Diversity

Mohammad Dawood Sofi

Islam has its rituals like other religions but these rituals are no end in themselves. Nor are they the means to appease Allah because Allah, unlike those gods made by man himself, is above all needs. Indeed, all these rituals elevate man's own position and the same holds true for the Hajj as well. Hajj, an activity beyond ritualism, is a means to achieve piety and seek the Mercy of Al-

lah. Being one of the pillars of Islam on which the whole edifice of Islam rests, the institution of Hajj, therefore, reflects the state of the Ummah as a whole. It is the act that unites the entire Ummah to seek, among other things, the pleasure of Allah, exchange the thoughts, help the needy ones, and yet importantly invokes in them to toil hard for the melioration of the entire Ummah. Even the non-Muslims acknowledge this fact. One of the best examples is of P. K. Hitti, an Arab





historian, who admits the social, cultural, and political efficacy of the Hajj:

Down through the ages this institution [i.e., Hajj] has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers [belonging to diverse lands, races, and cultures]. The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to over-estimate.[1]

Hajj is a communal experience and at the same time one of the most significant institutions that facilitate the process of integration of the Muslim world, which is currently witnessing a deluge of new problems and issues. This huge gathering invigorates in the Muslims a sense of unity, equality, love, and brotherhood

with the others who were earlier estranged and separated by ethnicity, color, sect, nationality, or gender.

Performed by more than three million Muslims coming from a wide range of ethnicities and races across the world, from Southeast Asia to Africa to Europe, this annual gathering establishes a route for the exchange of ideas, thoughts, and cultures. In this process, a sense of social justice, cooperation, co-action, and other such significant treasures are fortified. Hajj best fits to capitalize the situation in the best possible way for changing the state affairs of the Ummah, that otherwise seems grave and gloomy. In the words of Kalim Siddiqui: “It represents the ultimate commitment of the Ummah to its unity and to its recovery from decline and deviation.”[2]

Hajj is undoubtedly an activity that requires expenses to be met with. It involves travel expenses, living and health costs as well. At the same time it provides an opportunity to set up contacts, exchange ideas, establish and maintain unity and solidarity, and work for the betterment of the whole Ummah. In addition to this, in this congregation a huge complimentary attitude towards other Muslims is observed which suggests that the institution contributes to the persistence and growth of Islam as well. Nationalism, sectarianism, and ethnocentrism are the prevailing maladies of the Muslim world that were shaped and designed by the Western occupation of the Muslim lands. In the post-colonial era, the Muslim world continued to experience the various modes of diversification. Thus, throughout the Muslim world various forms of government with diverse socio-economic structures may be spotted. Yet within this diversity, Hajj reflects a powerful symbol of unity and equality. No unity can be so deep than the one where millions of Muslims converge, stand in the open areas of Makkah, perform certain and special rites with no difference between ruler and ruled, rich and poor, men and women, and Arabs and non-Arabs. It is an incredible occasion where, meeting of different faces and exchange of greetings takes place, thus, yielding way to the reconciliation of hearts. Transcending the physical appearances and differences, Hajj is a rare example of unity that penetrates the hearts and simultaneously offers one of the best practical explanations of the Quranic verse, “The believ-

ers are but a single brotherhood.”[3]

On the other hand, the Institution of Hajj has unrestrained economic implications not only on a particular region but beyond that as well. Involving a huge expenditure, this obligation makes the circulation of wealth possible and hence money changes many hands. Its impact on boosting the business activities and stabilizing the economic condition of the Muslim world at large is conveniently established. To further effectuate this end, the Qur’an reveals, “That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade) . . .”[4]

Exegetes (Mufasssiroon) and Scholars of Islam have pointed out that here the term *manafi‘a* indicates both worldly benefits and benefits of the Hereafter. [5] In short, Hajj, beyond ritualism, symbolizes a dynamic endeavor that consummates in it every aspect of human life be it physical, spiritual, cultural, political, or material.

The entire humanity is currently in deep crisis. The rise of individualism has led to the repudiation of social responsibilities altogether on the one hand and the fragmentation of humanity based on nationality, color, language, or caste has closed the doors of social relations on the other. Nevertheless, Hajj serves as an effective tool to eliminate all the sources that divide the Muslim world. Moreover, the Hajj where millions of Muslims from all the corners of the world assemble presents the biggest congregation of ‘open dialogue’ and ‘unity.’



Obviously, it is the Ḥajj that is the best manifestation of the teachings of Islam that are universal in nature. It is in this congregation where, irrespective of manmade distinctions, all don one garb, all bow before none other than Allah, all seek one destination, all grab the opportunity to help other Muslim fellows, all seek pleasure to know one another, all cherish each other's company, all blithely exchange different things, and all pray for the whole Muslims wherever they are living.

Even though, the compulsory rituals associated with the Ḥajj are accomplished within the five specified days but the Ḥujjaj spend more than a month in the two important centers of Islam i.e., Makkah and Madinah and remain there profusely engaged in 'Ibadah. During this period, Muslims from varied regions blend with each other exhibiting that the separation across the lines of ethnicity, color, nationality, sect, and gender stands nullified. It is a living and practical experience where one witnesses the real

meaning of what is called Akhuwwah (brotherhood) and where the regional disparity befalls insignificant. It is the only congregation where 'practically' all the worldly distinctions vanish and what persists is the devout yearning for deliverance.

Ḥajj, an annual Islamic congregation, is a supreme manifestation of Iman (Faith) in which Muslims assemble to pronounce explicitly their subservience and loyalty to Almighty Allah alone. Besides freeing themselves from the squalor of Shirk, Muslims satiate their souls with the feelings of 'Faith' and 'Unity.' This fact is purely accomplished when the Muslims shed off their outer difference by donning Iḥram (the dress of unity). Ḥajj is a perfect blend between 'Creator' and 'creature', 'soul' and 'spirit' on the one hand and an enduring and invaluable expression physically, socially, and materially on the other. From this pragmatic Institution, the Muslims can derive unprecedented benefits politically, socially, and economically. Ḥajj undoubtedly helps in increasing individual and collective conscience of the Ummah besides reforming the lives of the Ḥujjaj, bringing them closer to Allah, and shaping or broadening their views and visions. Moreover, as is evidenced that besides elevating the Ḥujjaj spiritually, it also induces a transformation in them from 'regionalized practices and beliefs' to 'universal Islamic practices and beliefs,' augments the virtue of being tolerant, and leads to a more favorable attitude towards other communities and groups.

The symbolism of pilgrimage in Western travel literature



Prof. Dr. Nafissa Douida

The pilgrimage to Makkah since the beginning of its legislation in the Islamic state has been a cornerstone in the life of Muslims, which has long been aspired to by the souls, and has attracted convoys and trips.

The visit of the two Holy Mosques has aroused the passion and curiosity of the Europeans from that period to the modern and contemporary period. Therefore, in

this article we are trying to represent how Western literature wrote a lot of details of those trips.

- Pilgrimage in modern and contemporary writings:

The Hijaz region in general (and especially the two Holy Mosques) has been of great importance in historical, anthropological, archaeological, linguistic, and even geographical, sociological, cultural, and other studies. It is clear that the Hajj

journey represented almost the backbone of these studies because of its sanctity and superiority among Muslims, and other dimensions, such as seeking to seek knowledge, to meet with scholars, and to agree on matters of the Islamic religion, and to provide spirituality based on the historical evidence that chronicles the biography of the Prophet and the companions.

We have noticed that the interest to travel and visit the Two Holy Mosques and roam the cities of Hijaz (or the cities of the region in general) increased among the foreign travelers (especially Europeans). The travels and visits had different objectives as some aimed to observe the various images of the Arab and Islamic heritage in the region from old times up to the contemporary period while some were mere exploration of geographical and archeological sites and gathering of information and details about the daily life of people. Yet, some were made due to curiosity and influence by the glowing halo of the East in the western imagination. It is not an exaggeration to say that the visit of Makkah and the performance of Hajj was among the top reasons [1].

Therefore, the inventory of the writings of the pilgrims who recorded everything related to the performance of the rituals of Hajj or Umrah seems to be a relatively difficult task considering the large number of these writings, their diversity, the multiplicity of sources, the different directions, the different owners, and the different conditions and developments.

But we will try to present some of the models that have been detailed on the subject of Hajj, whose texts have been an important source in monitoring the variables of this duty. We will focus particularly on foreign writings; they give us a different

“pragmatic” vision that reflects the conflict within the circles of Orientalism and what has been associated with it.

- Features of Hajj Journey among Foreign Travelers: Between Truth and Fiction:

If we follow the chronological order of the European journeys heading to the Hijaz, especially Makkah and Medina, we can record the beginning of some personal observations and the circumstances surrounding them. These are related to the Western pursuit of knowledge to explore the peculiarities of the Muslim community in the region, and the changes introduced by the various aspects of life since the seventh century, as well as to identify the socio-cultural and anthropological composition of the Hijaz people and investment in the strategic location of the Arabian region. The visits and explorations had political, diplomatic and even military objectives [2].

Among the European travelers and explorers whose journey was of great importance in providing abundant information about the trip to Mecca and the performance of the Hajj we find in particular:

* Swiss traveler and researcher John Louis Burckhardt (1748-1817):

His writings were reprinted, including his important book “Travels in Arabia”. He called himself Ibrahim bin Abdullah after performing the Hajj in 1814 and mastered the Arabic language and Islamic customs. His visit to Makkah coincided with the holy month of Ramadan. He intermingled with people for more than four months [3].

Burckhardt was arrived in the caravan routes that come to the pilgrimage season from all over the He faced a number of difficulties during trips. He therefore said that for example, in 1814 (the year of his Hajj), a large number of pilgrims arrived

in Makkah before the Hajj. Four months, and fasting Ramadan is a great incentive for those who can afford it [4] .

He said that some who come to Mecca in large numbers before the convoy are usually professional traders.. and that pilgrims live with each other a life of freedom and equality, and they resort to the use of servants only in a few times ..., and that their presence (the pilgrims) in Makkah generates happiness within them, while increasing the reading of the Koran as well as prayer. All this increases the pride of pilgrims near the Ka'bah, and it also increases the Honor, which enjoys the title of Hajj throughout the rest of his life, in addition to renewal of religious feelings and his hopes for the future[5] .

* The English explorer Richard Burton (1821 - 1890) :

Burton had numerous talents and works as he was a scientist and a translator exploring the language and geographic area. He served in the British Army in India and Africa and wrote nearly thirty volumes on military life. He visited Hijaz in 1853 and documented his trip in an important book titled "Pilgrimage to Mecca and the City".

Burton took advantage of the performance of his pilgrimage to measure the Ka'bah dimensions. He entered inside and drew his observations, gave many details about the customs and traditions of Arab and others. He said when he first time saw the Holy Ka'bah, "I finally got to it. It was a fantasy mirage that gives it a distinctive charm and a special charm, in which there is nothing around it or remnants of ancient medieval ruins as in Egypt. It has remnants of the beauty of monuments and symbols of beauty as it is in Greece and Italy, and the splendor and barbarity of buildings in India, and despite all this has been a strange

and unique view ... O few people are contemplating it." [6] .

* French diplomat Leon Roches (1809-1901) :

He was a translator, politician and diplomat. He learned Arabic and claimed Islam. He performed Hajj in 1841 under the name of Omar bin Abdullah. He has two books that monitor his experience in Islam and Muslims [7] .

He noted that the Europeans who converted to Islam or who swore allegiance to Islam that described their trips to Hajj in detail, and that one of them did not leave without being recognized by the people. [8] .

Roches provided many remarkable details about the rituals of Hajj. For example, he said about Ihram, " It is the uniform that the pilgrim should wear when approaching Mecca, and consists of two pieces of cotton cloth or linen or wool in gray or white, one of which is wrapped on his waist, and other wraps on his neck and shoulders, leaving his right arm exposed, and removes him any dress another, bought and Ihram fabrics specially for the occasion, and the lack of any decorations, where the head was not covered and the shoe is exposed, and may not shave his hair, and he has to walk reverently always , and not kill any living organism (even some insects), and To refrain from quarrels and all links with women " [9] .

It is not too late to talk about the calamities suffered by the Ka'bah because of natural factors such as floods, or fire, in addition to his admiration of the blessed water of Zamzam, which "never decreases because it is white, and a little lukewarm." He praised the blessed water and described it as a cure from all ills. [10] .

Roches said about prayer in the Holy

Mosque in Mecca , , “round , all the pilgrims and other residents of the city around the Ka’bah, and go all this is the only place on earth that can Muslims together face - to - face to go in their prayers towards the Ka’bah “ [11] .

