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WHERE ARE WE HEADING?

Recent happenings in India such as kidnapping, gangrape and brutal murder of girl children are alarming and have shaken us as a society. In a country where girls are considered as a reincarnation of goddess Durga, how could any body commit such a heinous act against the females? This shows there is something seriously wrong in our value system.

Even after 70 years of independence such an incident occurring in any part of the country is shameful. We need to think where we are heading as a society. What kind of society we are building? What we are going to give to our generations? Are we building a society where our mothers, sisters and daughters feel free, safe, secure and equal as per the constitution? It becomes our responsibility to ensure such an incident does not happen in future.

In fact children are a divine blessing to a family. The family constitutes the basic unit of social system. Islam endorses the significance of a family in building a coherent, well knit, humane, social, economic and moral system, when it lays this responsibility on man and woman who are legitimately bound together through the bond of the marriage. It is our belief that the most beautiful thing in this world is the smile, of an innocent child and a society's biggest success lies in the

safety of its children. Every child has to be protected and feel secured. It is the first and foremost responsibility of parents and members of any society. Rather let us say that every individual is urged to do his or her best to ensure that children are safe and secure.

It is incumbent on the parents not only to look after the proper growth, health and development of their children but also to train them so that they turn out to be socially, culturally and morally responsible members of a healthy society.

As the parents are obliged to look after the children devotedly, meeting all its specific developmental needs, they are also advised to give them proper education and moral training in both the religious traditions and mundane practices to stand with peace and honour in the society. If the parents dutifully and devotedly train their children on moral grounds, they will be able to see their wards rise to the status of shining stars up in the skies, and a means of elevating family prestige and glory.

However, the government cannot escape from their responsibility. They have to make a stringent law against abductors, rapists and brutal murderers to keep the society clean and peaceful.

FASTING IS PRESCRIBED

“O you who believe, Fasting is prescribed for you as it was prescribed for those before you that you are expected to be truly obedient”. (Surah Al-Baqrah, 2:183)

Sawm (fasting) the fourth pillar of Islam, is another act of Ibadah. All adult Muslims must fast from dawn to sunset everyday of Ramadhan, the ninth month of the Islamic calendar. This means abstaining from eating, drinking, smoking and conjugal relations during the hours of fasting. Travellers and the sick can defer fasting during Ramadhan and make up for it later.

Sawm develops self-control and helps us to overcome selfishness, greed, laziness and other faults. It is an annual training programme to refresh us for carrying out our duties, towards Allah. Sawm gives us the feeling of hunger and the thirst. We experience for ourselves what it is like to have an empty stomach. This develops our feeling for the poor and hungry people. Fasting teaches us to control the love of comfort. It also helps us to keep our sexual desires within control.

It helps us to remain truly obedient to Allah's Commands. That is why the Holy Quran says: *“O you who believe; Fasting is prescribed for you as it was prescribed for those before you that you are expected to be truly obedient”. (Surah Al-Baqrah, 2:183)*

A truly obedient Muslim is called a *Muttaqi* and his true obedience or piety developed through sawm is known as *TAQWA* in Islam. Taqwa keeps a person away from sin.

The month of Ramadhan is a month of forgiveness, mercy and a means of avoiding the punishment of Hell.

The duty of fasting is only for Allah's sake and there is a very pleasing and attractive reward for this in the life after death. The following acts will break the fast.

- (a) Deliberate eating or drinking during fasting hours.
- (b) If anything enters the body through the nose or mouth; this includes smoking or sniffing any powdered substance.
- (c) Having any conjugal relations during fasting hours.

An injection in the muscle is allowed during fasting but not an intravenous nutritional injection. Unintentional eating or drinking due to forgetfulness or rinsing out the mouth or bathing and putting drops in the eye do not make the fast invalid.

A Muslim is expected to remain away from all bad actions during his fast. He should not tell a lie, break a promise or do any deceitful act.

OBLIGATORY NATURE OF FASTING DURING RAMADHAN

Abu Hurairah (R.A.A.) says that the Holy Prophet (S.A.W.) said: Allah the Almighty and Master of Honour says: All other actions of a person are for himself, except the case of his fasting which is exclusively for Me and I shall pay (recompense) for him for the same. The fast is a shield (against the vice and the fire of Hell). Therefore when anyone of you is fasting he should abstain from loose talk and avoid verbosity and noisy exchange of words. If somebody starts abusing him or picks up a quarrel with him, he should tell him that "I am observing fast". By Allah in whose hands is the life of Muhammad (S.A.W.) the breath of the mouth of one who is fasting is more pleasant in the sight of Allah than the fragrance of musk. A fasting person gets two kinds of pleasure: firstly he feels pleasure when he breaks his fast, and secondly he will be joyful by virtue of his fast, when he meets his Sustainer". (*Bukhari & Muslim*)

The very purpose of fasting is to make a Muslim able to control his passions, so that he becomes a person of good deeds and intentions. Anger, a common human weakness, can also be brought under control by fasting.

In addition to the compulsory fasting in Ramadhan, a Muslim may fast during other times of the year. These fasts will be treated as a Sunnah.

Fasting is not allowed during menstruation of women. They are required to make up the days lost during this period at some other time.

A Muslim must not fast:

(a) on the day of *Idul Fitre*;

(b) on the day of *Idul Adh-ha*;

The Holy Quran was revealed in the month of Ramadhan. There is a night in the month which is "*better than a thousand months*" (97:3)

The night is called *lailatul Qadr*. This night occurs during the last ten days of Ramadhan in the odd numbered nights. It is a night of great importance.

In addition, prayer known as TARAWIH (8 Rakah) is offered during Ramadhan after Isha. This is a sunnah prayer in which efforts are made to recite as much of the Holy Quran as possible. In many mosques, the whole Holy Quran is recited in Taraweeh prayer. This prayer is generally offered in congregation. Those who cannot join a congregation should offer Taraweeh at home. A pre-dawn meal as Sahur is taken in Ramadhan.

At the end of Ramadhan Muslims celebrate *Idul Fitre*. It is one of the great occasions for the Muslim Community. On this day, Muslims offer special prayers in congregation and supplicate Allah for His blessings and Mercy.

THE FASTING (SAWM)

Another unique moral and spiritual characteristic of Islam is the prescribed institution of Fasting. Literally defined, fasting means to abstain “completely” from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset, during the entire month of Ramadhan, the ninth month of the Islamic year. But if we restrict the meaning of the Islamic Fasting to this literal sense, we would be sadly mistaken.

When Islam introduced this matchless institution, it planted an evergrowing tree of infinite virute and invaluable products. Here is an explanation of the spiritual meaning of the Islamic Fasting.

1. It teaches man the principle of sincere Love, because when he observes the Fasting he does it out of deep love for God. And the man who loves God truly is a man who really knows what love is.
2. It equips man with a creative sense of Hope and an optimistic outlook on life; because when he fasts he is hoping to please God and is seeking His Grace.
3. It imbues man with a genuine virtue of effective Devotion, honest Dedication and

closeness to God; because when he fasts he does so for God and for His sake alone.

4. It cultivates in man a vigilant and sound Conscience, because the fasting person keeps his Fast in secret as well as in public. In Fasting, especially, there is no mundane authority to check man’s behavior or compel him to observe the Fasting. He keeps it to please God and satisfy his own conscience by being faithful in secret and in public. There is no better way to cultivate a sound conscience in man.

5. It indoctrinates man in Patience and Unselfishness; because when he fasts he feels the pains of deprivation but endures patiently. Truly this deprivation may be only temporary, but there is no doubt that the experience makes him realize the severe effects of such pains on others, who might be deprived of essential commodities for days or weeks or probably months together. The meaning of this experience in a social and humanitarian sense is that such a person is much quicker than anybody else in sympathizing with his fellow men and responding to their needs. And that is an eloquent expression of unselfishness and genuine sympathy.

6. It is an effective lesson in applied

Moderation and Willpower. The person who observes his Fasting properly is certainly a man who can discipline his passionate desires and place his self above physical temptations. Such is the man of personality and character, the man of willpower and determination.

