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NEED OF ISLAMIC MEDIA

The new media or which is also called as Social media is transferring unbridled power into the hands of common people. If the changing dynamics of media and the rise of social media are not understood in its proper perspective and an effort is not made to discipline the youth, it can create havoc in the society, as is being witnessed in many places. The impact of social media would spoil the character and positive out look of life of Muslim youth too.

Some media tycoons have set agendas through media to marginalize Islam and silence Muslims, and hence we find all kinds of problems like Islmophobia. So there is need to understand the changing dynamics of the present social media, its impact on the Muslim society and avenues therein for the Muslim community. Therefore the Islamic media is necessary to defend Islam and confront the unjust campaigns leveled against it, to correct the misconceptions promoted by the destructive forces, and to refute the charges of terrorism and fundamentalism about Islam.

The Muslims should give great attention to media and make it one of its tools to call to God, and talk to people to achieve Islamic goals for which they were created. They should consolidate the firm belief in Islamic values and its moral principles, and to benefit from the right thinking

media personal in uniting the Muslims. It is to achieve Islamic brotherhood and to work jointly to confront anti-Islamic ideas and currents; and to work collectively to champion and support Muslim causes.

The Islamic media is also necessary to ensure regular and organized media support for the efforts of scholars and Islamic organizations to unite the ranks and files and deal wisely with division and discintegration among Muslims. The Islamic ethics and teachings advocate to have moderate path in every facet of life, and this is what the Muslims believe in and have been propagating about. From the Holy Quran and Prophet's traditions, we can deduce that Muslims cannot be allowed to indulge in yellow journalism, or spreading news that would vitiate atmosphere.

In this way, the Islamic media can highlight the Islamic good values of honesty, tolerance and cooperation, to support the truth besides confronting manifestation of selfishness, lies and slander. It can help to ward off the trends of atheism and pure materialism encumbering human societies. It may also help us to support dialogue activities and practices with non-Muslims. Can we give heed to it?



OBEY ALLAH AND OBEY THE MESSENGER

“O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: that is best, and most suitable for final determination”. (Surah An-Nisa, 4:59)

Ulul-Amr=Those charged with authority or responsibility or decision or the settlement of affairs. All ultimate authority rests in God. Prophets of God derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects governments to be imbued with righteousness: Likewise Islam expects Muslims to respect the authority of such government for otherwise there can be no order or discipline.

In the Islamic order of life, God alone is the focus of loyalty and obedience. A Muslim is the servant of God before anything else, and obedience and loyalty to God constitute the centre and axis of both the individual and collective life of a Muslim. The Holy Prophet said: *“There may be no obedience to any creature in disobedience to the Creator”*. (Saheeh Muslim)

Another basic principle of the Islamic order is obedience to the Prophet (S.A.W.). Obedience to Prophet’s however, is the only practical way of obeying God, since they are the only authentic means by which He Communicates His injunctions and ordinances to men. Hence we can obey God only if we obey a Prophet.

Since the Quran is not merely a legal code, but also seeks to instruct, educate, admonish and exhort, the earlier sentence which enunciates a legal principle is followed by another which explains its underlying purpose and wisdom.

Thus the Muslims were subtly directed to draw a lesson from the depths to which the Jew had sunk, as a result of their deviation from the fundamental principles of true faith just mentioned. Any community that turns its back upon the book of God and the guidance of His Prophets, that willingly follows rulers and leaders who are heedless of God and His Prophets and that obeys its religious and political authorities blindly without seeking authority for their actions either in the Book of God or in the practice of the Prophets, will inevitably fall into the same evil and corruption as the Israelites.



ACTIONS ARE JUDGED BY INTENTION

‘Umar Bin Khattab reported that the Messenger of Allah said: “Actions are judged by the intention. There is surely for man what he intends. So whoever’s emigration is to Allah and His Apostle, his emigration is to Allah and His Apostle; and whoever’s emigration is to the world which he seeks or to a woman whom he marries his emigration is to that for which he makes emigration”.
(Saheeh Bukhari and Saheeh Muslim)

The tradition that “Actions are judged by intention forms the basis of all religious acts. It is one of the fundamental principles of law in all ages and climes that motives and intentions are the criterions by which actions of men are judged. In other words, actions are held to be good or bad, just or unjust, criminal or innocent. If a man shoots a tiger but his but hits another lying concealed in ambush, his actions cannot be held to be criminal. Similarly if a man gives away something in charity with the intention of seeking pleasure of Allah, he will certainly be rewarded by Allah, but if he does it to become prominent in the public eye or for show, he may be able to attain that object with no benefit in the next world which is the goal of a Muslim’s life.