He said that it is a majestic scene that inspires piety, and that the ritual of tawaaf is related to great forgiveness, so that the pilgrims practice it several times a day during their stay in Mecca, whether before or after the start of the Hajj. [12] . He said that the pilgrim, no matter how poor or rich, must bring with him a souvenir of his blessed visit [13] .

* German archaeologist and traveler Heinrich Von Maltzan (1826 - 1874):

Interested in studying the Middle East life in general, and moved between and wrote about several countries, he visited Makkah in 1860, disguised in a Muslim clothing. The aim of the visit was to get as much as details as possible about the Hajj season. He felt during the first time he went to Makkah a sense of sanctification and strangeness. He said, “... in there is a lot of those who fell on their knees raising their hands in front of the Ka’bah in the Haram, forget the Muslims around them and forget even their companions ... cannot help but reflect on their sacred scene.” [14] .

He pointed out the importance of the “global” meeting that takes place in the Hajj season, and expressed the congestion in Mecca, where people from different nationalities and races are crowded and barely moving in the streets. “ In a scene not repeated in the world, pilgrims dressed in Ihram, half naked, Travel in spite of the heat of the sun, fatigue and pain and exhaustion, but the feeling of enthusiasm overwhelmed them, and raise their voices pray.

*The Dutch orientalist Christiaan Snouck Hurgronje (1857-1936):

Hurgronje was interested in following the history of the Hijaz region in all its details and admiring the influences of Islamic civilization. But he was not really sincere in embracing Islam. “Islamic civilization was at the center of the strength and strength of its source. The Islamic civilization of intellectual flexibility contacted other civilizations...” [16] .

“Many pilgrims come back from the Holy Land and have brought with them loyalty to the Muslim League, which easily provokes religious fanaticism ... and that all the considerations that result from the Hajj diminish in importance to the prosperity of the settlement,” he said. Javanese (relative to the Indonesian Java) in Makkah... It is not possible now to put barriers to Hajj” [17] .

On the other hand, he refuted the Dutch orientalist European doubts about blessed Zamzam water and curative abilities. He said about it, “The presence of Zamzam well next to the Ka’bah was the first incentive for the tribes to settle around the Sacred House since the ancient times.” [18] .

A. Snook’s important books “Atlas of pictures of Mecca “ as well as “Pages of the History of Mecca “ in 1887, which we mentioned earlier , are considered a basic reference. The author wrote several others books in the same area, which are important for understanding the history of the region.

*** Conclusion :**

It can be said at the end of this brief article that Hajj (and the journey to Makkah in general) has always aroused the feelings of vivacity among Muslims, those feel-

ings whose results should be activated on the ground by brotherhood, love and unity, and renunciation of division, conflict, fanaticism and sectarianism.

We find the extent and diversity of visions regarding the symbolism of Hajj in the literature of the Western Journey, which was expressed by travelers, explorers, scholars, Orientalists and others in different forms. It differed between those who were influenced by each ritual of the rituals of the sacrificial worship, or prejudices, and perhaps the models we mentioned earlier highlight these different trends.

[1] Conversely, Hijaz trips carried out by Muslims (Easterners and Moroccans) and other writings about similar trips constituted a real source to learn about the region, its history, politics as well as pilgrimage. See:

Hussein Fahim: Flight Literature , World Knowledge Series No. 138, Kuwait, 1989.

[2] It should be noted that Europe in the Renaissance began to develop the trend of Orientalist “pragmatism” in the context of the acceleration to expand the scope of geographical statements and modern European colonial tide. The Ottoman presence in the three continents and its acquisition of the three seas (white, red and black) had the greatest impact in alerting the European countries to the need to find effective mechanisms and alternatives to put an end to this situation. The Hijaz area was one of the polarization points that attracted the attention of these people. See for more details:

Ahmed Mahmoud Abu Zeid: The Journey to Mecca and Madinah: Literature and Travel, Historians and Scholars in Hijaz, Arab Journal, Riyadh, 2016.

[3] See more detail: Najib al-Aqiki: Ori-

entalists , Dar al-Ma’arif, Cairo, I 01, 1980, c. 02, p. 52.

[4] John Lewis Burckhardt: Travels in the Arabiaa includes areas of the holy Hijaz for Muslims , translation. Sabri Mohamed Hassan, review. Mohammed Saber Arab, National Center for Translation, Cairo, I 01, 2007, c. 02, p.

[5] Ibid., Pp. 25-26.

[6] Ibid.

[7] Trente deux ans a travers l’islam (1832- 1864) , Librairie de Firmin Didot, Paris, 1884.

Dix ans a travers l’islam , 1904.

[8] Leon Roche: Two Thirty years in Rehab Islam: Memoirs of Leon Roche on his journey to the Hijaz , translation and comment. Mohammed Khair Mahmoud Al-Beqai, Dar Jadawah, Beirut, 2011, p. 01, p.

[9] Ibid., P. 88.

[10] Pp. 91- 100.

[11] P. 107.

[12] Pp. 106-108.

[13] P. 115.

[14] Maltzan wrote about his journey in two volumes: “ Hajji to Mecca: A Journey in the Coastal Region and in the Inner Regions of the Hijaz ,” Leipzig Dyke, 1865. He later wrote “Journey to the South of the Arabian Peninsula and Geographical Research in the Southwest of and around the Arabian Peninsula “1873 m.

[15th] Mohamed Abdel-Sadiq: Mecca, European travelers on the website: //al-watan.com

[16] Snook Horgronier: pages of the history of Mecca , translation. Ali Odeh al-Shuyukh, review Mohammed Ibrahim Ali, Department of King Abdul Aziz, Riyadh, 1419 AH / 1999, p. 1, p.

[17] Ibid., C20, pp. 630-631.

[18] Ibid., C-01, pp. 74-75.

Making use of technology to ease Hajj



Aftab Husain Kola

A judicious use of technology is making millions of pilgrims experience safer and more comfortable millennia-old pilgrimage. AFTAB HUSAIN KOLA focuses on these technological advances ensuring the spirit of Hajj is not disturbed

One of the five foundational institutions of Islam, the Hajj — the Pilgrimage to Makkah — serves as a platform for

strengthening fraternal ties among millions of its followers who share common objectives and beliefs, and perform the same devotions. The Hajj inspires in the Believer an unrivalled spirit of solidarity. Hajj reinforces strengthening Muslim unity and solidarity as they gather in Makkah and other holy sites attired in the same dress and reciting the same slogan — Labbaik Allahuma Labbaik, Labbaik La Shareeka Laka Labbaik (O Allah, here I am answering your call



and I bear witness that You have no partners). It teaches the faithful lofty values, principles and objectives upon which Islam molds the qualities and character of an individual. Close to 3 million Muslims from across the world converge on Makkah and the surrounding areas to perform Hajj and every year it becomes a challenge to the Saudi authorities to provide the best of facilities and service to welcome the guests of God. With the advent of technological era and where intervention of new technologies is required which ensures ease of service, authorities in Saudi Arabia have been formulating innovative ways to make Hajj comfortable and easy.

Technology to upgrade the facilities and services has been used in the past too, such as large-scale simulation to predict the movement and flow of crowds. This had almost contained crowd problems and stampedes. The Ministry of Hajj and Umrah launched this year a gamut of electronic services, including

flight pre-clearance and digitalization of health records, making Hajj authorities scan pilgrims' medical backgrounds prior to their arrival in Saudi Arabia. The authorities had also upgraded the internet infrastructure in and around Makkah by placing 3,000 mobile antennas to improve 4G reception. WI-FI coverage for pilgrims throughout the journey was another positive step. The Towers were installed to provide the visitors with uninterrupted 4G mobile internet to communicate with their families and make use of the Ministry's online services.

The application 'Asefny' that allows users to send health reports through their phones and request medical care in case of emergencies was another step that was taken. The application tracks the location of pilgrims in order to provide them with services or assistance to those with special needs. Available in many different languages, it provides information that includes prayer times and flight schedules, the weather forecast for Makkah, Madinah and Jeddah, emergency numbers, the location of the nearest emergency centers and currency exchange rates.

'Guests of God' service program

A robust infrastructure is already in place for Hajj pilgrims for the conduct of the rituals and new technology had already been initiated but further smart digital solutions to translate inspiring plans to reality was the need of the hour. So, with an avowed objective aimed at ushering in digital transformation for Hajj services without compromising on traditional values and the spirit of the Hajj,

the Custodian of the Two Holy Mosques King Salman launched in May this year the “Guests of God” service program, as part of the Kingdom’s Vision 2030.

The launch ceremony was graced by Crown Prince Mohammed bin Salman, Makkah Governor Prince Khalid Al-Faisal and princes and officials at Al-Safah Palace in the holy city of Makkah.

At the heart of it, the program is also aimed at making optimum use of smart and intelligent technologies for Hajj pilgrims so that they do not encounter hardships while performing Hajj.

The program encompasses a slew of over 130 initiatives, prepared by 32 government agencies ably supported by experts in different fields. The objectives include facilitating the hosting of more pilgrims and their access to the Two Holy Mosques; providing quality services for Hajj and Umrah pilgrims, and enriching their religious and cultural experiences.

Minister of Hajj and Umrah Dr. Mohammed Salih Bentin said, “This pilgrims’ program, one of the most important element of the Kingdom’s Vision 2030, amply demonstrates government’s clear interest in Islam and Muslims. This unique program reflects King’s constant attention and care toward pilgrims. This great honor requires all our strength to provide more comfort and reassurance to pilgrims. This program is an extension of King’s efforts in the service of pilgrims, as he has always ensured that the valuable and generous efforts to serve pilgrims and take care of their comfort, is a source of pride for our country since

its foundation. This is an inherited honor of cumulative and consecutive achievements in the service of pilgrims. Through this program, which is an extension of the Kingdom’s efforts in the service of pilgrims, we seek to facilitate their access to the Two Holy Mosques and facilitate all stages of their journey until their safe return to their countries through the most advanced technologies.”

The sheer scale of operations and the need for seamless, impeccable Hajj services have been factored in to ensure that this program is a resounding success.

The ambitious program also aims to offer the finest services on all levels, as well as enriching the experience of pilgrims by managing the archaeological and cultural sites in the country so that pilgrims can experience a spiritual, religious and cultural journey full of faith.

Besides the 32 government agencies, about hundreds of private sector agencies have been enlisted in a bid to implement the program without any glitches and that facilitates and harnesses all potentials in the services of the guests of God. The Ministry of Hajj and Umrah’s information technology department is providing technical solutions to help pilgrims during their stay in Makkah. According to Eng. Hisham Hammami, the chief information officer (CIO) for the Hajj ministry, all internal data center and communications infrastructure serving pilgrims from within the Kingdom are periodically upgraded.

This program is expected to bring out a further qualitative leap in the facilities and services being offered to the Hajj and

Umrah pilgrims.

Interactive mobile application

'Manasikana' is a user-friendly interactive mobile application that uses satellite-based maps to locate sacred areas and help pilgrims to be in the right place at the right time for their rituals. It was developed last year and is working fine. Embedded with GPS technology, this Smart Hajj initiative will help pilgrims to easily locate their companions and search for routes to reach them. The application is regularly updated to reflect all the mosques, restaurants, rest rooms and other places of interest for pilgrims in the holy cities and Jeddah.

E-visas facilities

Earlier this year the government of Saudi Arabia announced that Electronic visas for Hajj and Umrah pilgrims will be issued within minutes for various Hajj/Umrah campaigns and companies by Saudi Arabia's Ministry of Hajj and Umrah.

Abdulrahman Shams, an adviser to the Minister of Hajj and Umrah and general supervisor of Hajj and Umrah's electronic platform, had told the media, "Foreign Pilgrims are tied to Hajj and Umrah service-providing companies and agents in their respective countries in order to obtain a visa. The electronic visas will be issued to these entities who will be licensed to facilitate Hajj and Umrah in these countries."

More high-tech plans on the anvil

Saudi Arabia's Ministry of Hajj and Umrah has released a video showing its vi-

sion of how pilgrimage will be supported by advanced technology in future.

Last year the Ministry of Hajj and Umrah had released a video showcasing the advanced technological tools that will be launched in the year 2029 to make the Islamic pilgrimage much easier and more accessible to everyone. According to the information displayed in the video every registered pilgrim will receive a package before he/she undertakes the trip that will include a badge, an earpiece and an electronic watch, which he/she must have on him/her at all times. The badge ensures easy passage for pilgrims through an e-gate instead of customs at the airport, and board a train that will transport them to where they need to go. The badge will also be used to access the hotel rooms, and easy check-in facility without where pilgrims will be staying. The earpiece will provide information and updates, as well as acting as a smart translator so that users can speak to support personnel in any language. The smart band and card can act as a tracker, helping to locate people who get lost or separated from their party.