7. It provides man with a Transparent Soul to transcend, a Clear mind to think and a Light Body to move and act. All this is the never failing result of carrying a light stomach. Medical instructions, biological rules and intellectual experience attest to this fact.

8. It shows man a new way of Wise Savings and Sound Budgeting; because normally when he eats less quantities or less meals he spends less money and effort. And this is a spiritual semester of home economics and budgeting.

9. It enables man to master the art of Mature Adaptability. We can easily understand the point once we realize that Fasting makes man change the entire course of his daily life. When he makes the change, he naturally adapts himself to a new system and moves along to satisfy the new rules. This, in the long run, develops in him a wise unpredictable hardships of life. A man who values constructive adaptability and courage will readily appreciate the effects of Fasting in this respect.

10. It grounds man in Discipline and Healthy Survival. When a person observes the regular course of Fasting in consecutive days of the Holy month and in the Holy Months of the consecutive years, he is certainly applying himself

to a high form of discipline and a superb sense of order. Similarly, when he relieves his stomach and relaxes his digestive system, he is indeed insuring his body, not to charge. In this manner of relaxation he may be sure that his body will survive free from the usual disorder and break, and that his soul will continue to shine purely and peacefully.

11. It originates in man the real Spirit of Social Belonging, of Unity and Brotherhood, of Equality before God as well as before the Law. This spirit is the natural product of the fact that when man fasts, he feels that he is joining the whole Muslim Society in observing the same duty in the same manner at the same time for the same motives to the same end. No sociologist can say that there has been at any period of history anything comparable to this fine institution of Islam. People have been crying throughout the ages for acceptable belonging, for unity, for brotherhood, for equality, but how echoless their voice has been, and how very little success they have met! Where can they find their goals without the guiding light of Islam.?

12. It is a Godly prescription for self-reassurance and self-control, for maintenance of human dignity and freedom, for victory and peace. These results never fail to manifest themselves as a lively reality in the heart of the person who knows how to keep the Fasting. When he fasts in the proper manner, he is in control of himself, exercises full command over his passions, disciplines his desires and resists all evil temptations. By this course, he is in a

position to reassure himself, to restore his dignity and integrity and to attain freedom from the captivity of evil. Once he obtains all this, he has established inner peace, which is the source of permanent peace with God and consequently, with the entire universe.

Now, someone may be tempted to raise the objection: if this is the case with the Islamic institution of Fasting, and if this is the picture of Islam in this aspect, why are the Muslims not living in a utopia? To such an objection we can only say that the Muslims have lived in and enjoyed a utopia in a certain epoch of their history. The realization of that utopia was a phenomenon of a unique achievement in the history of man. We say unique, because no religion or social system other than Islam has ever been able to realise its ideals in reality. The utopia of other religions and social systems has always remained in the category of theories or wishful thinking and dreams, sometimes clear, sometimes vague, sometimes near, most of the time far. But the utopia of Islam was realized and put into practice and prodection at full capacity. In a human and practical sense this means that the utopia of Islam can be reestablished once again right here on this earth, and that it is raised on solid foundations and practicable principles.

The reason why the Islamic utopia is not being established nowadays is manifold and easily explicable. But to restrict our discussion to the institution of Fasting we may say that many Muslims, unfortunately for them, do not osberve the fast or, at best, adopt the attitude of

indifference. On the other hand, most of those who observe it do not realize its true meaning and, as a result, derive very little benefit out of it or, in fact, no benefit at all. That is why the Muslims of today, on the whole, do not enjoy the real privileges of Fasting.

Again, someone else may say that what is claimed about the Islamic Fasting is also true of other types of fasting like the Jewish Passover, the Christian Lent, the Ghandian Type, etc. Why, then, do the Muslims make these arbitrary claims about their type of Fasting?

To such a person and to all others like him we direct our appeal. It is against our religious principles and our morals as Muslims to defame any prophet of God, or reject any truth, or falsify any Divine religion. Other people do feel free to commit these irresponsible offenses, but we Muslims do not; because we know that once we plunge into this low level of morality or rather immorality, we are virtually out of the ranks of Islam. We do also know that the institution of Fasting is as old as history itself, and that it was prescribed by God for the people before Islam as it has been prescribed by Him for the Muslims. But we do not know and we do not believe that many people know the exact form or the proper manners in which God prescribed those other types of Fasting. However, we may, for the sake of the truth and enlightened curiosity, substantiate our contentions by comparing this instituion of Islam with the other types of fasting:

Fasting in Comparative Perspective

1. In other religions and dogmas, in other

philosophies and doctrines, the observer of fast abstains from certain kinds of food or drinks or material substances, but he is free to substitute for that and fill his stomach to the top with the substituting stuff, which is also of material nature. In Islam one abstains from the things of material nature, food, drink, smoking etc. in order to have spiritual joys and moral nourishment. The Muslim empties his stomach of all the material things: to fill his soul with peace and blessings, to fill his heart with love and sympathy, to fill his spirit with piety and Faith, to fill his mind with wisdom and resolution.

2. The purpose of Fasting in other religions and philosophies is invariably partial. It is either for spiritual aims, OR for physical needs, OR for intellectual cultivation; never for all combined. But in Islam it is for all these gains and many other purposes, social and economic, moral and humanitarian, private and public, personal and common, inner and outer, local and national all combined together as mentioned above.

3. The non-Islamic Fasting does not demand more than partial abstinence from certain material things. But the Islamic types is accompanied by extra devotion and worship, extra charity and study of the Quran, extra sociability and liveliness, extra self-discipline and conscience-awakening. Thus the fasting Muslim feels a different person altogether. He is pure and clean inside as well as outside, and his soul is so transparent that he feels close to perfection because he is so near to God.

4. To the best of our knowledge and on

the authority of daily experience, other moral philosophies and religions teach man that he cannot attain his moral aims or enter the Kingdom of God unless and until he uproots himself from the stem of worldly affairs. Accordingly, it becomes necessary for such a man to divorce his mundane interests, neglect his human responsibilities and resort to some kind of self-torture or severe asceticism of which fasting is an essential element. Fasting of this kind with people of this type may be used and it has been used as a pretext to cover the humiliating retreat from the normal course of life. But Fasting in Islam is not a divorce from life but a happy marriage with it, not a retreat but a penetration with spiritual armaments, not a negligence but a moral enrichment. The Islamic Fasting does not divorce religion from daily life or separate the soul from the body. It does not break but harmonizes. It does not dissolve but transfuses. It does not disintegrate but bridges and redeems.

5. Even the timetable of the Islamic Fasting is a striking phenomenon. In other cases the time of Fasting is fixed at a certain time of the year in a most inflexible way. But in Islam the time comes with the month of Ramadan, the ninth month of the year. The Islamic Calendar is a lunar one, and months go according to the various positions of the moon. This means that over a period of a limited number of years the Islamic Fasting covers the four major seasons of the year and circulates back and forth between the summer and the winter through the fall and the spring in a rotating manner. The nature of the lunar calendar is such that the month

of Ramadan falls in January, for example, in one year and in December in another year, and at any time in between during the succeeding years. In a spiritual sense this means that the Muslim enjoys the moral experience of Fasting on various levels, and tastes its spiritual flavors short and cold days, sometimes in the summer of long and hot days, sometimes in between. But this variety of experience remains at all times an impressive feature of the liveliness of the Islamic institution. It also stands as an unflinching expression of readiness dynamism and adaptability on the part of the Muslim believer. This is certainly a healthy, remarkable component of the teachings of Islam.

The Period of Fasting

It has already been indicated that the period of obligatory Fasting is the month of Ramadan. The daily period of observance starts before the break of the dawn and ends immediately after sunset. Normally there are accurate calendars to tell the exact time, but in the absence of such facilities one should consult one's watch and the sun's positions, together with the local newspapers, weather bureau, etc.