Why action void without Intention?

Mind is the seat of will or intention (Niyat). It catches impressions of good actions and out of good impressions it gives out good intentions which leads a man to do virtuous and good deeds. This is also the cause in evil deeds. Heart catches and gives out impression just like a wireless telegraphic or radio machine. If heart is unaware of what one does, no impression is taken on it, and therefore the very object is frustrated. The object of Sajdah (prostration) is not to touch the forehead with the ground with an absent mind but it is to get an impression and give out a show of modesty and humility before the Almighty like a most obedient and dutiful servant. If that Niyat is not present in mind, the very action itself is frustrated and therefore void.

Niyat for the sake Allah is a touch stone for bearing fruits in all our worldly actions-religious or temporal.

The stated Hadith was uttered by the Holy Prophet at the time when a man emigrated to Medina to seek the hand of a maiden, Umme-Qais by name, but not for the sake of the religion of Islam.

FATAWA REGARDING DELAY IN CALLING AZAN

By Allama ‘Abdul Aziz Bin Abdullah Bin Baz

Translated by Dr. Abul Hayat Ashraf

Question: *We were in the form of groups. It was decided to observe Salat-al-Zuhar at its last timings. In such a case, will the Azan be called in initial timings or in last timings? Further, will our Salat be correct and proper without calling the Azan?*

Answer: If you people happen to be in the city and there is no religious excuse, e.g. illness etc, then, it is necessary that you observe the Salat (prayer) in congregation in the company of Muslims in a mosque. The call of Azan of city-dwellers will suffice for anyone who observes salat at his home because of some Sharaee excuse and he will only call the Iqamah. However, if you happen to be in a forest, then, both the Azan and the Iqamah are necessary, because, according to the true doctrine, Azan and Iqamah are Fardhe-Kifaya (collective duties). Because the Holy Prophet (S.A.W.) of Allah told him or some of his companions: “When the time of Salat comes, call the Azan, then call the Iqamah, then, the one who is oldest of you should act as your Imam”. In another narration the words are: “When the time of Salat comes, both of you call Azan and pronounce the Iqamah. “And he (the

Holy Prophet (S.A.W.) commanded Bilal in Madinah and Abu Mahzora in Makkah to call Azan and pronounce Iqamah. The Holy Apostle (S.A.W.) himself did pray in Madinah all five daily times prayer with Azan and Iqamah. This is a proof they are both obligatory. Further, the Holy Apostle (S.A.W.) has said: “offer the prayer the way you see me offering it”.

Whether you call the Azan in initial timings or in last timings, then, Allah willing, there will be no impediment in either of it, provided you happen to be in a forest. Preferable is only this that the Azan is called and the Salat is observed in initial timings. But, there is no impediment in it, if Azan and Salat are deferred so that Zuhar and ‘Asr are observed in one setting and Maghrib and ‘Isha are observed in another single setting when one is travelling, because it is allowable for a traveler, in the state of a travel, that he accords with either Jame-Takheer or Jame-Taqdeem as per his convince. However, if the travel is still going on, it is most excellent to defer Zuhar and observe it along with ‘Asr, provided that the journey was started before the sun began to set;

(Cont on Page No.17)

WOMEN AND CHILDREN IN ISLAMIC SOCIETY

By. M.O. Raheemson

CHILD CARE IN ISLAM:

The day a child is born, he is born an innocent soul. Whatever he becomes in life from the cradle to the grave is the product of his background, upbringing, the environment he is exposed to and his adaptation to the winds of change. Islam lays emphasis on the proper education, might turn into an atheist or a pagan, a polytheist, or an idolator. The Noble Prophet is reported to have said: "A child is born as a Muslim, it is the parents who afterwards make him a Christian, a Jew or an infidel." (Agreed upon)

What are the children? They are the blossoms of the garden of life. The more care we bestow upon them, the more graceful they would present. In fact, a child is what we make of it. Give it the best refining and inspiring influence of a sound religion and it will pay rich dividends.