The items are connected to each pilgrim's phone, and are equipped with tracking devices to ensure that family members can find each other in case they get lost in the crowd. The earpiece also allows authorities stationed around the area to help guide anyone by translating information directly into their ears.

Though use of new technology is always helpful, it should never be allowed to come in the way of pilgrims' traditional way of performing rituals.

Nigerian Pilgrims and their miqat: Jeddah, a Case Study



Dr. Busari, K.K.

Introduction

Historically, Nigeria as has been one of the Muslim countries that witnessed the performance of Hajj in Makkah for a very long time. It is factual that many Nigerian Muslims are influenced by the Islamic religious administration that encourages the performance of Hajj. Every Nigerian Muslim admires the Holy pilgrimage to Makkah, Saudi Arabia not only because of the economic and social gains but also because of the spiritual and religious significance. No matter the economic condition of the country, Nigerian Muslims will still embark on the Hajj exercise. Huge resources have been expended towards this direction by both state and federal governments. Therefore, as a pillar of Islam, Hajj

will continue to be a fundamental obligation to the Muslims who have sufficient provision to perform it.

Nigerian pilgrims travelling from Nigeria via Jeddah to perform Hajj and the issue of their miqat (Point of intention) is the focus of this article.

The Significance of Hajj

Hajj which literally means 'intent' is defined as perpetual intention of a person that one glorifies or respects. In its technical term, it is intention to embark upon a spiritual journey to the sacred house of Allah in order to perform a specific duty as commanded by Allah in the Holy Qur'an and explained by the prophetic tradition (Sunnah) of the prophet Mu-

hammad (peace be upon him) such as Ihram, Tawaf, Sa'y between the two hills of Safa and Marwa and standing on the plain of Arafah.

Hajj is significant in many respects. Its benefits to the Muslims are all encompassing. It is a form of Jihad (i.e. striving in the course of Allah). Abu-Hurayrah narrated that Prophet Muhammad said: "Jihad of the aged (old man), the weak and the woman is Hajj". (Al-Nasa'i)

The Prophet was asked about the best work and he answered:

Believing in Allah and His Apostle

He was asked which work follows this, he said; The pure and accepted Hajj.

The pure and accepted Hajj (Hajj Mabroor) is the one that is not mixed with commission of sin. It is the Hajj embarked upon by a pilgrim with a lot of spiritual improvement and reform through renouncement of the world and having a lot of hope in Hereafter. Hajj that is performed with Halal means and not with unlawful wealth. Hajj is a means by which a sin of a Muslim could be expiated except the injustices committed against individuals which require the perpetrator to seek forgiveness from the individuals he committed the offences against before he gets back to Allah. The prophet said:

"An Umrah is an expiation for sins committed between it and the next, but a Hajj which is accepted will receive no less a reward than paradise." [Bukhari and Muslim].

Miqat (point of intention)

The conventional meaning of miqat is the specific period of time when and specific places where the rites of Hajj should be per-

formed and agreed to be valid. It signifies specific times and places for initiating Ihram. It also implies the place where Muslims declare their intention to make Hajj or Umrah and begin the state of Ihram. Ihram connotes the state of ritual consecration a pilgrim enters, through intention and the wearing of the pilgrim's garb. The pilgrim's garb for men consists two white unstitched pieces of cloth: one piece wrapped around the upper part and one piece wrapped around the lower part of the body. Women are allowed to remain in their normal cloth. It is also a state which makes what is permitted earlier on to be unlawful. For example, conducting marriage in the state of Ihram is unlawful.

Allah explains about the fixed time for Ihram for Hajj in the Holy Qur'an.

"For Hajj are the months well-known." (Surat Al-Baqarah, Verse 197)

"Say: They are but signs to mark fixed periods of time (in the affairs of men and for Hajj)" (Surat Al-Baqarah, Verse 189).

The Holy Prophet through Allah's guidance has specified certain places through which a pilgrim should not pass without being in the state of ritual consecration (Ihram). A pilgrim is expected to declare his intention and wears Ihram. These places are in five specific geographically spread routes to Makkah. This boundary is anchored by different townships and localities in different directions.

They are:

- Dhat Irq: It is a place for residents of Iraq. It is about 100 kilometers to the east of Makkah. It is a place out in the desert marking the border between Najd and "Tuham-

mah. It is no longer patronized because of lack of good roads to it. Air and land pilgrims passing through this route to Makkah should take their Ihram at the miqat e DhatIrq.

- Yalamlam: It is the miqat for those pilgrims coming from Yemen and those who take their route to Makkah to perform Hajj. It is a mountain 120 kilometers south of Makkah.

- Al-Juhfah: It is a village 187 kilometers to the north-west of Makkah and close to Rabigh. The settlement of Al-Juhfah has been deserted owing to flood and had completely disappeared into the Red Sea. Pilgrims now start Ihram from Rabigh which is a little distance before Al-Juhfah. Rabigh is a place of Ihram for Muslims from Syria, Jordan, Palestine, Lebanon, and all African countries. Whoever is coming from the above-mentioned areas and does not want to pass through Madinah should take his Ihram from Rabigh.

- DhulHulaifah: This is a place of Ihram for residents of Madinah or air and land pilgrims travelling to Makkah through Madinah. Whoever is passing through Madinah to Makkah for Hajj should take his Ihram there. It is 420 kilometers away from Makkah. It is today called Abyar. It is a water place for Banu Jutham. Camels used to take 9-10 days to cover the distance between DhulHulaifah and Makkah.

- Qarn-al-Manazil: It is the miqat for those coming from Najd and those who followed their route to Makkah to perform pilgrimage. It is 78 kilometers away east of Makkah. It is a mountain overlooking Arafah.

These places were fixed by the Prophet himself for all those who pass by them,

whether they came from such specific areas or some other areas. He said:

These places are for the people (coming from the above specified countries) as well as for others who pass by them on their way to perform Hajj or Umrah (Bukhari and Muslim).

The places of Ihram mentioned are in the line with the Hadith reported by Abdullah bin Abbas who mentioned:

The Prophet appointed the following places for putting on the Ihram. DhulHulaifah for the people of Madinah, Al-Juhfa for the people of Syria, Qarn-al-Manazil for the people of Yemen; so, these spots are for these regions and for the people of other regions who came to them intending to perform Hajj and the Umrah. The place where those who live nearer to Makkah should put on the Ihram is where they set out, even the inhabitants of Makkah itself who put on the Ihram in it. (Bukhari and Muslim).

Aishah also reported that the Prophet appointed DhatIrq as the place where the people of Iraq should put on the Ihram. There is also a contentious view on which Muslim scholars hold divergent views. This pertains to whether DhatIrq was assigned by the Prophet or Caliph Umar. It is a textual miqat confirmed from the Prophet on the authority of Jabir in Sahih Muslim and Aishah in Sunan Abi-Dawud and Al-Nasai and others like them. All of these five mawaqit (plural of miqat) were identified by the Prophet before his demise.

Nigerian Pilgrims and their Miqat-Jeddah, A Case Study

Jeddah is a populated city where pilgrims



from most parts of the world arrive at to either commence their journey to Madinah to visit the Prophet's Mosque or to perform Hajj (Pilgrimage) or Umrah [lesser Pilgrimage]. Some of our pilgrims proceeding to perform Hajj or Umrah take Jeddah as the miqat. They normally take their intention and wear their pilgrim's garb (Ihram). However, in compliance with the Prophetic Tradition, the place of Ihram [miqat] for pilgrims coming from Africa and Europe is Al-Juhfah, nowadays deserted. Pilgrims now take their Ihram and intention from Rabigh, which is near Al-Juhfah. According to Bin Baz (2003), whoever take ihram from Rabigh has certainly taken Ihram from the miqat. This signifies that there is no blame on him. The problem of this study is therefore to ascertain whether Jeddah suffices to stand as miqat for Nigerian intending Pilgrims, which is a change from the Prophet's exhortations and practice or it is not and the Pilgrims are expected to go back to Rabigh, a place before Al-Juhfah which is a continuation of the Prophet's practice.

Abdullah bin Umar who said: when these two towns (Basrah and Kufah) were captured, the people went to Umar and said: "O Commander of the Faithful! The Prophet fixed Qarn as the people of Najd, it is beyond our way and it is difficult for us to pass through it." He said, "Take as your miqat a place situated parallel to Qarn on your usual way." So, he fixed DhatIrq (as their miqat). (Al-Bukhari).

The exponents of the view assert that Jeddah is a parallel place with Al-Juhfah and even geographically situated a stone throw before Al-Juhfah. Hence, it is permitted for

a pilgrim who is not following any route out of the five mentioned mawaqit, to take his Ihram at a place parallel to any of the miqat. Jeddah should therefore be considered based on the practice of Caliph Umar. They claimed that since Umar identified a new place for the people of Iraq other than Qarn, a place parallel to it, then it is lawful for a pilgrim coming from African countries to take their Ihram from Jeddah. This is, however, a minority view.

When a meeting of the Supreme Jurists Council was held in Makkah, both Sheikh Mustapha Ahmad Zarqau and Sheikh Abubakar Mahmud Gumi shared this view. However, majority disagreed.

Majority of scholars identified with the fact that Jeddah is not a place of Ihram identified by the Prophet to his companions for the people embarking upon their journeys through the route. Therefore, it cannot be now. Scholars such as Ibn Baz (1423A.H) Bashinfar (2003), and majority of scholars in Saudi Arabia uphold that whoever arrives at Jeddah intending to perform Hajj or Umrah, should go back to his miqat to take the intention and Ihram. For example, in a book titled `Sifat al-Hajj wal-Umrah' published by SilsilatuIrshadatilil-Hujjajwal-Mu'tammirin, it was mentioned:

Whoever comes by air, intending to perform Hajj or Umrah, it is necessary upon him to take Ihram in the plane when he reaches the Miqat. It is not recommended for him to delay taking Ihram, until he arrives at the airport in Jeddah because Jeddah is not a miqat except to its inhabitants.

Bashinfar (2003) examined that whoever

passes his miqat without taking Ihram, if he has not taken Ihram where he is, should go back to his miqat and take the Ihram. If he has taken his Ihram after passing the miqat, then he has committed a sin and should offer sacrifice for its expiation (Hady). This view is also shared by Al-Tijani (n.d.). Scholars are against the Fatwa (Islamic Juridical interpretation) that made Jeddah a lawful fixed place for non-inhabitants to take their Ihram. The proponents of this view met with a lot of opposition and books were reviewed (Ibn Baz, 1432 A.H, Al-Juraysy, 1999). Both the permanent committee on Fatwa of Islamic Scholars and the council of highly respected Jurists of Islam opposed this view and gave a legal ruling that Jeddah is not a miqat. They explained that by taking Jeddah as a miqat, it would amount to creating an additional miqat over the ones prescribed by the Messenger of Allah (Al-Juraysy, 1999).

Also, Al-Shawkany (d. 1255A.H) examined that Umar chose DhatIrq for the people of Iraq through his ijihad (independent reasoning) which was already authenticated by the Prophet's Hadiths related by Aishah and Jabir. He did not therefore bring any innovation in this direction. DhatIrq has been chosen by the Prophet himself even though Umar might not have been aware of the choice of the Prophet as earlier mentioned.

Remarks

From what has been related in this study, the following remarks are deduced:

- Miqat or mawaqit as appointed by the Prophet are five: DhatIrq, Qarn-al-Muazil, Yalamlam, Al-Juhfah and DhulHulaifah.

- All intending pilgrims coming to the holy land by sea or by air or by land are required to take their Ihram and intention at the miqat on their route.

- Whoever takes his Ihram after passing his miqat has committed a grievous mistake, which requires sacrifice of an animal (Had'y) or fasting.

- There is no harm if a pilgrim decides to take Ihram before the miqat but taking Ihram at the miqatis the best practice considering the Prophet's Sunnah.

- Arrangements for transportation to Al-Juhfah which is the place of Ihram for Nigerians and all African countries are being intensified by the Saudi Arabian Government at Jeddah on request, the payment of which is SR 130.

- The Hadith report over Umar allowing people from Iraq to take their Ihram at Dhat-Irq only goes to confirm the place already approved by the Prophet as miqat in his Hadith reported by Aishah and Jabir.

- If people were allowed to choose their miqat in Saudi Arabia the way Jeddah was chosen by some scholars, there would be several mawaqit in contravention of the earlier ones prescribed by the Prophet.