The Fasting of Ramadan is obligatory on every responsible and fit Muslim (Mukallaf). But there are other times when it is strongly recommended, after the Traditions of Prophet Muhammad. Among these times are Mondays and Thursdays of every week, a few days of each month in the two months heralding the coming of Ramadan, i.e., Rajab and Shaban, six days after Ramadhan following the Eidul-Fitr Day. Besides, it is always

compensating to fast any day of any month of the year, except the 'Eed Days and Fridays when no Muslim Should fast. However, we may repeat that the only obligatory Fasting is that of Ramadan which may be 29 or 30 days, depending on the moon's positions. This is a pillar of Islam, and any failure to observe it without reasonable excuses is a severely punishable sin.

Knowing what Fasting can do for man, God has enjoined, as an alternative, the fast of three days on anyone who breaks an oath. Similarly, if someone declares his wife as forbidden for him as his mother, an old-pre-Islamic custom, he must pay for his carelessness and irresponsibility. To expiate for this sin he has, as an alternative, to observe the fast of two consecutive months (*Quran, 2:183-185; 5:92; 58:1-4*)

Who Must Fast?

The Fasting of Ramadan is compulsory upon every Muslim, male or female, who has these qualifications:

1. To be mentally and physically fit, which means to be sane and able;
2. To be of full age, the age of puberty and discretion, which is normally about fourteen. Children under this age should be encouraged to start this good practice on easy levels, so when they reach the age of puberty they will be mentally and physically prepared to observe the Fasting.
3. To be present at your permanent settlement, your home town, your farm, your

business premises, etc. This means not to be travelling on a journey of about fifty miles or more;

4. To be fairly certain that the Fasting is unlikely to cause you any harm, physical or mental, other than the normal reactions to hunger, thirst, etc.

Exemption From Fasting:

These said qualifications exclude the following categories:

1. Children under the age of puberty and discretion;

2. The insane people who are unaccountable for their deeds. People of these two categories are exempted from the duty of fast, and no compensation or any other substitute is enjoined on them;

3. Men and women who are too old and feeble to undertake the obligation of fast and bear its hardships. Such people are exempted from this duty, but they must offer, at least, one needy poor Muslim an average full meal or its value per person per day. This compensation indicates that whenever they can fast even for one day of the month, they should do so, and compensate for the rest. Otherwise they are accountable for their negligence;

4. Sick people whose health is likely to be severely affected by the observance of fast. They may postpone the fast, as long as they are sick, to a later date and make up for it, a day for a day;

5. People in the course of travelling of distances about fifty miles or more. In this case such people may break the fast temporarily during their travel only and make up for it in later days, a day for a day. But it is better for them, the Quran tells, to keep the fast if they can without causing extraordinary hardships;

6. Expectant women and women nursing their children may also break the fast, if its observance is likely to endanger their own health or that of their infants. But they must make up for the fast at a delayed time, a day for a day;

7. Women in the period of menstruation (of a maximum of ten days) or of confinement (of a maximum of forty days). These are not allowed to fast even if they can and want to. They must postpone the fast till recovery and then make up for it, a day for a day.

It should be understood that here, like in all other Islamic undertakings, the intention must be made clear that this action is undertaken in obedience to God, in response to His command and out of love for Him.

The fast of any day of Ramadan becomes void by intentional eating or drinking or smoking or indulgence in any intimate intercourses, and by allowing anything to enter through the mouth into the interior parts of the body. And if this is done deliberately without any lawful reason, the penalty is to observe the fast of sixty consecutive days or, as a second alternative, feed sixty poor persons sufficiently, besides observing the fast of one day against the day whose fast was made void.

When the fast of days other than those of Ramadan is broken for a lawful reason like those classified under the heading "Exemption" above, the person involved must make up for that fast later, a day for a day.

If anyone, by mistake, does something that would ordinarily break the fast, his observance is not nullified, and his fast stands valid, provided he stops doing that thing the moment he realizes what he is doing.

On completion of the fast of Ramadan, the special charity known as Sadqatu-I-Fitr (Charity of Fast-breaking) must be distributed.

General Recommendations:

It is strongly recommended by Prophet Muhammad to observe these practices especially during Ramadan:

1. To have a light meal before the break of the dawn, known as Suhoor;
2. To eat three dates and have a drink of water right after sunset, saying this prayer: *Allahumma laka sumna, wa 'ala rizqika aftarna* (O God! For Your sake we have fasted and now we break the fast with the food You have given us).
3. To make your meals as light as possible because, as the Prophet put it, the worst thing man can fill is his stomach,
4. To observe the supererogatory prayer known as Taraweeh;
5. To exchange social visits and intensify humanitarian services,

6. To increase study and recitation of the Quran;

7. To exert the utmost in patience and humbleness;

To be extraordinarily cautious in using the senses, the mind and, especially, the tongue; to abstain from careless and gossipy chats and avoid all suspicious motions.

A VERY HAPPY RAMADHAN

A very happy Ramadhan to our readers. Since this is the month of Ramadhan, the month of Quran, Tawbah (repentance) and restraint, we as Muslims can at least moderate ourselves in an attempt to reap the blessings that Allah has promised us.

Let us pray that Allah may grant us peace, felicity, success and forgive our sins, committed by mistake, forgetfulness, or by compulsion. Amin!

Asghar Ali Imam Mahadi Salafi

*Ameer Markazi Jamiat
Ahle Hadeeth, Hind.*

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HISTORY OF EID-UL FITRE

By: Mohammad Zakir Hossain

Celebrated at the end of the most sacred Islamic month Ramadhan, Eid-ul-Fitre is a festival that is enthusiastically celebrated by all the Muslims of the world. But how did this exciting festival originate?

According to the Islamic tradition, it was in the year 610 A.C. that the Holy Prophet Muhammad (S.A.W.), while meditating in Cave Hira one night during the month of Ramadhan, had a vision of the Angel Jibril (or, Gabriel) appearing before him, and declaring that Muhammad was the Messenger of God. Jibril said to him: "Iqraa" (Meaning "read" or "recite").

To this Muhammad replied that he could not read. Jibril embraced him and after releasing him repeated: "Iqraa!! "I cannot read!! Muhammad (S.A.W.) answered again. Jibril hugged him for a third time and asked him to recite what he said. He told him: *"Recite in the name of your Lord. Who created. Created man from a clot. Recite: And your Lord is the Most Bountiful. Who taught by the pen, Taught man what he knew not" (Surah Al-Alaq, 1-5)*

Though the angel informed him that he was the Messenger of Allah and was going to be a Prophet. Muhammad was greatly disturbed at

this incident. It is believed that he at first considered the angel as an evil spirit. It was his wife Khadija who allayed his fears reminding him of his good conduct until then and that it was impossible for him to be visited by a demon. Even her much learned old cousin Waraqa ibn Nawful convinced him that he was indeed a Messenger of God and the angel who visited Muhammad was the one who had also visited Prophet Moses. Muhammad (S.A.W.) was forty years of age at this time.

In the next 23 years, Prophet Muhammad (S.A.W.) was visited many times by jibril who taught him the holy knowledge in verses. This sacred knowledge consists of the code of conduct that Allah wants his people to maintain on earth. It is inscribed in verses which are compiled in the Quran, the most Sacred Book in Islam.

It is said that the sacred knowledge was revealed to the Holy Prophet Muhammad (S.A.W.) during the month of Ramadhan. As a mark of respect and thanks to Allah and to show gratitude to Him for the true knowledge that he gifted to mankind, the Holy Prophet (S.A.W.) asked his followers (and therefore the followers of Islam) to pass the month of Ramadhan in fasting,

prayers and other austerities and end the month-long non-indulgence with festive celebrations.

This is how Eid-ul-Fitre was born. This celebration ends the ninth month, and marks the beginning of the month of Shawwal with absolute happiness and contentment for the ability to sacrifice for Allah. The aim of this festival is to promote peace, strengthen the feeling of brotherhood and bring oneself back to the normal course of life after a month-long period of self-denial and religious devotion.

The revelation of the Holy Quran in this month was a great success in that amidst the surrounding darkness of the *Jahiliyah* Period, This Book brought the light of ethical behaviour, kindness and end of cruelty of burying female children alive. It erased the blot tribalism and replaced it with the unity of a single ummah. Bani Israel squandered the blessing of the Prophets from Is-haq's progeny and the Almighty in His infinite wisdom turned over prophethood to the progeny of Ismail and the scene shifted from Mount Sinai to Mount Abu Qubeis, and Syrian greenery was abandoned in favour of the arid Hjaz for the new mission.