Building a child is a process that starts from the first day of his life and moulding requires a systematic graduation and a tactical approach, which run through his early days, when he so much looks for audience and an avenue to carve an identity for himself.

Fundamental to the concept of Islam is the dignity

of the man who is the vicegerent of Allah. His creation on earth. He must therefore be so groomed as to rise to the greatest heights. This grooming must start from the earliest age. This is why the first thing a Muslim family does is to deliver the *azan*, a call to prayer in the right ear of a newborn, so that he should first of all hear the name of God Almighty: his Sustainer and strike his hearing which has, as psychology tells us, a tremendous influence on the child's mind. Hence the *Azan* prepares him for his upbringing as a true Muslim from the very beginning.

For human growth, mother is the first symbol of divine providence, *Rububiyyah*. The principle of providence is ingrained in the very nature of a mother who bears immense love toward her child. Motherly love depicts the tenderest of feelings that human nature is capable of displaying and cherishing. It is love that inspires in the mother's heart the noblest of sentiments.

The moment she gives birth to a baby, the food that it needs comes from the mother's breasts in the exact form that the bodily condition of the baby demands. The mother, out of intensity of the baby demands. The mother, out of intensity of affection, hugs the baby to her bosom and

the infant feels and finds that very fountain-head of its nourishment. The wisdom that also lies in this process is the catering for the baby's changing needs.

In the beginning, mother's milk comes in a highly diluted form. As the child grows, its stomach becomes progressively stronger. With this, the milk of the mother gradually thickens until the state of infancy is over and with that mother's breast dries up. The child is now capable to take normal food.

To be a mother is the most cherished desire of womanhood and the real symbol of her status in the society. There is no richer contribution to a society than giving suck to the babies on whom depends the future of mankind. Tradition has it that once Salamah, the nurse of Ibrahim, son of the Noble Prophet (S.A.W.), protested to him about the treatment of women. The following conversation went on between the two:

"O Messenger of God! You have brought tidings of all the good things to men but not to women!"

Did your women friends prompt you to raise this question with me?"

"Yes they did".

Does it not please anyone of you that if she is made pregnant by her husband and he is satisfied with her, she receives the reward of one who fasts and offers prayers for the sake of God? When the labour pains start, (except God) no one in the heavens or earth knows that which is concealed inside her womb which would soothe her eyes. Yes when she delivers, there is not one mouthful of milk that flows from her and

not a single instance of her child's suck that is unrewarded, but she receives for every mouthful of milk and for every suck the reward of one good deed. Further, if she is kept awake by her child at night, she receives the reward equal to him who frees seventy slaves for the sake of God".

After the nursing period, the Shariah demands that healthy environment should be provided for the child. An unhealthy society badly affects the character of a child. Consequently, it is considered the duty of every true Muslim to work for the establishment of a good and peaceful society congenial to the proper upbringing of the child.

The majority of our children nowadays do not enjoy the much needed facilities for their upbringing. They don't get enough food for nutrition not to talk of arranging proper education and training for them. This deficiency in food has resulted in many diseases which hinder their upbringing.

This state of affairs should agitate the minds of Muslim parents, hence the need for good parents to take some measures to ameliorate the hardships our young ones are facing.

The recently concluded World Children's Conference has again, like in the past, rightly focused world's attention on the condition of children. How good our future world becomes is dependent on how well the children of today grow, learn, live and lead as they pass from childhood to adulthood. That is why their growth, survival, health, education and environment must be of constant concern to all.

It will be appropriate at this juncture to present views of Islam about the important issue of child care rights so that the authorities may be able to take necessary steps in the right direction.

The teachings of Islam in this respect are more comprehensive than those contained in the Declaration of the Rights of the Children referred to above. These teachings give due consideration to the right of the child even before his birth.

Marriage is the basis of the birth of a child and only those Muslims, who can fulfil the obligations of marriage in Islam, are required to marry.

The Noble Prophet (S.A.W.) is credited to have suggested fasting for such a Muslim till he is able to fulfil the financial obligations of marriage.

After the marriage, the Holy Quran enjoins upon a Muslim to pray Allah in the following words:

“O our Lord! Grant unto us wives and off-spring who will be the comfort of our eyes and give us the grace to lead the righteous.

Marriage of a widow is considered a meritorious deed in Islam, but if this marriage hinders in any way, the proper upbringing of the existing children of the widow then she is discouraged from marriage.