Recommendations/Conclusion

Hajj is a pillar rounding off of other pillars of Islam. It is institution cherished by Allah for Muslims who can afford the journey. The pilgrims are described as Wafdullah (Allah's delegates). It is therefore imperative to know how to enter the holy place of Allah as pilgrims. It is also due to this reason that the issue of miqat should be resolved with

adequate and careful study. It is in recognition of this fact that this study recommended that Nigerian intending pilgrims passing through Madinah should take their Ihram at Dhul-Hulaifah, while those of them passing through Jeddah to Makkah to start their Umrah or Hajj, should endeavour to go back to Rabigh-a place near Al-Juhfah by road or any other means to take their Ihram before reaching their miqat. Al-Juhfah on their way to Saudi Arabia from their homes and at their countries' airports. They may even put on the Ihram before the place, to be on the safe side. Pilgrims from many countries do this. They arrive at the Jeddah airport already clad in Ihram. However, the issue of miqat in relation to Jeddah for Nigerians going to Saudi-Arabia to perform Hajj has been the focus of this paper. Jeddah airport which is the terminal of intending pilgrims coming from Nigeria to Saudi-Arabia is not a miqat, a fixed place of Ihram. An intending pilgrim should endeavor to take Ihram either at or before the miqat, which is Al-Juhfah. However, if he takes Ihram from Jeddah, he should offer a sacrifice (Had'y) in order to authenticate his Hajj.

References

Abubakar K.H. (2008) Al-Miqat between Continuity and Change with Special Reference to Nigerian Pilgrims. Fluorescence of Arabic and Islamic Studies on Nigeria. (Festschrift in honor of professor Wahab O.N. Nasiru) pgs. 139-147, HEBN Publishers Plc.

Al-juraysy, K.A. (1999). Alfayawa al-Shar'iyatu fi al-Musa`ill al-asriyatu min fatawa`Ulama'I al-Baladi al-harami. Riyadh Mu'assasatu al-juraysyililtawzi' wal-ilan.

Al-Salek, M. (1993). The attainment of the objective according to the evidence of the ordinances (Bulgh al-Maram Min adilat al-Ahkam of Imam Ibn hajai. Beirut. Dar El-Fikr.

Al-Shawkany, M.A.M (d. 1255A.H). Naitlu al-Awtar min ahadith Sayyid al-akhyar Sharh-al-Muntaqi al-Akhyar. Third edition. Beirut: Dar Al-Qalam.

Al-Shuraym, S.I. (1994). Al-Minhaj lil Mu'tamiri wal Hajj. Riyadh, Dar Al-Want

Al-Tijani, A.M.A.A. (n.d.) Fathu al-jawad fi Sharhi al-Irshad: Kano, alhaji Sani Adam Azzam, L. and Gouverneur, A. (1985). The life of Prophet Muhammad. London: The Islamic Text Society.

Bashinfar, S.A. (2003). Al-Mugni fi Fiqh al-Hajj wal-Umrah. Beirut, Dar Ibn Hazm.

Bin Baz, A.A (2001). Al-Tahqiq wal-idhah lil kathiri min Masa'il Hajj wal umrah wal Ziyarah ala daw'ial-Kitab wal Sunnah. Madinah, Ministry for Islamic Affairs, endowment, propagation and guidance.

Ismail, M.B. (1997). Al-Fiqh al-Wadith min al-Kitab walSunnati `ala al-Mazhibi al-arba'ati. Cairo, Dal Al-Manar.

Kaura, J.M. Amoo, D.A. Muhammad, A.D. Hussan, N.M. (1994), Islamic Studies for junior Secondary Schools. Zaria, University Press Plc.

Kingdom of Saudi Arabia (n.d.). Sifat al-Hajj wal Umrah, Silsilatu Irshad lilHujaj wal mu'tamirinn.p.

The views expressed here are the writer's own, and do not necessarily reflect the MWL's.

The Hajj: Its Universal Lessons



Faisal Kutty

Muslim pilgrims take part in the day-long station at Arafat during the Hajj pilgrimage in Makkah. It is a day of atonement and reminds believers of the Day of Judgment where all of humanity will be taken for account for their actions.

Millions of pilgrims from all over the world will be converging on Makkah Al-Mukarramah in the coming days. They will retrace the footsteps of millions who have made the spiritual journey to the valley of Makkah since the time of Adam.

Hajj literally means, “to continuously strive to reach one’s goal.” It is the last of the five pillars of Islam (the others in-

clude a declaration of faith in one God, five daily prayers, offering regular charity, and fasting during the month of Ramadhan). Pilgrimage is a once-in-a-lifetime obligation for those who have the physical and financial ability to undertake the journey.

The Hajj is essentially a re-enactment of the rituals of the great prophets and teachers of faith. Pilgrims symbolically relive the experience of exile and atonement undergone by Adam and Eve after they were expelled from Heaven, wandered the earth, met again and sought forgiveness in the valley of Makkah. They also retrace the frantic footsteps of the wife of Prophet Abraham (Prophet Ibra-

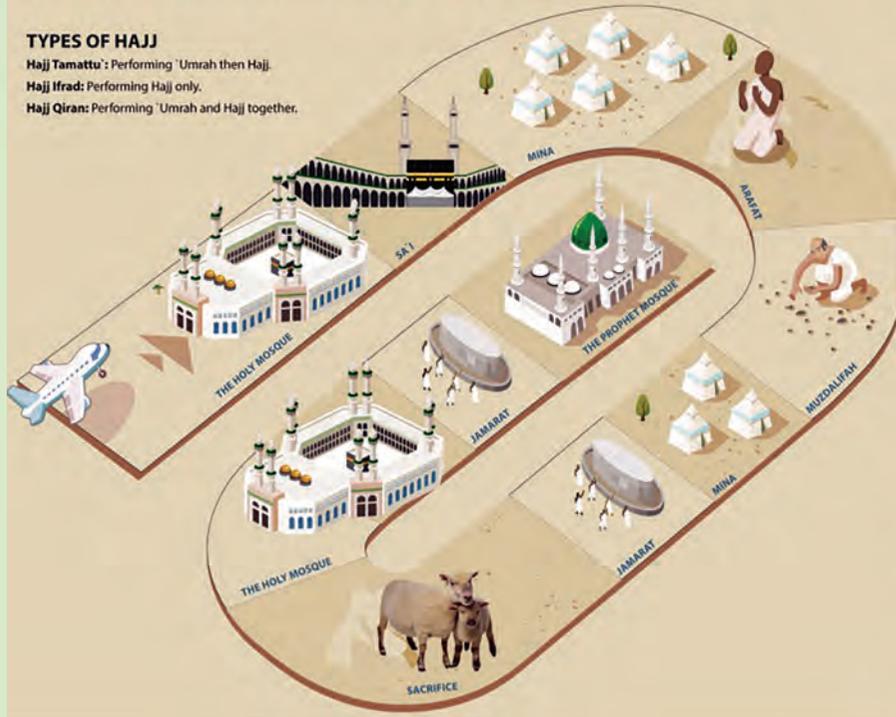
A BRIEF GUIDE TO HAJJ

TYPES OF HAJJ

Hajj Tamattu': Performing 'Umrah then Hajj.

Hajj Ifrad: Performing Hajj only.

Hajj Qiran: Performing 'Umrah and Hajj together.



Rituals of Hajj

1- IHRAM

Make the intention, take a bath, apply perfume, wear the ihram cloth, and offer a two-rak'ah prayer.

2- TALBIYAH

For Hajj Tamattu' one says, "Labbayk Allahumma bi 'Umrah (Here I am, O Allah, for 'Umrah)!" For Hajj Qiran, one says, "Labbayk Allahumma bi Hajjil wa 'Umrah (Here I am, O Allah, for Hajj and 'Umrah)!"

For Hajj Ifrad, one says, "Labbayk Allahumma Hajjan (Here I am, O Allah, for Hajj)."

3- TAWAF

Upon entering the Holy Mosque, the pilgrim should make Tawaf, then pray two rak'ahs.

4- SA'I

In Hajj Tamattu', sa'i must be offered for 'Umrah (but in Hajj Ifrad and Qiran, sa'i can be delayed). Then, the one performing Hajj Tamattu' shaves his head or cuts the hair. By this the 'Umrah is done, and thus he exits ihram completely.

On the 8th of Dhul-Hijjah, the one doing Tamattu' enters Ihram for Hajj, recites the talbiyah, and says, "Labbayk Allahumma Hajjan (Here I am, O Allah, for Hajj)."

5- TO MINA

The pilgrim goes to Mina and prays Zhuhr, 'Asr, Maghrib, 'Isha and Fajr three.

6- TO ARAFAT

By the sunrise of the 9th day of Dhul-Hijjah, the pilgrim moves to 'Arafat spending his time in making dhikr and du'a.

7- TO MUZDALIFAH

When the sun sets, the pilgrim goes to Muzdalifah and stays overnight in it.

8- BACK TO MINA

Before the sun rises, he goes to Mina where he throws Jamarat al- 'Aqabah.

9- SACRIFICE

On the 10th day of Dhul-Hijjah, the pilgrim slaughters his sacrificial animal, then shaves his head or cuts his hair. Now everything is permissible except having intercourse with one's wife.

10- BACK TO MAKKAH

Then the pilgrim goes back to Makkah and does tawaf and sa'i for Hajj.

After tawaf and sa'i, the pilgrim goes back to Mina, and throws the three jamarats during those two days. Then, he exits ihram completely.

11- FAREWELL TAWAF

Upon leaving, one should not move out of Makkah until he has performed the farewell tawaf.

- Visiting the Prophet's Mosque

It is highly recommended to visit the Prophet's Mosque in Madinah.

him), Hagar (Hajirah), as she ran between the hills of Safah and Marwah searching for water for her thirsty baby (which according to tradition, Allah answered with the well of ZamZam). Lastly, the pilgrims also commemorate the willingness of prophet Abraham to sacrifice his son for the sake of Allah. Allah later substituted a ram in place of his son.

Yet, the Hajj is more than these elaborate rituals. The faithful hope that it will bring about a deep spiritual transformation, one that will make him or her a better person. If such a change within does not occur, then the Hajj was merely a physical and material exercise devoid of any spiritual significance.

As all great religions teach, we are more than mere physical creatures in that

we possess an essence beyond the material world. Indeed, this is why all great religions have a tradition of pilgrimage. In the Islamic tradition, Hajj encapsulates this spiritual journey toward this essence.

The current state of affairs -- both within and outside the Muslim world -- greatly increases the relevance of some of the spiritual and universal messages inherent in the Hajj.

As Islamic scholar Ebrahim Moosa asks rhetorically: "after paying homage to the two women Eve (Hawwah) and Hagar (Hajirah) in the rites of pilgrimage, how can some Muslims still violate the rights and dignity of women? Is this not a contradiction?"

Indeed, the Qur'an teaches: "I shall not lose sight of the labour of any of you

who labours in my way, be it man or woman; each of you is equal to the other.” (Qur’an, Surat Al-Imran, Verse 195)

Clearly, the white sea of men and women side by side performing Tawaf (circumambulating) around the Ka’bah (the stone building Muslims believe was originally built by Adam and rebuilt by Abraham (Prophet Ibrahim) and his son Ishmael (Ismail)) should lay to rest any claim that Islam -- as opposed to some Muslims -- degrades women.

The fact that millions of Muslims transcending geographical, linguistic, level of practice, cultural, ethnic, color, economic and social barriers converge in unison on Makkah, attests to the universality of the Hajj. It plants the seed to celebrate the diversity of our common humanity. Pilgrims return home enriched by this more pluralistic and holistic outlook and with a new appreciation for their own origins.

One of the most celebrated Western Hajjis (one who has completed the Hajj)

is none other than African-American civil rights leader El-Hajj Malik El Shabbaz, more commonly known as Malcolm X. The man who was renowned for preaching that whites were “devils” -- especially the blond, blue-eyed ones -- profoundly reassessed these views during the Hajj. This transformation, of course, sealed his break with the Black nationalist movement of the Nation of Islam.

Contrary to the teachings of the Nation, he concluded that Islam encompassed all of humanity and transcended race and culture. Malcolm X later said, “In my 39 years on this Earth, the holy city of Makkah had been the first time I had ever stood before the Creator of all and felt like a complete human.”

In Makkah, he discovered himself mixing with, “fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was whitest of white.” Malcolm X was so inspired by what he witnessed,



that, in letters to friends and relatives, he wrote, “America needs to understand Islam, because this is the one religion that erases from its society the race problem.”

Upon returning to America, he embarked on a mission to enlighten both blacks and whites with his new views. Malcolm X understood that in order to truly learn from the Hajj, its inherent spiritual lessons must extend beyond the fraternal ties of Muslims to forging a common humanity with others.