SUNNAH OF EID:

We learn about the Sunnah (traditions) of Eid from various narrations:

Wake up early

- * Prepare for personal cleanliness, take care of details of clothing, etc.
- * Take a *ghusl* (bath) after Fajr;
- * Brush your teeth;
- * Dress up, putting on best clothes available, whether new or cleaned old ones.

Ibn Qayyim writes: The Holy Prophet (S.A. W.) had a special (Yemini) cloak that he would wear on the two Eids and Jumaa'.

- * Use perfume (men only)
- * Have some sweet or date on Eid-al-Fitre before leaving for prayer ground, eat breakfast after *Salat- ul- Azha* or after sacrifice (preferably with the meat of the sacrificed animal) if you are doing a sacrifice. The Prophet (S.A. W.) would not go out on Eid al-Fitre until he had eaten an odd number of dates.

* Pay *Sadqatul Fitre* before Salat-al-Fitre.

The Prophet (S.A. W.) and his Companions paid Sadqatul Fitre before Eid prayer, or even few days in advance.

* Offer Salat-ul-Eid in congregation in an open place except when whether is not permitting like the rain, snow, etc.

* Use two separate routes to and from the prayer ground. After the Eid prayer the Holy Prophet and his companions dispersed by a route that to approach the *Musalla*.

* The Holy Prophet (S.A. W.) used to take his wives and daughters to the two Eids and after he prayed and gave a *Khutbah*, he went to the women and admonished them, reminded them to give charity. (*Saheeh Al-Bukhari*).

* Recite the following *Takbir* on the way to Salaat and until the beginning of Salat ul-Eid: *Allaho-Akbar, Allahu-Akbar, La'ilaha illallah. Wa Allahu Akbar, Allahu-Akbar, Wa lillahil Hamd* (Allah is great, Allah is great. There is no god but Allah. Allah is great. Allah is great. And all praises are for Allah.)

HOW TO OFFER EID PRAYER:

Abu Abbas reported: "I participated in the EID-UL-FITRE prayer with the Messenger of Allah (S.A.W.), Abu Bakr, Umar and Uthman and all of them said the Eid prayer, and then the Prophet Muhammad (S.A.W.) delivered the sermon" (*Saheeh Muslim*)

On how Eid to be celebrated, Ali advised to give fitra of the individuals and their dependents.

An Islamic scholar writes: The major part of the celebration is not eating or drinking- rather, it is a prayer that brings Muslims together to remember Allah's boundies and celebrate His glory and greatness. The Eids and their celebration in Islam carry a distinctive meaning and spirit. They are completely different from the celebrations in other nations and cultures. For other nations, a holiday is a chance to immerse in worldly affairs and pleasures, or to involve oneself in prohibited acts to the utmost.

Not so far Muslims! For Muslims, there is an occasion to increase in good deeds. Each Eid marks the conclusion of an important worship, and the determination to continue in obedience and submission to Allah. In moments of extreme pleasure or sadness, a Muslim never forgets his Lord's greatness, might, glory and watchfulness. A Muslim's actions are always controlled by this continued remembrance and awareress.

Thus the Eid is not an occasion to take a vacation from Islamic responsibilities and commitments, nor to waste time and money in extravagance. It is not "fun for the sake of fun". Rather, it is controlled and directed rejoicing that is of ultimate and definite benefit for the Muslims. The Eid is a chance to multiply good deeds by bringing happiness and pleasure to the hearts of other Muslims, by helping and

supporting the poor and needy, and by getting involved in pastimes that emphasized the strong and serious Islamic character.

HOW SHOULD GO TO THE PRAYER GROUND AND OFFER EID PRAYER:

Umm Atiyah reported: "The Messenger of Allah (S.A.W.) commanded us to bring out on Eid-ul-Fitre and Eid-ul-Adha, young women, hijab-observing adult women and the menstruating women. The menstruating women stayed out of actual Salat but participated in good deeds and dua (supplication). I said to the Holy Prophet: Oh! Messenger of Allah, one does not have an outer garment. He replied: Let her sister cover her with her garment" (*Saheeh Muslim*) On the Eid day, every believing man, woman and child must go to the prayer ground and participate in this joyous occasion.

STRUCTURE OF EID PRAYER:

Eid prayer is Sunnat Muakkida. It consists of two rakaat with 13 additional *Takbirs including Takbeere Tahreema*. In first Rakat after takbeere Tahreema seven more takbeers before qirat and in second Rakat 5 takbeers before qirat are recited. The Eid prayer must be offered in congregation. The prayer is followed by the sermon.

The sermon is part of the worship and listening to it is Sunnah. During the sermon, the Imam must remind the community about its responsibilities and obligations towards Allah, fellow Muslims and the fellow human beings. The Imam must encourage Muslims to do good and ward off evils. The Muslim community must also be directed to the state of the community and Ummah at large and feelings of sacrifice should be aroused in the community. At the conclusion of the prayer the Muslims should

convey greetings to each other, give responsible gifts to the youngsters and visit each other at their homes. Muslims should also take this opportunity to invite their non-Muslim neighbours, co-workers, class-mates and business acquaintances to Eid festivities to expose them to Islam and Muslim culture.

The message of Eid-al-Fitre is that no Muslim remains hungry on this day. It is a day that the rich and the poor enjoy happiness of the day, as the haves give the fitra to the have nots.



EID GREETINGS

We wish to extend our heartiest greetings to Muslim brothers/sisters, our readers and all in the country on the occasion of "Eid-ul-Fitr."

May Allah continue peace, unity and stability in the country. Amin!

Asghar Ali Imam Mahadi Salafi

Ameer Markazi Jamiat

Muhammad Haroon Sanabili

General Secretary

Alhaj Wakeel Parvez

Finance Secretary

Markazi Jamiat Ahle Hadeeth Hind

4116, Urdu Bazar, Jama Masjid

Delhi-110006



SIGNIFICANCE OF KNOWLEDGE

Abu Darda relates that he heard the Holy Prophet (S.A.W.) saying: A person who starts his journey to acquire knowledge, Allah eases his passage to paradise, and angels express their appreciation on his acts, spread their wings and all the creatures that are in the heavens and on earth, including the fish in the water, ask for forgiveness of an 'Aalim (learned person). A learned person is superior to a worshipper as the full moon is superior to all the stars. The learned are heirs of the prophets and, the prophets do not leave any inheritance in the shape of dirhams and dinars (wealth), but they do leave knowledge as their legacy. As such a person who acquires knowledge, acquires his full share (Abu Daud & Tirmidhi).

(2) *Abdullah bin 'Amar bin Al Aas (R.A.A.) relates that he heard the Holy Prophet (S.A.W.) saying; Allah will not withdraw knowledge by snatching it away from people but it will be withdrawn as a result of the death of learned persons (divines), as such when there will be no learned persons, people will appoint ignorant persons as their leaders and will ask them for guidance in religious matters, and they will issue edicts (Fatawas) without knowledge (Thus they will go astray themselves, and will lead others astray (Bukhari & Muslim).*

**THE 34TH ALL INDIA AHLE HADEETH
CONFERENCE ON “RESTORATION OF
WORLD PEACE AND PROTECTION
OF HUMANITY” CONCLUDED
SUCCESSFULLY ON 10TH MARCH 2018, AT
RAMLEELA GROUND, NEW DELHI**

The grand two-day Conference of Markazi Jamiat Ahle Hadeeth Hind on “Restoration of World Peace and Protection of Humanity” attracted a number of intellectuals, renowned ‘Ulama, Scholars, Social Scientists, Thinkers, Writers and Non-Muslim Savants. They earnestly graced the occasion. The theme of the Conference was WORLD PEACE AND HUMANITY. The Conference was chaired by Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind.