To make the child a useful citizen, parents are expected to arrange for his proper education and home training during his childhood.

Child neglect and abuse as well as underage employment have unfortunately, been accepted as normal feature of our life. Some unseemly patterns of behaviour and ever-increasing crimes

among our youths, the incidence of abandoning children by some parents for the government to take care of due to lack of means, this ugly situation, to say least, calls for urgent attention to curb it.

Under such an unpleasant situation, one cannot imagine how onerous therefore it is to be a mother who manages with devotion, the early stages of life of a new born baby whom she wishes to be a good person and a useful member of the society. There can be no other alternative for such a mother but to be well educated in religion. The knowledge acquired by a woman no doubt stands her to bring up her children properly. The acquired knowledge has ever been one of the essential requirements for the understanding of the religion of Islam. Knowledge as advocated by Islam is not limited to only one aspect of life, it comprehends all the sciences which are necessary for making life worth living. After all, the religion of Islam is not just a religion but a total way of life.

References are available in the Shariah where emphasis is laid on women's education. Encouragement given to women's education from this perspective is of course as a result of the valuable gifts nature endowed upon them. First, as wives and associates of men and, secondly, as mothers and trainers of the younger generation. In both cases, education for person holding such heavy responsibilities is highly desirable.

Hope for a brighter future of any given society lies in today's women who are the mothers of the future generation. To achieve and facilitate a

meaningful development of our children in the present society of ours, concerted efforts must be made to implement the vast teachings of Islam as related to the proper care of women and children.

The religion of Islam through the Shariah provisions, has provided by the basis of an ideal society right from its inception. This basis according to Islamic concept is the family. The basis of the formation of a family is, of course lawful marriage which results in having a husband, a wife and children with each member of the family given his rights by Allah. It is because of this that Islamic law Shariah has dealt with the institution of marriage in detail.

The importance attached to marriage and family life in Islam is reflected in the many Islamic laws aimed at supporting and protecting the institution of family. Male-female relations have to be suitably ordered and governed, if ethical demand of that responsibility is to be met, for Islam believes that man-woman relationship can not be left to the whims of the moment, nor to the dictates of others.

Women, according to Islam, was created by Allah to be man's partner so that each would find contentment in the other. The Holy Quran calls man and woman a garment for each other signifying their reciprocal closeness to each other. Although the Holy Quran grants women same rights as men, it states that the men are placed a degree above the women. As far as religious duties are concerned, however, Islam made the sexes absolutely equal. It has exempted women from these duties when they

are menstruating, pregnant or recovering from child-birth.

Easy accessibility of women to Islamic education can go a long way to arrest forthwith several traditional and cultural practices which are discriminating against women and tend to perpetuate their inferior position in the society. Some of these practices, though they vary from one society to another, are mentioned here:

A woman does not inherit land from either her father or her husband. Generally a woman is not entitled to a share in her father's estate, nor is she entitled to any share in the husband's estate, unless that husband had specifically provided for her during his life time. So where does she stand?

After divorce, a woman is not entitled to any share in the matrimonial property. The property is generally that of the husband and he can claim even all or some of his wife's personal property. On the other hand, she has no claim on his personal property to which she may have made financial contribution but legal ownership of which is vested in the husband's name. As a result, she only has a right to enjoy that property while she remains married to him.

An enlightened Muslim woman, who is conversant with the Shariah provisions, can challenge and fight for her right without any reservation. One of the Shariah injunctions is that a husband should, as stated earlier, set aside funds to be paid over to his wife, should he divorced her. Women in Islam can possess property of their own and can by right deal with it as they please. *(Cont on Page 30)*

ISLAM AND ECO-FRIENDLY LIFESTYLE

Dr. Nazneen Sadat

The earth is in danger and the lives of our coming generations are under serious threat. And it is all due to the misadventures of human beings.

“Evil has become rife on the land and at sea because of men’s deeds.” (Surah Ar-Room, 41)

This is the summary of the most serious crisis of our time. This is so serious that the very existence of human race is at stake. Look at the following facts and figures.

The six hottest years in recorded history have all occurred in the last decade. WHO estimated that in 2000 over 1.5 lakh people died due to the direct impact of climate change. This figure is increasing rapidly.