In fact, as part of the spiritual experience, the pilgrimage links people across religions through a past shared by several Abrahamic traditions. This combined with the Islamic teaching of the common origin of humanity holds out much hope. Indeed, the Qur’an teaches: “We created you from a single pair of a male and female (Adam and Eve), and made you into nations and tribes that ye may know each other and not that you might despise each other. The most honoured of you in

the sight of God is the most righteous of you” (Qur’an, Surat Al-Hujurat, Verse 13). This is a great celebration of the differences and at the same time unity of all of humanity.

Another essential spiritual message of the Hajj is one of humility to God and His supremacy and control over all that we know. The multitude of people and their inner beliefs and practices are all to be judged by God and God alone in His infinite wisdom and full knowledge. Indeed, as the Qur’an insists, “Let there be no compulsion in matters of faith, truth stands out clear from error.” (Qur’an, Surat Al-Baqarah, Verse 256)

The result of a successful Hajj is a rich inner peace, which is manifested outwardly in the values of justice, honesty, respect, generosity, kindness, forgiveness, mercy and empathy. And it is these values all attributes of God almighty that are indispensable to us all if we are just to get along in this world.



MISWAK

The Nature's Wonder Toothbrush

Dr. Fatima Taneem Ruknuddeen



Across the globe, many ancient traditional health practices are being revived and readily adopted by many health enthusiasts and nature-lovers due to their sustainable and healthy approach coupled with enormous medicinal benefits. Amongst them, the use of 'Miswak' chewing sticks for dental health has been gaining prominence lately and these 'traditional twigs', once limited to the 'bazaars' and 'souks' markets of Asian, African and Middle Eastern countries, are surfacing in major retail outlets and online shopping across the world as 'raw, healthy, nature's twig' in trendy and innovative pack-

aging.

The tradition of chewing sticks for cleaning the teeth has been prevalent since thousands of years, as early as 3500 BC among the Babylonians and in the later eras, among the Egyptians, Greeks and Romans. And with the emergence of Islam in the 7th century AD and its emphasis on personal hygiene, the 'miswak' chewing practice was popularized throughout the Muslim lands as a part of the basic hygiene which was practiced and recommended by the Prophet Muhammad (peace be upon him).

Today, more than 1400 years later, the

use of miswak is still retained by millions of Muslims across the world as a part of the Prophet's (peace be upon him) way of life (Sunnah).

'Miswak' or 'Siwak' is an Arabic word meaning 'tooth-cleaning stick'. Around 180 plant species present worldwide can be utilized for making the miswak, although the most common and popular plant used for making it globally is the Arak tree also called as *Salvadora persica*. Wherever this tree is not available, other trees such as olive tree, palm tree, neem tree, jasmine tree, bamboo tree, lime tree and orange tree are used as sources of miswak. The miswaks are not prepared from poisonous or harmful trees such as the pomegranate and the myrtle trees.

SALVADORA PERSICA / ARAK TREE

Salvadora persica is a species of the *Salvadora* belonging to the family of *Salvadoraceae*. It is also known as the 'toothbrush tree', 'salt bush tree', 'mustard tree' or 'peelo tree'. It is named after the Spanish pharmacist, Juan Salvador y Bosca (1598-1681). These trees tolerate extreme weathers very well and have wide geographical distribution ranging from India, Nepal and Malaysia in the east through Pakistan, Iran, Iraq, Kingdom of Saudi Arabia and Egypt to Mauritania in the west and from North Africa through Sudan, Ethiopia and Central Africa to South-western Africa.

Salvadora persica is a well-branched, evergreen shrub, approximately 6-7 meters tall and has a crooked trunk with splintered bark, long elliptical leaves and pendulous extremities. Its flowers are greenish-yellow in color and bear scarlet fruits. As these trees have an aromatic fragrance and sharp taste, they are the preferred choice for making



miswaks.

The tan-colored fibrous roots are considered the chief and best source of the 'true' miswaks, although the trunk and its branches are also used for making the miswak and also toothpicks. These twigs are usually cut 6 to 8 inches long and half an inch in diameter for making the miswaks which are prepared by being dried and kept in dry places.

Most of the research studies and trials done on the miswak are conducted on the roots and branches of the *Salvadora persica* as it is the most commonly available miswak globally.

MISWAK CONSTITUENTS

The *Salvadora persica* 'Miswak' stick contains a host of naturally-occurring active ingredients that are beneficial for the human health. These include the following:

- Alkaloids – Salvadorine, Trimethylamine

- Silica

- Calcium, Chlorides, Fluoride

- Sulphur

- Vitamin C

- Resins

- Tannis

- Saponins, Flavonoids, Sterols

- Essential oils

- Antioxidants enzymes – peroxidase, catalase, Polyphenol oxidase

The constituents of miswak are effective in maintaining dental health due to their antiseptic, antimicrobial and astringent properties. Moderate concentrations of silica and Sulphur along with small quantities of tannins and higher concentration of alkaloids, chlorides and fluorides help to achieve a 'dentifrice-like' effect.

Trimethylamine lowers the pH of mouth, thus inhibiting the growth of germs. Salvadorine exerts bacterial effect and stimulates the gingiva.

Silica acts as a natural abrasive and helps in removal of tooth stains.

High concentration of chlorides inhibits the formation of calculus and aids in removing stains.

Fluorides help in re-mineralizing the tooth structure and help to fight off caries.

Sulfur has a bactericidal effect and Vitamin C aids in tissue healing and repair.

The resins form a protective layer over the enamel and prevents the dental caries formation.

The astringent effects of tannins help to reduce clinically detectable gingivitis.

The essential oils impart a mild pungent taste and fragrance and stimulate the production of saliva; thereby acting as a buffering agent. The antioxidant enzymes have

anti-carcinogenic properties and help prevent cancer. Thus, the miswak twigs give a simultaneous toothbrush-toothpaste-mouthwash effect.

MEDICAL BENEFITS OF MISWAK

The 'natural toothbrush' miswak exerts its effects on the oral tissues and helps to maintain optimum dental health and hygiene by a combination of its mechanical action and by virtue of the pharmacological properties of its constituents.

Upon regularly using the miswak in the correct manner, the oro-dental benefits seen are outlined below:

- Fights tooth decay and cavities by its anti-microbial effects whereby the accumulation of germs on the teeth and gums are inhibited.

- Protects against buildup of Tartar and Plaque protecting the gums and strengthening them; thereby reducing the occurrence of gingivitis and periodontitis.

- Strengthens the tooth enamel due to its in built minerals.

- Combats bad breath.

- Removes teeth stains and promotes whitening of the teeth.

- Prevents deleterious habits such as thumb-sucking in children and smoking in adults.

- It aids in the development of dentition while in the eruption stage.

- Helps to prevent oral cavity cancer due to its anti-carcinogenic properties.

- The analgesic properties of the ingredients in the miswak also help in dealing with inflammation and pain especially in the gums.

Other benefits obtained by the regular use of miswak include :

- Helps sharpen one's memory.

- Helps strengthen one's eyesight.
- Helps to relieve headaches.
- Aids in the process of digestion.
- Helps to clear one's voice.

USING MISWAK

The regular miswak is soaked in water prior to its use to soften it. The user trims or chews off about a centimeter of the bark at one end of the twig and keeps chewing it till it softens and separates to form 'bristle-like' fibers and the user uses it as a regular toothbrush.

Since the 'bristles' are parallel to the handle rather than perpendicular, it can reach more easily between the teeth as compared to the conventional toothbrush.

As the miswak contains in-built antiseptics, it does not require toothpaste. However, the miswak has to be used correctly to derive its benefits. There are 2 grips employed to the miswak – the palm grip (5-finger) or the pen grip (3-finger). Generally, 5 minutes of brushing with the miswak yields a satisfactory result.

Traditionally, the miswak is trimmed or bitten off regularly to refresh the bark to expose new fibers as the miswak fibers lose their effective anti-bacterial action over time. The miswak is washed after use and stored in a container as it dries out quickly.

The miswak in its natural form has a distinct sharp mustard-like flavor and mild aromatic fragrance, though nowadays many 'flavored miswaks' are available such as strawberry, rose, lemon and mint.

In addition to, the 'regular' miswaks, currently there are several innovatively-designed miswak twigs available in the markets worldwide with a few enclosing trendy cutter caps to peel off the outer layer to reveal the natural 'bristles' and also slice them off after use. It also protects the twigs

from germs and microbes. Also, lately, newer conventional toothbrushes with the nylon bristles replaced with 'natural' bristles made of miswak powder and natural ceramic are trending in many places.

For users preferring the conventional toothpastes, several major oral health care companies have commercially formulated toothpastes and mouthwashes containing miswak extracts in the market throughout the world.

MISWAK IN ISLAM AND SUNNAH

Hygiene has been strongly emphasized in Islam. The Noble Qur'an states, "Truly Allah loves those who turn unto Him in repentance and loves those who purify themselves." (Surat Al-Baqarah, verse 222) The Prophet Muhammad (peace be upon him) also stressed the importance of cleanliness and stated in a Hadith, "Cleanliness is half of faith (Iman)." (Reported by Muslim).

The Prophet (peace be upon him) has also said that amongst the 4 practices of the previous prophets, using miswak was one of them as reported in Hadith by Ahmad and Tirmidhi. The Prophet (peace be upon him) valued personal hygiene and oral hygiene as it is evident by various Ahadith.

The Prophet (peace be upon him) used the miswak frequently throughout the day for a variety of purposes. He (peace be upon him) routinely used it on entering his house, before every prayer during ablution, when he got up for his night prayers (Tahajjud), etc. Even on his deathbed, the Prophet (peace be upon him) used the miswak. There are various Ahadith in Al-Bukhari and others wherein these instances are recorded.

The Prophet (peace be upon him) also encouraged others to use the miswak frequently. Some of the Ahadith relating to the use of

miswak are cited below:

- Ibn Umar (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “Make regular practice of the miswak, for verily it is healthy for the mouth and it is a pleasure for the Creator (i.e., Allah is pleased with the Muslim who uses the miswak).” (Reported by Al-Bukhari).

- Sayeda Aysha bint Abu Bakr (May Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) said, “Miswak cleanses the mouth and pleases the Lord.” (Reported by Al-Bukhari; Ahmad and Al-Nisai).

- Abu Hurairah (May Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “Were it not for the fact that I did not want to make things too hard for my Ummah, I would have commanded them to use the siwak at every time of Prayer.” (Reported by Al-Bukhari and Muslim).

Thus, the Prophet’s Companions (may Allah be pleased with them all) also used the miswak regularly and commanded others to do so. The Islamic Scholars agreed that the use of miswak is Sunnah and that it has to be encouraged. Some early scholars of Islam even made it obligatory to use the miswak.

Ibn Abbas (may Allah be pleased with him) has reported that there are 8 virtues of using the miswak, which are as follows:

1. Removes the yellowness of teeth.
2. Strengthens the gums.
3. Strengthens the eyesight.
4. Cleanses the mouth.
5. Removes the phlegm.
6. Angels become pleased.
7. The Pleasure of Allah is earned.
8. It is a Sunnah of the Prophet Muhammad (peace be upon him).

The expansion of the Islamic Empire and the spread of Islam greatly enhanced the use of miswak within the Muslim communities and during the Middle Ages, when the West deemed it ‘outdated’; this practice flourished among the Muslims and till today continues to be enacted as a cherished Sunnah practice of the Beloved Prophet (peace be upon him). Throughout the Muslim world, the miswak sales peak during the month of Ramadan, as its use is permitted while fasting. Also, peak sale period occurs during the Hajj season in Makkah and Madinah.

Certain Islamic etiquettes regarding the miswak are as follows :

- It should be a straight, clean and smooth twig which is not too hard spanning about 8 inches in length and thickness similar to the forefinger.
- It should be washed well before and after use, preferably with rose water and shouldn’t be sucked upon.
- It should be stored vertically while not in use and should not be used in the toilet.
- Using of both the ends of the twig should be avoided.
- It should not be taken from any unknown tree as it can be poisonous or harmful.

As many research studies, clinical trials and medical publications over the years have established the effectiveness of miswak’s regular use on oral health and hygiene, this ‘nature’s super twig’ has certainly made a comeback into many homes and communities across the world irrespective of their religious or cultural background. As for the Muslims, they adopt this healthy Sunnah to gain worldly benefits as well as earn the pleasure of Allah in the Hereafter.

Obituary

Lord Adam Hafezjee Patel of Blackburn

(1940-2019)

Dr. Mozammel Haque



I was shocked and saddened to learn that Lord Adam Patel of Blackburn, the former Chairman of the British Hajj Delegation (2001-2010) has passed away on Wednesday, 29th of May 2019, during the last ten days of the blessed month of Ramadan.