Hundred and thousands of people from India and abroad attentively participated in the Conference. Eminent scholars, thinkers and well-wishers of Markazi Jamiat Ahle Hadeeth blessed the occasion, and expressed their full satisfaction on the activities and services rendered so far by the Markazi Jamiat. They also pledged their firm decision, from the platform of this conference, that they would make a tireless strivings to take the country out of the prevailing unpleasant situation. This conference is an eye opener and way of removing the darkness that has engulfed India today and disappointment and helplessness prevailing

therein.

The inaugural session of the Conference started on March 9, 2018 at 10 A.M. chaired by Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind.

In his inaugural address, Maulana Muhammad Haroon Sanabli, General Secretary, Markazi Jamiat Ahle Hadeeth Hind welcoming the dignitaries and delegates from all over India thanked them for their participation and friendly cooperation. Islam is peace and present day humanity badly needs peace, love, harmony, tolerance, equality, patience and co-existence. In the eyes of Islam nobody is superior to others except in terms of piety. If one is kind and considerate towards his fellow beings, he will not consider himself, superior to others. And to be kind and cordial it is necessary that one shuns the idea of being superior to others however power and prowess he wields.”

“A Muslim is supposed to be kind, courteous, cordial and humble towards others. A Muslim should be gentle and considerate. He should never use his strength against others. He should not use his influence, physical strength and

economic prowess for the purpose of suppressing, persecuting or causing harm to others. And for this one ought to be gentle, merciful, sympathetic and mild tempered. By virtue of the intensity of his faith, sincerity of his character, and his insight and perspicacity, a Muslim should work for the welfare and well-being of the Ummah and humanity. That's how the peace and tranquility can be achieved in the society.

Markazi Jamiat Ahle Hadeeth Hind is trying its best to spread love, message of harmony, humanism, and tranquility. This Conference conveys and promotes the same message of Islam and wishes to eradicate the evils that have swept the country through extremist ideology. Thanks God that Markazi Jamiat's endeavours in this regard is fruitful, yielding good results and vow to take up this task seriously in future too.

Maulana Abdur Rahman Mubarakpuri, great son of great father, Sheikhul Hadeeth Maulana Ubaidullah Rahmani, Chairman Reception Committee of the Conference, receiving the audience and participants with gladness thanked them all and willingly acknowledged Maulana Asghar Ali Imam Mahadi Salafi for the great honour and trust he has bestowed upon him by nominating him as a chairman of Reception Committee. Considering the time, situation, and the theme of the Conference, I happily accepted it. For this I am highly obliged by the kind gesture of Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind. I extend my good wishes for the success in his endeavours”.

“Because of my frequent visit to Markazi Jamiat Ahle Hadeeth Headquarter in Delhi, I feel

pleasure in giving the message to the brothers and sisters here and through them to the entire country that the lamp lit by Markazi Jamiat, life based on honesty, peace, love, harmony and selfless service to the humanity, is the only way of removing the darkness that has engulfed India today and the disappointment prevailing therein; this is the only remedy for this darkness.”

The remarkable achievements so far on all fronts made by the present leadership of Markazi Jamiat Ahle Hadeeth Hind are praiseworthy. I found a lot of selfless excitement, vision and eagerness of moving forward and taking care of community and helping the Ahle Hadeeth group of Muslims to march with the Ummah with coordination, unity and better understanding.”

“According to my observation the Markazi Jamiat Ahle Hadeeth is striving hard to accomplish the Rights of Almighty God along with the Rights of Human Beings. It has followed a moderate path in matters of Babri Masjid, Palestinians, Triple Talaq and Muslim Personal Law.

These are the burning issues of the time and the moderate policy of the Markazi Jamiat are extremely commendable even in the eyes of non-Jamati brothers and the sincere people of the country.

At last once again I congratulate the central leadership of Markazi Jamiat Ahle Hadeeth Hind for their extraordinary All India Ahle Hadeeth Conference and its present day subject of discourse. I thank you all for your kind presence and constant attention.

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind in his

presidential address said: “Islam is peace, Islam etymologically means peace and surrender to no human being, to no earthly power but to the Supreme God, the Creator of the Universe. Islam preaches that peace is not unattainable. It is an attainable ideal and can dominate our lives if we wish to. Our message is to popularise peace in the world. The individual who approaches God through Islam cannot fail to be at peace with God, with himself and with his fellow men.

To restore peace in Society and world as a whole Islam teaches certain principles. Markazi Jamiat Ahle Hadeeth Hind is adapted to these principles expecting all Muslims to behave like a best Ummah to guard his external behaviour and his manifest deeds, his words and his thoughts, his feelings and intentions. In a general sense, his role is to champion what is right and fights what is wrong, seek what is true and abandon what is false. Ahle Hadeeth people have been following truth, simplicity, courtesy and compassion. They have been the champion of global friendship, brotherhood, harmony, and national integration. Apart from taking in freedom movement, Ahle Hadeeths have been taking part positively in constructive development of the country respecting the legitimate rights of others.

Ahle Hadeeth people as a nation and lover of humankind, have been raising banners of unity, respect of others and friendship with Hindus, Muslims, Sikhs, Christians Sunni and Shia etc. Ahle Hadeeth cherish what is decent and avoid what is shameful, arrogance and vanity and vigorously raise its voice against the activities that support hate, terror and violence.

The hearts of Ahle Hadeeth have been beating with compassionate feelings for the country and its citizens. Their souls have always been radiating with peace and serenity, courteousness, and sincerity:

That's why Markazi Jamiat Ahle Hadeeth was the first to issue individual and collective Fatwa in different languages against terrorism from various platforms. At the same time we as a Muslim Organisation have been conducting and bringing awareness among the people about the danger of polluting the environment, alcohol, rape, gruesome murder, communal tension making an adverse effects on our social fabric. We have been advocating theoretically and by practice for the love of the country and educating them to guard themselves from harmful acts against humanity. We are still keeping our vow to sacrifice our lives for the cause of the country.

Our religious institutions, Jamiaat, Madarsas Ulama, students and Imams have peace loving nature and have developed the quality of patriotism and respect, dignity of all human beings. Atrocities, and oppression of any sort against women, mischief against animals, inorganic substances and living things are condemnable in our views. Similarly infanticide, abortion, usage of drugs and augmentation of pollution are absolutely un-lawful in our Jamaati opinion.

In presentday's so-called civilized world, oppression, exploitation of women, sexual abuse, nakedness, free thinking, illiberality, immodesty are becoming common phenomenon. Moreover, narrow mindedness, prejudice on the name of language, colour, race, region, caste and faith are taking away every

trace of human feelings and are on the edge to ruin the democratic values. We strongly contemplate and pledge not to allow the destruction of our social fabrics and repeatedly appeal the same to the people of the country.

A cursory glance on the situation prevailing in the country tells us a very sordid story. There is wide spread ignorance, illiteracy; poverty, barbarism, rudeness, wildness, savageness and ferocity in the society. Men are enslaved by usury, drunkenness, prodigality during marriage, un-Islamic customs, dowry etc. Definitely law is made, demonstration is organised, highways are blocked, trains are stopped, vehicles are torched, the perpetrators are put behind bar but comes out soon due to weak laws.

Certain elements are seriously damaging the unity, integrity, solidarity stability and security of the nation. They are spoiling the beauty of our social system and we have to get rid of them as soon as possible.

India is a multi-religious, multicultural and multi-linguistic society. This country can only move forward if there is a feeling of togetherness.

Issues like mob lynching, killing of journalists and social activists, farmer's suicide, unemployment, corruption, hate, sexual anarchy and drug abuses are becoming common and has disturbed the society.

The creation of general awareness and organization of public support against these evils immense work. There should be introduction of positive programmes which can transfer the frustrations of evil planners into some positive work.

We are bound to collectively reform the

situation. And this present conference of Markazi Jamiat Ahle Hadeeth Hind is a part of this great mission and show the people to be sincere to the nation

Lastly I like to advice the young generations to follow solemnly the needed principles. What is imperatively needed for accomplishing this objective is to develop broadmindedness, keep the light of conscience ever burning by shaking off the shackles of every prejudice, animosity and narrow-mindedness.

The present vitiated atmosphere demands to take note of and express its grave concern the planned and systemic assaults on the foundational values of the country and democracy. The young generations should resist from the evil acts and destructive forces which are enemy of pluralism and diversity.