In 50 years the earth will be 3-5 degrees hotter than it is today, leading to the melting of a large portion of polar ice caps, and a rise of up to 14 feet in global sea levels leading some islands to disappear.

It is estimated that between 150 and 200 species become extinct every day. Once a species is lost it is gone forever and within the next 10 years we may lose 20% of all the remaining species on earth.

The hole in the ozone layer is approximately 10 million square miles. With a thinned ozone layer,

the world becomes a more dangerous place, with reduced agricultural productivity, higher risk of skin cancer, and reduced immunity. 150 million cases of skin cancer and three million deaths are projected during the course of the 21st century.

According to WHO, air pollution is causing around 2 million premature deaths every year.

An area of a rainforest the size of a football field is being destroyed each second.

More than seven children die each minute as a result of water pollution.

Every year 25 million people die from diseases caused from polluted water and unhealthy environments.

The situation in our country is not much different.

By 2050, many cities will witness 4^oc raise in maximum temperature.

Western and central regions of the country will see a 15-day reduction in the monsoon season, while rainy days will increase by 5-10 days in the North and North-East.

By 2050, most states may offer climatic opportunities for year-round malaria vector breeding.

Glaciers in the Himalayan range are retreating

at a rate of 18m per year. The melting snow will increase the incidents of flooding and mudslides.

Air pollution in India causes 527, 700 deaths a year. Only china has more number of pre-mature pollution-related deaths than India.

In India, 1.03 crore people die annually of which, nearly 7.5% - 78 lakh deaths – are related to water. The water availability per person will decline to 760 cm in 2050. It was 3,450 cm in 1951.

The 6500 km Indian coastline is vulnerable to rising sea levels. A metre sea level rise will inundate 1700 – square – kilometer agricultural land affecting 7.1 million people.

It is the responsibility of all of us to stand up and do something to save the planet. Islam stipulates that being the vicegerent, we are responsible for protecting and using the natural resources in a moderate and sustainable manner. The major reason for this crises is the policy failures and misdirected industrialisation. That has created havoc. The mad race for luxuries and prosperity in the developed world coupled with the exploitative and hypocrite policies of their governments is the root of the whole disaster. But apart from government and policymakers, individual human beings are also responsible for this crises. And even today, every one of us can do a lot to save the planet.

Islam has given a very perfect system of Environmental Ethics. It is high time we practised this system of ethics and presented it to the humanity.

Individual ethical behaviours and life style related practices that can be promoted for a healthy environment can be mainly divided in three parts.

1. Controlling and regulating the Consumption;
2. Reducing and managing the Wastage; and
3. Protecting the Ecosystem.

CONTROLLING THE CONSUMPTION

Over consumption is among the leading reasons of the environmental crises. The capitalist society has purpose fully promoted lavish and luxurious lifestyles by glorifying the products and making extravagance the status symbol. This has resulted in tremendous pressure on water, energy and other resources. It has also resulted in the huge production of waste that is also a cause of environmental crises.

The Holy Qura'n spells out how our extra resources should be utilised.

“Fulfil your obligations towards your relatives and the wayfarer. Do not be a spendthrift because the spendthrifts are the brethren of Satan and Satan has been ungrateful to his Lord.” (Surah Bani Israil, 26-27)

It means our consumption should not be selfish. It should give due consideration to the needs of the fellow human beings and the impacts that the consumption is going to make on others.

Here are a few basic guidelines that Islam provides about consumption.

1. We must try to reduce our dependence on materials and goods. Islam taught us to live a simple life. Allah says, *“Know well that the life of this world is merely sport and diversion and adornment and an object of your boasting with one another, and a rivalry in the multiplication of riches and children. Its likeness is that of rain; when it produces vegetation it delights the tillers. But then it withers and you see it turn yellow, and then it*

crumbles away. In the Hereafter there is (either) grievous chastisement (or) forgiveness from Allah and (His) good pleasure. The life of this world is nothing but delusion." (Surah Al-Hadeed, 57:20)

Holy Prophet Muhammad (S.A.W.) said, "The worldly comforts are not for me. I am like a traveller, who takes a rest under a tree in the shade and then goes on his way" (Tirmizi)