Lord Patel was one of my best friends. He was a humble, kind-hearted devoted to family human being. He was a devout religious person who wanted to cement bond of relationship among all the religious communities. He always took me to the prayer room in the House of Lords

for afternoon (Asr) prayer and sometimes evening (Maghreb) prayer. Sometimes he invited me to his residence in Mile End, London.

Lord Adam Hafezjee Patel was appointed a member of the House of Lords on 1st January 2000. He happened to be the only Muslim and of a non-European background among six others inducted to the Upper House of the British Parliament that year. Having a strong social service background, Lord Patel has many friends in both Houses of Parliament because of his affiliation with the Labour Party. I had

the opportunity to meet and interview Lord Patel of Blackburn in the House of Lords, in London, in March 2000. He spoke at length about Muslim issues, in general, and the situation of the Muslim community in Britain, in particular.

I actually met him first in the House of Lords after his appointment as Peer of the House of Lords and interviewed him in 2000. When he was appointed Leader of the British Hajj Delegation in 2001, it became a routine affair for me to meet him regularly before and after the Hajj.

Since his appointment as head of the British Hajj Delegation in 2001, we were very close and every time during the launching of the British Hajj Delegation and after his return from the Hajj I used to meet him in the House of Lords and he discussed with me his experience during the Hajj. He took keen interest in the Hajj Delegation and wanted to serve and care for the welfare of the Hajjis in the Holy city of Makkah Al-Mukarramah and Madinah Al-Munawwarah.

He was devoted to his family and loved his children and grandchildren. He was the most family devoted person.

May Allah bless his soul and grant him the highest place in Paradise and give patience to his family and friends who lost their dear and near ones.

Lord Adam Patel: Life and activities

Adam Hafezjee Patel was born in Bharuch district, 250 miles from Bombay, in the state of Gujarat, India. He studied at the Maharaja Sayajirao University of Baroda, Gujarat. From where he obtained his Bachelor of Commerce degree in Ac-



countancy and Business Management. He came to England in 1965. He worked with chartered accountants. He gave up the course after practising accountancy for four years and joined his relatives. Lord Adam said, he came to Blackburn in 1966 to serve his people. He said, "I thought that our people need some sort of voluntary organization and in order to have that, I must join a political party, as I had the aspiration to do something for the Muslim community."

The political career of Lord Patel started in 1966 when he joined the Labour Party. He started taking active interest in its activities and took initiative in representation of the needs of the Muslim



community in the party forums. With this objective, he invited representatives from the Conservative, Liberal and Labour parties and formed a community Relations Council with representatives from the three parties. This organization is now known as Racial Equality Council.

Britain is a member of the Commonwealth. Lord Patel founded a Commonwealth Friendship Society which was active during the late sixties. He also served as a Treasurer and later as Chairman and presently life-term Vice President of the Community Relations Council, now called Blackburn Racial Equality Council. Lord Patel also served as the governor of Preston High School from 1968-1974.

Lord Patel, then, thought of forming an umbrella organization grouping all the mosques of Lancashire County, not only of Blackburn. There were mosques for the Muslim communities of the Indian, Bengali and Pakistani origin in Lancashire and there are Sunnis, Shias and followers of other sects living in Lancashire. Lord Patel met the various groups of Muslims and convinced those of the need of have one umbrella organization representing all Muslim interests. They agreed and established Lancashire Council of Mosques. Lord Patel was the founder-chairman and later president of the Council of Mosques.

Lord Patel was one of the five Counsellors of the MCB (Muslim Council of Britain), an organization representing Muslims, which was formed late 90's.

In 1997, the British Government decided that the minority ethnic groups must have a voice in the decisions of the government. The Home Secretary appointed

a Board of 25 members. They approached Lord Patel for inclusion in the Race Relations Board, on which he served as a member since 1997 elections.

Lord Patel told me earlier in one of my interviews, "To improve and uplift Muslims educationally, we started Lancashire Muslim Girls School and to have now drawn up plans to help our boys' schools too. We shall impart our code of conduct to our children, and in fact, to all other children studying in these schools in such a way that they become a role-model for the society at large."

Lord Patel was quite optimistic about the future of Muslim schools in Britain. Lord Patel also pleaded for the teaching of Islam in the evening or during the day and called for revolutionary changes in the methods the Muslims were following in teaching Islam. "Allah the Almighty has given us the Qur'an and Our Prophet (peace be upon him) himself practised the Islamic precepts first and then gave lessons to his companions to put them into practise. His Companions then taught other people. Whatever messages we received from Almighty Allah through our Prophet (peace be upon him) they were meant to be practised – they were not meant for just increasing our knowledge. We have got everything in our religion, every aspect of life is dealt with and not a single aspect is left untouched."

Tributes to Lord Adam Patel

Tributes paid to Lord Adam Patel of Blackburn who passed away on Wednesday at the age of 78. MP Keith Vaz described the Gujarati-born father of eight,

who was made a life peer in 2000, as “Labour’s northern rock”.

Jack Straw

Lord Patel, known locally as Lord Adam, came to Blackburn in the 1960s to study accountancy at Blackburn College after graduating from the University of Baroda in Gujarat State, India. The town’s former MP, Jack Straw, a former foreign secretary, said he had no hesitation in nominating him for a peerage, adding: “I’ll never forget his joy, and that of his family, when he was formally ennobled in February 2000.”

He said Lord Patel was “wise, very intelligent, replete with integrity, and completely committed to honouring his faith and to making Britain a better place for everyone”.

Lord Patel served as director of the East Lancashire Training Enterprise Council, president of Lancashire Council of Mosques, vice-president of the Blackburn Community Relations Council and head of the British Hajj Delegation, which looked after the interests of Muslims going on pilgrimage to Makkah Al-Mukarramah.

Keith Vaz, MP

MP Keith Vaz described the Gujarati-born father of eight, who was made a life peer in 2000, as “Labour’s northern rock”. Keith Vaz said: “Adam Patel’s life embodies the very essence of the journey taken by so many British Asians since their arrival in the UK. “He was Labour through and through but also kept his deep roots in the British Muslim community of the north-

west even after he entered the House of Lords.

‘Loyal and strong’

“His desire to help everyone who needed it frustrated his large family circle who had to cope with people visiting his home well after midnight.

“He was loyal, devoted to family, strong and dedicated to his causes.”

Lord Nazir Ahmed of Rotherham

Lord Nazir Ahmed of Rotherham sent me his messages saying, “Lord Adam Patel was a loyal, committed and dedicated member of the Labour Party who was liked by many people in Parliament. He was proud of his identity as a British Indian Gujrati Muslim (his unique dress code in Parliament) and therefore spent a lot of time supporting his brothers’ charitable hospital. He was a calm, softly spoken wise man.”

Baroness Manzila Uddin

Baroness Manzila Uddin of Bethnal Green and Bow emailed me her tributes as follows: “The Hon Lord Patel was much respected member of the House. He was a gentle and calm person, even at the most chaotic period in the House. Most importantly and personally, he was my elder brother and treated me with utmost care and affection, particularly during testing times.

She also said, “He was a man of utmost integrity and personal honour and was devoted to the betterment of all people and his friendship group in the House reflected the diversity which he champi-

oned throughout his life, in the community and in Parliament, whilst maintaining deference for his faith and tradition.”

Baroness Uddin mentioned, “He was a Labour man and we worked together on numerous political issues in order to advance the causes of the Labour Government, particularly in the aftermath of 9/11 and 7/7 tragedy. He was steadfast in ensuring that national and local community organizations were able to participate and have a voice.”

She added, “Nominated by several of us and with support of the then Foreign Secretary Rt Hon Jack Straw, the Hon Lord Patel lead the UK Hajj Delegation to Makkah for over a decade and his leadership was invaluable for thousands of Hajjis and officials alike.”

Baroness Manzila Uddin made a special prayer for Lord Adam Patel. She said, “My condolences and duas (prayers) go to Lady Patel and his loving family, I am proud to have been recipient of his care and affection for which I remain indebted. May Allah Bless our brother the highest place in Jannah (Paradise), Ameen.”

Dr Iyad Ameen Madani

In memory of Lord Adam Patel, Dr Iyad Ameen Madani, the former Minister of Hajj, Kingdom of Saudi Arabia (1999 – 2005) and former Secretary General of the Organization of Islamic Cooperation (OIC) (2012-2016), wrote on Thursday 30th May 2019 (25th of Ramadan 1440H) from Madinah Al-Munawwarah: “I am saddened to hear of the passing away of Lord Patel, May Allah bless his soul in this blissful month.”

Dr. Madani said, “As a Minister of Hajj in Saudi Arabia, I had the opportunity to work with Lord Patel who used to head the British Hajj Delegation for many years. He was always well-informed, dedicated to the well-being of his Hajjis, aware of the magnitude of organizing the mass movement of Hajjis and ready to share in finding solutions to logical needs.”

Dr. Madani also mentioned, “Beyond Hajj, the story of Lord Patel rise from an accountant to the House of Lords, was a story of discipline, hard-work and clear vision that resulted in his admirable accomplishments and success. A distinguished British citizen he was, but never shy to stress diversity, he kept to his traditional dress even in the House of Lords. He will be missed.”

Sir Iqbal Sacranie

Sir Iqbal Sacranie, the founder and the former Secretary General of the Muslim Council of Britain (MCB), sent me through Whatsup his messages on Late Lord Adam Patel today. He said, “The Late Lord Adam Patel was a wonderful and humble human being. MCB appointed him as one of the first members of the Board of Counsellors in view of his commitment to unity of Muslims in the UK. He was always very supportive of the positive integration of the Muslim community and fought ardently against discrimination and prejudice within the society.”

Sir Iqbal also mentioned, “He will always be remembered for his ever-smiling face and passion for community cohesion.”

Concept of ADR in the Islamic Perspective

Tasnuva Jahan

Abstract:

Dispute is a fact of human life. Dispute may arise from the very personal level to international level at all aspects of society. We cannot avoid conflicts from our life as it occurs when interest of more than one person clashes with each

other. So the best solution is that if any dispute which arises its head is nipped in the bud. Generally, disputes are solved by two ways: judicial proceedings before a court and alternative dispute resolutions (ADR) processes. ADR is the method for resolving a dispute between parties without lingering into formal judicial proceedings. Courts bring disputes to an end and safeguard that

people can enforce their rights, nevertheless in most of the countries judicial system being burdened with cases, delay in disposal of cases. To resolve this problem, many countries encourage ADR system. However, ADR is not a new phenomenon rather it is long rooted in the Islamic history. This paper examines the various methods of Alternative Dispute Resolution (ADR) in the Islamic perspective.

Introduction:

Alternative Dispute Resolution (ADR) means alternative to litigation. To resolve dispute, many countries in the world have introduced different methods in their legal system in the form of ADR. ADR refers to procedure for disputes by means of mediation, arbitration, conciliation, negotiation, expert determination and so on. A basic requisite of dispute resolution is that disputes will only be pursued by peaceful methods. This principle was recognized at an early period and laws and institutions

were set up to allow disputes to be settled without disruption of the social order.[1] Importantly, in the Islamic law, disputes are resolved in accordance with the principles set forth in the Islamic sources. As in other legal systems, this practice may sometimes manifest itself in the form of litigation. Now-a-days, traditional system of dispute resolution is affected with inordinate delays. It is not possible to expect speedy disposal of even very important matters e.g. commercial disputes, family disputes etc. In traditional structure it is also impossible for the courts to decide the cases without formality and technicality.[2] The contemporary judicial system has failed to satisfy people's demand of justice, therefore the necessity of ADR arises. ADR mechanisms are in addition to formal court systems and complement them. It enhances the involvement of the community in the dispute resolution process. Nevertheless, the purpose of this paper is to identify the concept and practice





of ADR from Islamic point of view.