There is a way Muslim youth can reclaim dignity and ultimate success. The Holy Quran says: "Enter wholly into Islam and do not follow in the footsteps of Satan for he is your open enemy". This is the only mantra of success for all Muslims and for all times. It is therefore, imperative that you Muslim youth must ignore the negativity and embrace those who seem different because we are God's children."

During the inaugural session of the Conference, a number of social and religious scholars and Human Right activists expressed their views on the Conference and highlighted the aims and objects of this grand gathering. Among the learned speakers were Maulana Mahmood Madani (General Secretary, Jamiat Ulamae Hind;) Maulana Abdul Wahab Jamaee, Ameer Jamiat Ahle Hadeeth, state unit of Karnataka and Goa; Maulana Shameem Ahmad Nadvi,

General Secretary Jamia Sirajul Uloom, Jhanda-Nagar Nepal, Maulana Abdullah Saud Salafi, General Secretary, Jamia Salafia Benaras; Dr. Saeed Ahmad Umari, Ameer Jamiate Ahle Hadeeth, State Unit of Andhra Pradesh; Maulana Abdur Raheem Makki, Ameer Jamiat Ahle Hadeeth Telangana; Dr. Abdud Dayyan Ansari, Ameer Jamiate Ahle Hadeeth, State unit of Punjab; Dr. Isa Khan Anees Jamaee, Ameer, Jamiate Ahle Hadeeth Haryana; Abdul Majeed Salahee, Representative Nadwatul Mujahedeen, Kerala; Maulana Rezaullah Abdul Kareem Madani, former deputy General Secretary Markazi Jamiat Ahle Hadeeth Hind; Maulana Taha Saeed Khalid Madani, Ameer Jamiat Ahle Hadeeth Odisha, Maulana Muhammad Ali Madani Ameer Jamiat Ahle Hadeeth Bihar state unit, Maulana Ismaeel Sarwarhi, deputy Ameer Jamiat Ahle Hadeeth, State unit of Rajasthan; Maulana Shamsul Haque Salafi, deputy General Secretary, Jamiat Ahle Hadeeth, state unit of Jharkhand; Hafiz Shakeel Ahmad Meerthi, Maulana Abdus Salam Salafi Mumbai. Dr. Zafrul Islam Khan, Chairman Delhi minority commission; Maulana Sher Khan Jameel Ahmad Umari, Deputy General Secretary Jamiat Ahle Hadeeth U.K; Maulana Salahuddin Maqbool; Dr. Abdul Lateef Al Kindi; General Secretary Jamiat Ahle Hadeeth Jammu and Kashmir; Hafiz Ateequr Rahman Tayyabi, Ameer Jamiat Ahle Hadeeth, state unit of Western UP.

It would be appropriate to note some important discourses of eminent scholars:

“We express our deep anguish and sorrow that some evil planners are destroying the fabric of our society and weakening our nation. The country is facing a difficult time. The fear of law and state machinery are completely absent. A

certain type of ideology is being forced on the people and derogatory slogans are made to dominate the country’s civilized and democratic values. Their aim is to discommodate and disappoint others. Instead of hope, stability, harmony and solitude they are spreading hate, and enmity. But perhaps they are not aware that Muslims have quality and courage to face every kind of tests and difficulties. The unfavourable conditions make them more strong, united and conscious. Unfavourable situation brings life into the conscious nations and community. I congratulate Markazi Jamiat Ahle Hadeeth Hind for conducting a great conference on World Peace and Humanity, a burning issue of the time. I consider myself lucky to attend it and pray God for its success”. (*Maulana Mahmood Madani, General Secretary, Jamiat Ulamae Hind*)

Maulana Shameem Ahmad Nadvi, General Secretary Jamia Sirajul Uloom, Jhanda Nagar Nepal Expressing his views said; Markazi Jamiat Ahle Hadeeth has been conducting conferences and gatherings on suitable burning issues. The present topic of the Conference is a testimony of Jamiats endeavours. If we have unity of vision, unity of thought and unity of action on specific matters of concern, through the Quranic methods and traditions of the Holy Prophet, we would succeed. Markazi Jamiat Ahle Hadeeth Hind and its Ameer Maulana Asghar Ali Imam Mahadi Salafi endeavour is praiseworthy and commendable.”

Dr. Zafarul Islam Khan, Chairman Delhi Minority Commission, regarding the Conference opined his views by saying: “It is hightime the citizens in whose hands lies the future of the country especially the right thinking people, should try their level best to save the country’s fair name

from being trashed in the comity of nation” Markazi Jamiat Ahle Hadeeth Hind has been organising such a wonderful Conference for the benefit of peace and Humanity. I congratulate the Jamiat for its solidarity and remarkable achievement”.

However, to cut it short, the summary of views expressed by respected scholars and avowers about the conference can be stated into one whole:

“Moral empowerment of Society is required if civilized behaviour is to be encouraged. Peace and Humanity are very essential for the development of a community and nation”.

“A concerted campaign against evils and evil planners, destructive forces, hate, law breakers, anti human, provocations of all kinds have to be stopped and peace be maintained at all cost.”

The virus of communal violence has to be addressed both politically as well as at the social level. Markazi Jamiat Ahle Hadeeth has always tried its best to renew and cement the ties between communities of different religions through its conferences, symposiums, meetings and articles etc. We appeal to all sections of society to maintain peace, harmony, love, friendship and mutual understanding and not fall prey to the divisive forces who want to polarise society and destroy the nation. “The overwhelming majority of Indians believe in religion. They may have different methods of worship but they all believe in God. They all are firm believers in the family system and the devotion and loyalty that goes along with family. Therefore the devout of Hinduism, Islam, Christinity, Budhism, Sikhism, Jainism and any other religion that exists here in India, will have to learn to live together, to abandon mistrust in

one another, to care for the genuine demands of all and to give rights to all to live their lives in accordance with their culture. Above all, they have to learn that religion calls for service, to the whole mankind, and not merely one’s own community. They have to abandon forever hatred for other communities and culture. The follower of every religion must pray the way they love best”. “At a time when the communal conflicts stirred by certain group of destructive forces are spreading hate, fear, and mutual suspicion and communal conflagrations. It is the misfortune of a greet country like India that Ram’s name is invoked not for promoting love, respect, and sarifice but for negative things”.

“At this critical time the Muslims, who are a very important segment of India, must join hands with all those who value human dignity, justice, rule of law and democracy. They Should not be a house divided in itself.”

That'swhy Markazi Jamiat Ahle Hadeeth Hind has come out openly to play a constructive role for their country, to save the country and to protect the community Because Jamiat Ahle Hadeeth advocates peace and tranquility, love and brotherhood, harmony and stabilty. It condemns violence, terror, killing of innocents and destruction of public properties.”

“Let the historian not write that the Muslim Community did not act on time which resulted in the destruction of their country, humanity and their own”.

Markazi Jamiat Ahle Hadeeth Hind has done a commendable job and we all express our good wishes for the success of its endeavours.

It should be noted that Mr. Salim Ansari, (Ex-member of Parliament) and Mr. Tajuddin Ansari and some other important dignitaries also graced

the inaugural session.

However the Inaugural session concluded with some comments and special thanks to the participants by Alhaj Wakeel Parvez, Finance Secretary, Markazi Jamiat Ahle Hadeeth Hind. He expressed gratitude to the audience for listening attentively the learned speakers and making the session successful. He further elaborated the aims of the Conference congratulating Maulana Asghar Ali Imam Mahadi Salafi for his vision and perception.

JUMA PRAYER

The time for Juma prayer was fast approaching and Sheikh Ibrahim bin Ibrahim Al-Turkey (Mufti Haram Masjide Nabawi) was on stage-pulpit to deliver Juma Khatba; He said:

“Islam is a religion of peace. It does not teach violence and bloodshed. Islam brought its life giving and equalitarian message of human dignity and human equality. Islam spread through noble behaviour and moral excellence. It is not only protector of human life, property, respect and self-esteem but guards the rights of animals, birds and insects kingdom too.”