The House of the Holy Prophet was not more than a humble hut with clay walls and roofs of palm leaves and camel skin. His house contained a rope cot, a pillow filled with palm, the animal – skin flooring, a water bag and some weapons (Bukhari, and Muslim). The Holy Prophet (S.A.W.) instructed us not to compete in worldly riches and life status rather to compete in virtues. "When you see a person who has been given more than you in money and beauty, look to those, who have been given less." (Muslim) The Holy Prophet warned that over-possession may create troubles for us on the Day-of-Judgement. "It is difficult for a man laden with riches to climb the steep path that leads to bliss." (Muslim)

The Holy Prophet (S.A.W.) did not talk to a person who had built a magnificent building until he demolished it and said, every building would become a liability for its owner (on the Judgement Day) except one which was unavoidable." (Abu Dawood)

2. We should use extra money for the welfare of poor and needy. This will automatically curtail the extravagant consumption. The Holy Quran stipulates that ideally, we should spend in the way of Allah whatever is more than our needs. "And they ask, what ought

we to spend (in the way of Allah)? Say, Spend whatever is beyond your needs." (Surah Al-Baqarah 2:219) Zakat is not the only charity that is expected from a Muslim. He is expected to be generous in helping the poor and needy. "And they feed, for the love of Allah, the poor, the orphan, and the captive." (Surah 76:8) The Prophet's Companions were known for their immense generosity. Ali Bin Talib and his wife, daughter of the Holy Prophet, Fatima fasted for three days and each day they gave all the food they had in charity. Ka'ab Bin Malik and Saa'd Bin Abi Waqas would have given all their wealth in charity, but the Holy Prophet (S.A.W.) commanded them to keep a portion for themselves and families. (Bukhari x Muslim)

3. One big reason of lavishness and consumerism is the wrong notion that the status and respect of human being is associated with his / her possessions and lifestyle. Islam has discouraged rather deplored this thinking and has given an altogether different benchmark for status and dignity. According to the Holy Quran *Taqwa* or fear of Allah is the criterion of supremacy for human beings.

The Holy Quran says:

Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely, Allah is All-Knowing, All-Aware (Surah Al Hujarat, 49:13).

Mualana Abul Hasan Ali Nadvi, in his acclaimed book *Maza Khasart – aalam bi Inhetatil Muslimeen* maintains that in early Islamic his-

tory and even in the late Medieval period, the status and nobility was attached with philanthropy and patronage of academic activities. The nobility and status was judged by as to how many people ate in one's dining hall and how many rare books his library had.

One major Islamic regulation that controls consumption is the uncompromising and stringent prohibition of Interest. Availability of easy consumer credit is among the major factors that have accelerated the crazy race of consumption in our age. Islam has strictly prohibited interest and the Quran has declared that those who indulge in interest are at war with Allah.

O believers! Fear Allah and give up that interest which is still due to you, if you are true believers. But if you do not do so, then you are warned of the declaration of war against you by Allah and His Messenger.” (Surah Al Baqarah, 2, 278-279)

4. We should insist on environment friendly products and should avoid products and companies that are spoiling the environment and ecological balance. *Masalahah* or public good has been considered on important principle of Islamic Jurisprudence. The Holy Quran has said that good in this world is also something that is to be desired. *“Then there are others who say, “Our Lord, give us what is good in this world and also what is good in the Hereafter and save us from the torment of Fire.”* (Surah Al-Baqarah, 2:211). The Holy Prophet (S.A.W.) said: “Seek what brings benefit to you and depend on Allah.” The Holy Prophet (S.A.W.) has also categorically emphasized, *“No harm shall be inflicted or tolerated in Islam”* (Ibne-Majah). Based on this, Islamic Jurists have taken *Maslahah* as an important

principle of jurisprudence, (Usul-ul-Fiqah). It means anything that may cause harm to public will not be allowed. So we should try to shun all those things that directly or indirectly, cause damage to environment and thereby long-term well-being of the humanity. We should discourage unhealthy, interventions in nature and should avoid GM food, non-organic food etc.

CONTROLLING THE WASTAGE

Wastage is a major cause of environmental crises. Overuse of the resources is the natural result of a consumerist lifestyle.

The United States and some other developed States throw away nearly a third of their food each year.

Waste generated each year in the U.S. would fill a convoy of 10 – ten garbage trucks 145,000 miles long (over halfway to the moon).

For packaging (cans, bottles, cartons, etc.) alone, the U.S. uses approximately 50% of its paper, 75% of its glasses, 40% of its aluminium and 30% of its plastics.