ADR in Islamic History:

Islam is not only a religion; it is a complete code of life. Islam taught Muslims every aspects of life. Islam introduced the rule of law to elucidate disputes and confirm the smooth running of our worldly wise matters. Besides it has encouraged peaceful conflict settlement.[3] The process of ADR is not a new phenomenon rather it has a long rooted in the Islamic history. Various methods of ADR have been used by Muslims since the last 1400 years to resolve their disputes amicably besides these methods have been encouraged in the different sources of Islamic law.[4]

In the Islamic history, ADR practices are based on the Qur'anic texts and Sunnah. Additionally, Prophets companions, their successors, Muslim scholars and administrators have consistently recommended peaceful settlement of dispute, within the Muslims and between Muslims and non-Muslim communities.[5] In case of the real origin of a specific ADR method, one must comply, in the text of the Qur'an, as well as contemporary Muslim practices. [6] Even ADR theory may be found in pre-Islamic communities in Arabia before the arrival of

Islam. In the pre-Islamic environment, tribal solidarity was a crucial feature. [7] Consequently, due to tribal solidarity of society, settlement of clashes through mediated means was invigorated particularly in the tribe and in order to keep the integrity of the tribal structure. Hence, conciliation and peace-making by seniors, leaders and those persons in authority was practiced through informal ways within pre-Islamic Arabian society [8] and became part of the societal code. By the advent of Islam, both practice and the code of mediated settlement were known and recognized in the Arabian context. [9]

Various Islamic ADR methods like sulh, tahkim, fatwa, muhtasib and med-arab, not only stated in the Holy Qur'an but also adept since the times of the Prophet (peace be upon him). The holy Prophet (peace be upon him), on several circumstances, himself also bears evidence of the idea of compromise and amicable settlement of disputes among people and tribes.[10] He used to employ arbitrators as well as accept their decisions. A famous occasion was lifting of the black stone Hajr-al-Aswad on the eve of reconstruction of the Kaaba. At that time, a serious dispute arose over the setting of the Hajr-al-Aswad. Each of the four leaders of the Quraeish was involved in clash over the issue of settling stone. Subsequently, one of the leaders recommended that the person who arrive first at the Haram by next morning would be able to place the Hajr-al-Aswad. And the Prophet (peace be upon him) was the first person to arrive at the Haram. Then he discussed with each of the disputing tribes and spread a sheet of cloth, put the Hajr-al-Aswad on it. Then requested the leaders to hold it at four ends and together rise it. In this way, unavoidable clash was prevented by the Prophet's (peace be upon

him) prudent resolution. Through the introduction of Islam, the values of reconciliation and amicable settlement were not only validated but also enriched. Thus, the method of settling a dispute between the parties, adopting the various procedure of ADR is not unknown in the Islamic legal system.

ADR Processes in Islamic law:

Many references can be found in the Islamic law regarding importance of the ADR. Islamic law contains the following ADR methods.

Sulh:

In Islamic legal system, sulh is the oldest method of peaceful dispute settlement. Sulh is derived from the word 'salaha', means 'to do good deeds' or 'an accord to end a dispute'. [11] In the Islamic point of view, it includes mediation, conciliation, negotiation and such other terms of similar nature. The traditional judicial system of litigation is too expensive both financially and emotionally. Nonetheless, methods of sulh keeps the disputant at same stage as well as restrict more deterioration of society at large. Sulh is a private dispute settlement in its nature, hence most of the parties can resolve their dispute without interference by any third party. [12] Several Qur'anic verses also mentioned about reconciliation and peace accord between two disputants. For example, Surah Al-Nisa preferred the concept of sulh as a method of dispute resolution, stated that, 'And sulh settlement is best, even though men's souls are swayed by greed'. [13]

Likewise, Surah Al-Hujrat says, 'The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy'. [14]



Also in another verse indicated that, 'And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable.' [15]

Further, Surah-Al-Anfal has emphasized the importance of Sulh, which embodies, if Muslims obeyed Allah and followed the Prophet (peace be upon him) rather than their own desires, they would be able to adjust all matters of difference among disputants. [16] These verses are strongly representing the theory of amicable dispute settlement on free and fair path also promise the divine blessings to those who to do so. The holy Prophet (peace be upon him) reinforced the significance of sulh besides used to inspire people to resolve dispute by it. Plus, all sort of compromises are permissible among Muslim litigants unless it forbids lawful things to forbidden (haram) or forbidden things to lawful (halal). [17] In one of the Hadith testified that 'there is a sadaqah to be given for every part of the human body and for every day on which the

sun rises, there is a prize for the sadaqah for one who establishes sulh and justice among people.’[18]

Additionally, some Qur’anic texts focused on ascertaining the qualification of mediator with minimal procedural diversions. Mediator is an expert person who tried to settle the disputes in a friendly way. Mediators attempt to reduce social conflict before it increases into violence. In Surah Al-Maidah, ‘Allah has promised those who believe (in the Oneness of Allah- Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).’[19]

Surah An-Nisa describes that in case of settling disputes, believers will be upholders of justice and bearers of witness to truth for the sake of Allah, although it may either be against own interest or against parents and kinsmen, or the rich or the poor. One should not twist or turn away from the truth, which can lead to keep away from justice.[20] Moreover, mediator has to do all within his or their authority to ensure equity and justice and eradicated injustice. It is not sufficient for believers to support justice themselves but estimated to be its standard-bearers. In Islamic concept, sulh is facilitated by either Qadi or mediator or prominent member of society. And mediators technique are selected, based on respect and knowledge of the Islamic law. [21]A mediator can suggest various settlement offer, but cannot force a final decision on the parties.[22] The Qur’an also says, ‘Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All-Able to do (and also an All-Witness to) everything.’[23]

It is clear that Islamic tradition has al-

ways preferred sulh over formal litigation and the process apparently seems no different than western mediations.

Tahkim:

In the Islamic legal system, arbitration is known as tahkim. Before the implementation of UNCITRAL model law, practice of arbitration or tahkim was common in Islam.[24] At that period, it was familiar for settlement of commercial and civil disputes. Throughout its history, Islamic culture has emphasized the significance of tahkim. Almost all matters in dispute that are not of a criminal nature can be referred to the arbitration. The Prophet (peace be upon him) also practiced the arbitration method for dispute settlement. Perhaps, the first attempt of the Prophet (peace be upon him) was to resolve conflict and tension that historians recorded, is called ‘hilful Fudul’ or the alliance of Fudul.[25]The Qur’an laid down many verses about resolving of dispute by tahkim. It is permissible to have compromise amongst Muslims but not the matter or agreement which is unlawful.

Surah An-Nisa clearly declares about the provision of arbitration in case of family disputes. It stated that, ‘If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-knower, Well-Acquainted with all things.’[26] And in another verse says that, ‘Verily, Allah commands that you should render back the trusts to those to home they are due; and that when you judge between men, you judge with justice. Verily how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.’[27]

But in Islamic rule, future dispute cannot be a part of arbitration agreement due to uncertainty.[28] However, tahkim represents one of the preferred way of dispute resolution in Islamic law.

Muhtasib:

Traditionally, the term ‘ombudsman’ has been used in numerous contexts in different legal cultures, whether a person holding an administrative center or as an institution or as one of the group of Alternative Dispute Resolution (ADR) methods.[29] In Islamic history, ombudsman, literally recognized as Muhtasib and it is derived from the term ‘Hisbah’. ‘Hisbah’ originated from word ‘Hasabah’, means accountability. Ombudsman is an independent department. The functions of ombudsman are to investigate and rule on complaints also assists as an alternative means of dispute resolution.[30]

Practice and teachings of the Prophet (peace be upon him) also demonstrated the basis of ombudsman in Islamic tradition. As the Prophet (peace be upon him) would sit in the mosque to hear complaints from the public, gradually that was passed down to the Caliphas.[31] Then subsequent Ottoman institution identified as ‘Qadhi’ul’ Qudhat’.[32] In support of the muhtasib or institute of ombudsman, the Islamic jurists refer to the verse of Surah Al-Imran, it stated that ‘let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity.’[33]

On the other hand, modern ombudsman concept has been found in Sweden. In 1809, ombudsman office was created in Sweden when it adopted new Swedish constitution. [34] In the ancient Islamic period Muhtasib serves the role of ombudsman in western civilization. But the influence of Muslim

legal tradition in the growth of ombudsman concept in Western cultures is hardly acknowledged.[35]

Med-Arb:

Med-Arb is the combination of mediation and arbitration. In the Islamic context, a combination of sulh and tahkim. Med-Arb is one more technique of ADR which was practiced in early Islamic era. Med-arb notion has been recognized by the Verse 35 of Surah An-Nisa and it is a mixed method of both sulh and tahkim. It says, ‘And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.’ [36] At present world, mixed nature of mediation and arbitration is a popular technique of ADR. In the Islamic legal system, Med-Arb is reflected to be unique feature and it involve as the primary approach of mediation procedure besides the finality of arbitration.[37]

Fatwah of Muftis:

In ADR mechanism ‘expert determination’ is a method by which an independent third party is appointed to give expert opinion or decision on the disputed subject matter. This decision is not binding on the parties but advisory.[38] Fatwa given by muftis is similar with expert determination. As in Islamic tradition, many problematic subject matter were referred to the muftis or Islamic jurists, solution or answer given by them is called fatwa. Fatwas are non-binding evaluative views of Mufti.[39]

In this regard, wisdoms of the Prophet (peace be upon him) proved the importance of expert opinion. For example, on the eve of commission of Mu’adh ibn jabal as the governor of Yemen the Prophet (peace be



upon him) asked him, ‘How do you decide a case if it comes to your court? He told, first of all I will look in to the Qur’an or book of Allah. The Prophet asked, if you do not find any solution in the Qur’an? Mu’adh replied, (if not) I will look into the Sunnah of the Prophet (peace be upon him). Then Prophet asked, if you do not find in the Sunnah? He replied, I will use my exerted opinion.’ [40] This explanation validates the perfect technique for applying Islamic guidance that would ultimately improve the ideologies of Islamic jurisprudence.

Thus the preference of fatwah among Islamic tradition is often a reflection of social and cultural insights of conflict generally. As a practical matter, however, Muftis depend on the principles of Islamic law for fatwah, on the other side of the coin, they could frame a new principle based on logic. [41]

Conclusion:

Based on the discussion, this paper concludes that ADR is not something new within the Islamic legal system rather it is an integral part of it. Islam is not only a religion but also a civilization and path of life that is present in Muslim societies around the world. [42] Notably, Islamic ADR system was sufficient and advanced enough to provide suitable solutions for all disputes from a very personal life to international level as well as adequate for the present content. Islamic ADR is more adaptable to personal conflict to business regulation. At present, ADR has a great urgency as there has been an explosion of litigations in the courts of law established by the sovereign power. The built in ADR mechanism is an important legislative development for a country as a complement to the formal legal system.

English Media, Social Media, Islam and Muslims



By Arshad Shaikh

Napoleon Bonaparte once said: “History is the version of past events that people have decided to agree upon.” All media – be it print, television, web and now social – records events, each in its own peculiar way and thus chronicle our times for posterity. Islam and Muslims will always be an important chapter in any account of world history or our nation’s past; so it is important to document the role of English Media in portraying Islam and Muslims. It is imperative to realize the importance of the various striking photographs and iconic images captured by the media which are permanently etched in our memory. These

portrayals have been forming or scarring our collective psyche and are instrumental in the impression we form about the era we dwell in. David Wojnarowicz was correct to point out: “History is made and preserved by and for certain classes of people. A camera in some hands can preserve an alternate history.”

The good, the bad and the ugly

Most often nations have religious minorities. Their ratio may differ but in India, Muslims constituting almost 15% of the total population, according to official figures, are rightly termed as the second big-



gest majority in the country. The manner minorities and their religions are portrayed in the media defines the attitude of the majority community towards them and in this regard the English media definitely scores over the Hindi and regional language media in terms of displaying nuance, understanding and objectivity.

The reasons could be manifold but one reason which stands out very conspicuously is the level of professionalism displayed by those in the highest echelons of power in the English media. Doyens of the English media like Durga Das, Frank Moraes, Khushwant Singh, Kuldip Nayar, Dileep Padgaonkar, Pritish Nandy, to name a few, ensured that whatever flowed from their pen and published in their papers adhered to the minimum standards of journalistic ethics and probity. This cannot be said of the Hindi and regional media as they succumbed to communalism and jingoism in order to carve and retain their share of the readership-pie. In contrast, the Urdu media became completely “community” (milli) focused and unwittingly contributed to the process of “othering” the Muslims from mainstream media.

History covered or cover-up

It must be acknowledged that the English media has been a great chronicler of India’s history since the last century and all major milestones of the Muslim community in our country have been logged in great detail. Be it the freedom movement and the partition of our nation, the thousands of communal riots that debilitated the hopes and aspirations of Muslims, the attempts to interfere in Muslim Personal Law and minority status of AMU, the efforts by some to outrage the sentiments of the community through the publication of The Satanic Verses and Danish cartoons, the demolition of the Babri Masjid, 2002 Gujarat pogrom, the Sachar Committee Report and the stereotyping of Muslim youth as anti-national and prone to terrorism; all these chapters and pages that make the journey of Islam and Indian Muslims are there for every student of political science, sociology, anthropology and history to study and take valuable lessons. But many stories and issues have also been swept under the carpet and could not see the light of the day, not because they were not important or defied comprehension but only due to

the embarrassment and discomfort it may cause to the grandiose claims of the state to be secular, democratic, imparting justice and offering freedom to all communities to profess, practise and propagate their religion and culture.