“Let us all be positive, constructive and focused. And lets us all be kind, compassionate, nice and altogether Islamic. For Islam is all those things. And Islam is every thing that is good. For, those are part of the blessings Islam Confers on us. And those are the attitudes and behaviours Islam expects of us.

“But unfortunately gradually the Muslims forgot their real position of being the liberators and emancipators of humanity and engrossed themselves in safeguarding their vested interests. As a result even non-Muslims have difficulty developing a clear understanding of Islam. Since

many Muslims don't understand Islam well-enough and clearly enough they are not able to explain or project Islam to non-Muslims in a clear and persuasive manners.”

“This is in spite of the fact the key ideas of Islam are simplicity itself. And we have divine guarantee that God has made Islam easy and simple for us to understand and to put into practice”.

I appeal all Muslim Organisations and citizens of this country to come forward, help each other and keep the unity, stability and brotherhood in the country. I pray God to make India a place of peace, love and tranquility. I also pray to make this great country a cradle for harmony, and peaceful existence.”

The Sheikh's Khutba was interpreted in Urdu by Maulana Khursheed Alam Madani, deputy Ameer, Jamiate Ahle Hadeeth, Bihar state unit after Juma prayer.

The proceeding of the Conference spread over six sessions including the inaugural session. All the sessions under the chair of learned and noted scholars covering different aspects of the theme of the Conference were fully elaborated and elucidated. The meritorious Scholars left no stone unturned to justify the topic making the audience fully understand the meaning of “Peace,” its importance and significance of Humanism and its needs in the present circumstances.

The last session of the conference was held on March 10, 2018 after Maghrib prayer to 11 p.m under the chair of Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiate Ahle Hadeeth Hind. The session was full of exultation. The remarks and observations made by prominent figures about the Conference and

Markazi Jamiat Ahle Hadeeth Hind were notable.

Maulana Muhammad Haroon Sanabili General Secretary, Markazi Jamiat Ahle Hadeeth Hind said: The credit goes to Markazi Jamiat Ahle Hadeeth through whom the lamp of Peace and Protection of Humanity was lit in 2004 at Pakorh, has been marching forward. This 34th All India Ahle Hadeeth Conference is a part of that sequence. Our endeavours in fighting terrorism would continue in future too. So that the nation, community and Humanity at large would be benefitting from the fruit of Peace.

Among the speakers were Maulana Syed Athar Hussain Dehlavi, president Minhaje Rasool Delhi, Maulana Zahid Reza Rizvi, chairman Madarsa Education Board, Uttrakhand, Sirajuddin Quraishi, president India Islamic Culture Centre, Dr. Syed Abdul Aziz Salafi, deputy Ameer Markazi Jamiat Ahle Hadeeth Hind and General Secretary Darul Uloom Ahmadia Salafia, Darbhanga etc.

At the occasion special issues of Jareeda Tarjuman (Urdu) and The Simple Truth (English) were released.

There was an attractive scholastic symposium covering different aspects and heads of the topic of the Conference on March 10, 2018 at 10 AM to 12. 30 noon at the same venue. The same was chaired by Maulana Wakeel Ahmad Madani, Sheikhul Hadeeth, Darul Uloom Ahmadia Salafia Darbhanga. Twenty four Ulama presented their treatises. However, some scholars could not get time to read it to audience due shortage of time. Hence their treatises were officially accepted by the Conference Committee for publication in the next Conference Number of Jareeda Tarjuman.

RESOLUTIONS ADOPTED AT THE CONFERENCE

1. Markazi Jamiat Ahle Hadeeth Hind believes in Peace and tranquillity and that Islam is the champion of peace and harmony. Its teachings are guarantor of human progress and success. Therefore, this Conference urges to emphasis on conveying this message to countrymen. So that misunderstanding could be resolved if there was any.

2. The conference feels convinced that court verdict is most suitable and relevant in case of Babri Masjid. Hence no one should administer the matter into one's own hand creating problems for people and the nation. Muslim Personal Law Board or related parties are genuine authority to deal with the concerned matter.

3. The Conference appeals the Milli Jamiat and Muslim Organisations to show exemplary attitude towards other organisations and refrain from abusive, disgraceful and foul words against each other. The conference appeals 'Ulama, who are supposed to be model and ideal to restrict their tongue and pen, airing speeches and spreading writings against each other. They should maintain unity and tranquillity by all means and at all costs.

4. The conference feels the present conference on Restoration of World Peace and Protection of Humanity is the need of the hour. Hoping it will bring fruitful result on individual and collective lives as well as on the public and milli lives. For this great conference Ameer Jamaat, Maulana Asghar Ali Imam Mahadi Salafi; General Secretary, Maulana Muhammad Haroon Sanabili, and Finance Secretary Alhaj Wakeel Parvez, members of Executive Body

of Jamiat and Majlise Shura as well as other office bearers of Markazi Jamiat are congratulated. Hope this sort of meetings and conferences would continue in future.

5. The Conference appreciates the endeavours of Jamiat regarding anti terrorism campaign including pursuit of DAISH and other activities of Jamiat beneficial to nation, community and humanity. Hope this mission would continue in future.

6. The Conference appeals the political parties to solve the citizenship issue of Assamese Muslims on humanitarian ground and not to politicise the matter on pretext of religion. The Conference feels the issue is raised to discard the decade old citizens from their inhabitancy rights which is not in the interest of the nation.

7. The conference expresses its deep anguish over the arrest of Muslim youths wrongly trapped by the police. It appeals the union and state governments to release the innocents and pay a reasonable compensation to those who are released from jail with dignity and honour by the court. This is also a proof that the affected youths were not in any way involved in antinational activities.

8. The conference renew its conviction that India is our birth place, will live here, die here, and will be raised from its soil. No any internal or external factors would come to our way bringing hindrance to its construction, progress and success. We love our country and always have been a faithful and law abiding citizens and would remain so in future. We would never hesitate to sacrifice our lives defending the territory of our home land. We all Hindues, Muslims, Sikhs, Christians, Sunni and Shia were united against the British rule likewise today we are united to serve the nation and humanity.

9. The conference expresss its anguish over the lynching of innocent people by the fascist forces in the name of gau rakchch. This may take the country to anarchy and division. The Union and state governments should establishe the supremacy of law and give exemplary punishment to those who take law into their own hands.

10. The Conference expresses its dismay and grief over frequent communal flagrants disturbing peace in the country. The governments should use iron hands controlling the situation and compel the people to be a law abiding citizen of the country. The conference appeals to countrymen to be harmonious and caring of each other.

11. The conference expresses its grief over the physical and material losses in several flood hit areas like Assam, Bihar, West Bengal, U.P and other parts of the country and appeals the government and people to come forward for their rescue and humanitarian relief work. It appreciates the Markazi Jamiat Ahle Hadeeth relief work and condoles the affected families on the loss of life of their dear ones.

12. The conference condemns in strong words the terror acts in India and abroad as well as in Harmain Sharifain and appeals the government to take necessary measure to curb such an incidents. It further appeals people to play active role curbing the terror acts and not to spoil the name of community in case an individual is involved in such an act.

13. The conference condemns the atrocities and destructive activities of DAISH (ISIS) and its ilk which are un-Islamic and inhuman. The Conference believes that DAISH and its ilk are product of anti-Islamic and inhuman forces. The Muslims in any way have no link with them of any sort.

14. The conference appeals the people and

respected groups to respect the dignity of women and not to debar them from their legal rights of dowery, inheritance, infidelity etc. So that the natural balance could continue to exist.

15. The conference appeals general public to refrain from mother of all evils such as alcohol, drugs and all intoxicants harming families and society. The Conference lauds and congratulates those governments for enforcing total prohibition of alcohol in their states.

16. The conference expresses its grief over global warming and worsening situation of environment which may cause harm to the life. The government and people should come forward to play their pivotal role for safeguarding the environment.

17. The conference condemns and expresses shock over the barbaric enormity, atrocities and bombing on civilians by Assad regime in Syria. The conference appeals the UN to intervene in the matter and solve the peoples problems in Syria and protect them from further loss of life.