TV Media

Television took off in India in the 1980s and after economic liberalization there was a plethora of channels in the electronic media competing for TRP and a slice of the advertisement revenue cake. English TV channels in India have by and large adopted a very balanced approach in the portrayal of Islam and Muslims. The live coverage of the 2002 Gujarat riots and the Babri Masjid demolition exposed the gory and vengeful agenda of the fascist forces in India and significantly lowered the stature of our country around the world in terms of its democratic credentials and adherence to the rule of law and protection of minorities.

However, since the global media scene changed dramatically post 9/11 regarding Islam and Muslims, the Indian TV moguls too had to relent to international pressure and toe the official line when it came to the question of showing Muslim youth being radicalized and joining terror groups as part of the religious fervor generated by Islam that encourages “jihad” and violent attacks on civilians. Any alternative viewpoint on this topic was considered a taboo and pandering to those with obscurantist and “jihadist” mindset.

Post 2014

After the assumption of power in 2014, the fascist forces plucked the soul out of media and transformed it into what is known by various nicknames like “lapdog-media”, “bhakt-media” and “pliable-me-

dia”. Intimidating and eliminating journalists who spoke their mind and criticized the anti-people politics and policies of the establishment, led to the almost complete capitulation by the media industry and there is near consensus regarding the practice or non-practice of “the journalism of courage”. Except a few media houses and a handful of news web-portals, the entire media fraternity fell prey to the threats and lure of the lucre by the establishment, severely compromising journalistic ethics, standards and the credibility of the media as a watchdog and the fourth pillar of democracy.

Social Media

Since the last five years, social media has seen exponential growth in terms of active users and content generated and uploaded. Technology, cost and ease of use have contributed to its superlative rise and news organizations have been at the forefront of leveraging social media to increase their reach and expand their markets. Jim Morrison’s oft quoted truism that: “whoever controls the media, controls the mind” has been taken very seriously by those who wish to create a chasm among communities of this country and sow the seeds of hatred and bigotry. So we have these huge “troll” armies operating on different social media platforms masquerading under different names, created and funded by the fascists. Their full-time job is to malign Muslims and try and sully the religion of Islam.

Social media is however also a double-edged sword and has provided a huge opportunity for Muslims and the faithful to defend their religion and try to clear the various misunderstandings that people may have regarding Muslims and Islamic

religious customs, traditions, practices and beliefs. One thing to make note of; social media operates on the algorithm of promoting those who are “superior in numbers” and so the dice is loaded in favour of the majority in terms of active users. Majoritarianism has conquered social media but the Muslims must derive solace from the fact that social media has given them a level playing field and if they come up with exceptional content, they too can reach a considerable audience and make their mark in the social media stratosphere.

Community journalism or activism

Another positive development for Muslims is the birth of community journalism in English. Hitherto and till date this domain was the sole preserve of the Urdu media but now we have some very good Muslim owned web portals delivering mainstream and Muslim-centric news. Prominent among them are the Milli Gazette, Ummid.com, Muslim Mirror, Caravan daily and TwoCircles.net. Although these English portals are few and far between, they have managed to carve a niche for themselves in the online news arena and provide a platform for Muslims to present their point of view on issues of their concern. Of course, the contribution of Radiance Viewsweekly (Board of Islamic Publications), Muslim India (Syed Shahabuddin) and Islamic Voice (Sadatullah Khan) towards furthering the cause of Islam and Muslims in the English print media is extremely laudable. There were efforts by some Muslim intellectuals and activists who started a news service (on the lines of PTI / Reuters, etc.) by the name of fanawatch.com. A mainstream 10-day magazine called “Meantime” was launched with great fanfare but could not continue for an extended period

of time. Professional management and designing them on self-sustaining business models are required for these “milli” English media organs to acquire industry recognition.

Muslim Media Celebrities

Our participation in various professional domains hampered by the vicious cycle of discrimination and lethargy leads to a situation wherein we have occasional flashes of brilliance. In the English media too we have some extremely talented individuals who acquired celebrity status. Zafarul Islam Khan, Saeed Naqvi, Saba Naqvi, Rana Ayyub, Seema Mustafa, Aijaz Zaka Syed, Seema Chisty, Iftikhar Geelani, A.G. Noorani, Muzammil Jaleel, Maria Shakil and Rifat Javed are highly respected in the journalistic fraternity and command a huge social media following as well. The problem is that with a few honorable exceptions most of these Muslim media personalities are left leaning, secular, averse to defend the faith and like to maintain a safe distance from mainstream Islamic organizations.

Islam not on the media agenda

For reasons right or wrong it can be safely concluded that except for some brief interludes Islam has not been on the radar of the English media of our country. There were some series of articles discussing issues like how the Quran deals with Muslim Personal Law, Islamic approach to violence, jihad, Islamic banking, etc. But by and large the intricacies of the Islamic faith and the different Islamic systems related to politics, economics and social behavior have not been on the mainstream media agenda. Peace TV channel acquired tremendous popularity but was confined mostly within the Muslim community. Some por-



tals and magazines run by fascist forces do attempt to analyze and study Islam with an ulterior motive of finding issues to increase and create misunderstanding within their audience but fetch diminishing returns. Mainstream English media likes to present Islam in India as being syncretic and mystic in nature which has been hijacked by hardliners and extremists who are trying to impose a puritanical and intolerant version of Islam. There lies tremendous opportunity for the faithful to spread the true and pristine teachings of Islam to our fellow countrymen.

Oft discussed solutions

The space given to Islam and Muslims, in one way or the other on English and Social Media is quite significant. However, the narrative is completely driven by those controlling the levers of “media” power who have a vested interest in pre-

senting Islam and Muslims in poor light and stereotyping them as being the “other” and not ready to conform and join the mainstream. The way forward is two-tier. First, Muslims must join mainstream English media in large numbers. One way to increase those numbers is to offer scholarship to students who secure admission in top-notch media colleges and universities. Secondly, they must start their own media organizations and although community-focused journalism is required, these Muslim-owned media organizations must be very “mainstream” but be careful and sensitive to Muslim feelings regarding their community and their faith. This will require unrelenting effort which is possible only through collective efforts. Muslim religious organizations must take the lead in this regard. The reward they will garner is bound to be humongous both in this world and the hereafter.

The Qur'an:

A guide for Muslim youth

Dr. Sumaiya Ahmed

Introduction:

Youth is of special importance because it is they who will further shape the world to come. They live in a present marred by extreme uncertainty, facing a further that is murky and unpredictable. For Muslim youth today, change is the name of the game and they are forced to adapt to a rapidly mutating and crisis-ridden world characterized by novel information, computer, and genetic technologies, a complex and fragile global economy and a frightening era of war and terrorism. According to dominant discourse in the media, politics and academic research, the everyday life of growing segments of Muslim youth is increasingly unstable, violent and dangerous. For some, the situation of Muslim youth is today marked by the dissolution of the family, growing child abuse and domestic conflict, drug and alcohol abuse; sexually transmitted diseases; poor education and crumbling schools, and escalating criminalization, imprisonment, and even states execution. These alarming assaults on Muslim youth are combined with federal cut backs of programs that might give Muslim youth a chance to succeed in an increasingly difficult world.

This Satan acts his traps, under the cover of finding fault with hypocrisy. It can happen that someone refrains from doing a

good deed for fear of being thought a hypocrite. The Qur'an says: [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly. (Surat Al-Baqarah, Verse 15). The verse means that they are taken to task but allowed to continue in their set ways. When finally called to account, they will have no excuse for their evil and corruption.

Problems:

* One of the serious facts of this present age is that the accepted norms of behavior have failed to convince and hold our youth, and we are facing a new time of ignorance, a fresh Jahiliyah.

* The Satanic teachings destroy the youth society by their culture. For example, pornography has recently become not only commonplace, but pervasive and unavoidable –and even children now listen regularly to popular songs celebrating masturbation, fellatio, anal sex, and the degradation of women—are not societies of which we can be deeply proud. Something has gone wrong. Some spiritual and ethical mooring has been lost. We know it, in our hearts, but are so comfortable in our individual lives that we want to ignore the problem

* Other Satanic teachings that are the drug and alcohol. The drug and alcohol problem is not exclusive to young Muslims. It is a

problem for youths of all backgrounds. Adolescent drug use is a serious public health concern in the worlds, especially among high-risk ethnic and racial groups.

Hence today's Muslim youth are at risk in a growing number of ways, and survival is a change. Ready or not, they will in the heart a social world that is increasingly deteriorating and a natural world that is even more savaged by industrial forces. Yet they also have access to exciting realms of cyberspace and the possibilities of technologies, identities and entrepreneurial adventures unimagined by previous generations. To illuminate the situation of contemporary Muslim youth. We need a critical theory of Muslim youth that articulates positive, negative and ambiguous aspects in their current situation. The situation of Muslim youth is analyzed in terms of both hopes and prospects and problems and challenges. A critical theory also delineates the source of the defining features of the condition of contemporary Muslim youth in indicating the ways that they are encountering the problems and challenges facing them, and to suggest how these might best be engaged.

Solution:

At this moment Qur'an is the only one solution for this problem. The Qur'an is that the person undertaking is studies must have a firm resolve to change Muslim youth in fact, to be ready for a moral and spiritual transformation, in the light of its teachings. On studying the Qur'an closely, one often finds that its demands go directly against one's personal likes, dislikes and desires. Sometimes one's ideas and notions, and also the manner in which one conducts one's personal relations and affairs, are in discord with the Qur'anic concepts. When

one finds one's life -pattern, one's inner and outward life, incompatible with what is set out in the Qur'an, a sincere and resolute person would try to conform with the teachings of the Qur'an to the best of youth powers and ability. Such a person is ready and willing to bear all hardships. Offer any sacrifices and face any difficulties in his way to re-organizing youth life. Depending on the sincerity and determination of such a person, youth will be blessed with help and support from Allah in achieving his or her lofty goals.

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. (Surat Al Imran, Verse 11).

Conclusion:

Qur'an offers a perfect code of life which addresses human concerns at all stages of life. The dilemmas faced by contemporary young people are no exception. Worries and misconceptions creep into their minds, make them feel confused and distressed, and may cause them to turn in the wrong direction; this may result in their being led astray. Allah the Creator, however; has bestowed upon humanity complete guidance which, if understood and followed, offers direction to even the most troubled minds and hearts. Young people who follow Allah's guidance will become a source of pride, inspiration, and strength of the global Muslim community. They offer hope for the future and a cure for the illness that plague the world. Their reward lies not only in this world, but in the eternal life to come.

The Hajj: Scheme for elderly pilgrims

By Azura Abas.



MAKKAH: Buying souvenirs for those back home is a norm among Malaysian pilgrims. Unfortunately, not all pilgrims can afford them due to financial constraints.

One of them is Fatimah Eral, 62, who became a single mother when her husband left her and their three children 10 years ago.

She is one of the benefactors of Tabung Haji's Tabung Warga Tua (TWT) scheme.

The kuih seller had turned down the offer to perform haj twice. She could not pay the required amount as she had to support her family, including her five grandchildren.

When she turned down the offer for the second time, TH representatives visited her at her home in Semporna, Sabah, to check whether she would qualify for the TWT scheme.

"I am aware that my life is tough. This is why I don't plan to do any shopping here with the money I received from relatives and neighbours.

"Instead, I left some of the haj spending money with my youngest son, 13, in case of any emergency.

"Each time I have a good meal prepared by the TH catering service here, I will be wondering if my children have enough to eat back home," she said, breaking down in tears.

Fatimah said her son, Noor, would not eat if he knew that his mak (mother) had no food to eat.

"One day, he asked me what's for breakfast and when I told him we didn't have anything to eat, he replied, 'it's okay' as he understood that money was tight.

"On that day, we both had warm water for breakfast. Sometimes we will just eat rice with kicap (soy sauce). My son is not fussy about food."

When she was given a photograph of her family, including of Noor looking straight into the camera when the picture was taken, Fatimah could not hold back her tears and hugged the photograph tightly.

Her heartfelt sobs moved almost everyone at the press conference to tears.

On her experience seeing the Kaabah for the first time, she said she was overwhelmed with emotion and could not stop praying to Allah for her family's wellbeing.

Asked what was her son's request before she left to perform the fifth pillar of Islam, she said Noor wanted a white jubah (robe) to be worn for his Quran classes

My life may not be perfect, but nothing is. Still, I am thankful with what I have, especially my family back home.

The Source: New Straits Times