18. The conference condemns the inhuman treatment and atrocities by Rohingya army on its Muslim inhabitants and demands Burmi government and world community to pave ways to bring the Rohingyans back to their home land who are residing in camps of foreign lands. It would be appropriate to restore normalcy and peace in the country. Likewise the Muslims be protected from majority community in Sri Lanka who have been targetted and abused.

19. The conference appeals the UNO and superpowers to initiate measures for curbing the Israels atrocities on innocent Palestinians and giving them their legal rights. Israel has been violating international laws and forcing Palestinians to leave their home lands. The

conference demands America to reconsider its decision announcing Baitul Muqaddas as the capital of Israel. The Conference appreciates the government of India policy on Palestine.

20. The Conference appreciates the Saudi led assault on Yemen to crush Al-Qaida's atrocities and barbarism in the country and considers it a timely act against the rebels.

OBITUARIES:

This conference of Markazi Jamiat Ahle Hadeeth condoles the death of former member of Majlise Shura Dr. Aslam Hussain; Maulana Muhammad Ilyas Salafi (teacher, Jamia Islamia Sanabil; Maulana Muhammad Ahmad Asari (Sheikhul Jamia, Jamia Asaria, Darul Hadees Mau); Tasleemuddin (the great son of seemanchal); Tufail Ashar (the brothers son of Alhaj Wakeel Parvez, Finance Secretary Markazi Jamiat Ahle Hadeeth Hind); Maulana Muhammad Tahir Nadvi Madani (honorable teacher of Darul Uloom Ahmadiya Salafia Darbhanga); Sardar Ali (uncle of Haji Abdul Wakeel), Haji Abdul Mannan (the in-law of Maulana Mahfozur Rahman Faizi); Maulana Habibur Rahman Azmi (editor monthly Rahe Itadal and Director Tahqiqate Islami); Abdul Jabbar Sahab (member Jamiate Ahle Hadeeth Shura Telangana); Muhammad Ahmad urf Raja etc. And pray God for their peace and Jannatul Firdaus. May God forgive their sins and accept their good deeds. May God bestow on them His Mercy and give Sabar to their families. Ameen.

Lastly Alhaj Wakeel Parvez offered the vote of thanks who was Convener of the conference. The Conference concluded with lamented supplication of Maulana Asghar Ali Imam Mahadi Salafi for the world peace and protection of humanity, tranquility in the country and harmony among people of different faiths.

MAULANA ABDUL WAHAB KHILJI (1956-2018)

A tireless champion of oppressed Muslims in India, Maulana Abdul Wahab Khilji died on April 13, 2018 (Friday at 3:45 pm) at the age of 63. While serving a cause that was most dear to him Islamic Monotheism (Tawheed).

He was buried next day at Seedipura near Idgah popularly known Punjabi Qabrastan, Delhi on April 14, 2018 at 10 AM. A large number of Ahle Hadeeth Muslims including other group of Muslims and uncountable admirers from various walks of life attended his funeral. He is survived by an ideal wife, 2 sons and 4 daughters. According to a press release, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahel Hadeeth Hind said: "I have no doubt Allah Almighty shall have welcomed his soul in Jannat calling him: *"O (you) the one in (complete) rest and satisfaction! Move on to your Lord, you are well- pleased with Him and He is well pleased with you. Enter you, then, among honoured servants, and enter you in My Paradise!"* (Surah Al-Fajre: 27:30)

He was a person dedicated to promoting understanding of the Hadeeth. He reminded people how the true life of a believer should be. He offered his life as an example of dedications and sacrifice to the ideals he was promoting.

According to the press release issued by Markazi Jamiat Ahle Hadeeth Hind, Maulana

Abdul Wahab Khilji was born on January 4, 1956 at Maler Kotla, Punjab. He got his early education at his birth place and shifted to Delhi for his higher education getting admission at Madarsa Sublus Salam (Phatak Habash Khan) Delhi. He travelled to Benaras to quench his ilmi thirst at Jamia Rahmania. He was lucky to get admission at Madina Munawwirah Madrasa Darul Hadeeth and later Jamia Islamia and graduated from the world renowned centres of learning.

Among his teachers were Maulana Abdus Samad Rahmani, Maulana Fazlur Rahman bin Rahmullah; Maulana Azeez Ahmad Nadvi; Maulana Abdus Salam Rahmani; Maulana Amarullah Rahmani; Sheikh Umar Muhammad Fulata and Sheikh Abdus Samad Al-Katib etc.

The Jamaati and organisational inclination attracted him to serve the Jamate Ahle Hadeeth motive. He was appointed Deputy General Secretary while Maulana Abdul Wahaeed Salafi was Ameer Jamaat and Maulana Abdus Salam Rahmani was General Secretary. He became acting General Secretary in 1987. After the death of Maulana Abdul Waheed, Maulana Mukhtar Ahmad Nadvi was elected as Ameer Jamaat and Maulana Abdul Wahab Khilji as a General Secretary of Markazi Jamiate Ahle Hadeeth Hind on 27 May, 1990. He remained General Secretary from 27, May 1990 to October 14, 2001. In this way he served as a Deputy General

Secretary, Acting General Secretary and General Secretary for a period of 17 years. During the period of his Secretaryship a number of Conferences, important meetings and All India Competition took place. Some of them are: Hurmate Harmaine Sharifain “Conference; All India Hifze Hadeeth Competitions; All India Musabaqah Hifze wa Tajweede Quran Kareem. A conference on ‘Ulamae Ahle Hadeeth Conference on present situation was organised A memorable Majalla ‘Naqsh Fikru ‘Amal” was released at the occasion.

During his Secretaryship a library by the name of “Sautul Islam” was established. Fortnightly Tarjuman (Jamiat organ) was converted into weekly Majalla. "Islahe Samaj" Jarida in Hindi for Hindi Speaking people was started. Markazi Jamiat Ahle Hadeeth was introduced to well wishers in foreign lands. For this he frequently visited out of India and established friendly, milli, and dawti links with them. He was closely associated with non-Jamaati Organisations and institutions. So, he was a member of Executive Body of Jamia Salafia Benaras; member of Majlise Amila, International Islamic Council of London, member of All India Muslim Personal Law Board; member of All India Muslim Majlise Mushawarat, including the vice president of All India Milli Council. A personal ‘ilmi and research centre called “Al-Darul Ilmiyya” was established by him to produce academic work in different languages.

Maulana Abdul Wahab Khilji was considered very active and hardworking personality in Jamaate Ahle Hadeeth. Throughout his life, Maulana received respect from the politicians, journalists, thinkers, educators, organisations, public affairs workers and those who nurtured from his knowledge and wisdom.

It was on July 19, 1996 that an educational meeting was organised at Jamia Salafia Benaras, chaired by Maulana Muqtada Hassan Azhari. Maulana Abdul Wahab Khilji as a General Secretary invited Dr. Abul Hayat Ashraf to accompany him. During discussion Dr Abul- Hayat Ashraf was nominated to draft a combined syllabus of deeni and modern subjects intended to introduce in Madaris for primary classes. The work was accomplished by Dr. Abul Hayat Ashraf but was not published during the Secretaryship of Maulana Abdul Wahab Khilji due to unseen reasons. The same was published in later days, Maulana Khilji had partial paralysis attack which made him inactive in public life. However, his ilmi, social and community activities renewed very soon after his recovery. Last month he suffered second paralysis also heart attack at Pant Hospital Delhi. He could not bear the burden of sickness and was shifted to ARTEMIS Hospital Gurgaon. On the advice of the Doctor he was brought back to home and passed away at his residence.

May Allah accept his good deeds, forgive his sins and shortcomings and award him Jannatul Firdaus. May Allah accept his services and Bestow on him His special Mercy. May Allah give patience to his family members and his all well wishers. Ameen!

Maulana Asghar Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind, his deputies, Maulana Muhammad Haroon Sanabili, General Secretary, Alhaj Wakeel Parvez, Finance Secretary, all members of Majlise ‘Amila and Shura and office workers condole the death of Maulana Khilji and extend sympathy to his family members with dua and special supplication for his forgiveness and high status in Jannatul Firdaus.

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