Every year some 45,000 tons of plastic wastage are dumped into world's oceans. One million seabirds and one hundred thousand marine mammals are killed each year by plastic trash.

A study of food waste by the U.S. Department of Agriculture showed that in 1997 some 27 percent of the 356 billion pounds of edible food in the U.S. was never eaten. Fresh produce, milk, grain products and sweeteners made up more than 60 per cent of the waste.

WATER WASTAGE

The Holy Prophet (S.A.W.) attached great importance to water, and prohibited the excessive

use of it even when taking the ablutions, *“When he saw that Saa’d was using a lot of water, he said: “What is this? You are wasting water.” Saa’d replied asking: “Can there be wastefulness while taking the ablution? “To which he replied: “yes, even if you take them on the bank of a rushing river.” So we should use water economically.*

As Muslims, we are prohibited from polluting water. He said, *“None of you should pass his urine or bathe in a water source.”* (Bukhari)

FOOD WASTAGE

We are prohibited from wasting the food. The Holy Prophet (S.A.W.) said:

“The Shaytaan is present with everyone of you in everything he does, he is even present when he eats food, so if anyone of you drops a mouthful, he should remove away anything filthy on it and eat it and not leave it for the devil; and when he finishes, he should lick his fingers for he does not know in what portion of his food the blessing lies.” (Sahih Muslim)

The Holy Prophet (S.A.W.) said: *“If one eats from the dish and licks it, the dish will pray that Allah may free him from Hell as he frees it from the devil.”*

Overeating is also a kind of wastage. We are ordered to take food moderately. Moderation in eating, apart from its evident health benefits, has great environmental benefits also. The Holy Prophet (S.A.W.) said, *“A believer eats in one intestine, whereas a non-believer eats in seven intestines.”* (Sahih Muslim)

The Holy Prophet (S.A.W.) said, *“It is also extravagance that whatever tempts, is com-*

pulsorily eaten.” (Ibn Majah)

WASTAGE OF ENERGY AND OTHER RESOURCE

Islam has prohibited keeping the lands barren and unused. Right to property of a land is restricted. And if somebody is not using the land under his possessions productivity, he may lose his right.

The Holy Prophet (S.A.W.) said, *“One who makes a barren land productive, it becomes his property and there is no right for oppressor?”* (Abu Dawood)

Islamic jurists have given a principle that if someone takes possession of a land and does not make it productive in three years (some jurists say the exact period will be decided by the State) he should lose the possession.

It means the value of important natural resources should be recognised. And their potential should not be wasted.

PROTECTING THE ECOSYSTEM

1. We have been categorically prohibited from unnecessarily cutting trees and running cultivation. The Holy Quran has termed this a *Fasad* (Mischief) just like killing the human race is a *Fasad*.

When he gets power he directs all his efforts towards spreading mischief in the land, destroying harvests and killing the human race whereas Allah does not like mischief. (Surah Al-Baqarah, 2:205)

Muslims are instructed to plant and grow trees and thereby help in maintaining the ecological balance.

The Holy Prophet (S.A.W.) said, *“A Muslim*

who plants a tree or sows a field, from which man, birds and animals can eat, is committing an act of charity.” (Muslim)

The Holy Prophet (S.A.W.) asked us to plant the trees even if the doomsday is knocking. “If you have a plantet, be certain to plant it, even if doomsday starts to break forth.”

“Whoever reclaimes and cultivates dry, barren land, will be rewarded by God for the act. So long as men and animals benefit from it He will record it for him as almsgiving.”

2. Wherever needed we should maintain the protected areas and sanctuaries and should respect their protection. After migrating to Medina, the Holy Prophet (S.A.W.) planted trees and date groves. In order to protect land, forests and wildlife, he created conservation areas; where hunting or cutting any tree or plant was strictly prohibited. These sanctuaries were called *Hima*. A strip of land approximately twelve miles wide around Medina was declared a *Hima*. Imam Bukhari has given some details about this *Hima*. According to Bukhari, “*It is called Hima al-Naqi.*” Extending this policy, Caliph Umar declared another two areas Ash-sharaf and Ar-Rabadha as *Hima*.” (Bukhari, Narration Saab Bin Jaththama).

3. We should not kill animals unnecessarily and should behave with them mercifully.

The Holy Prophet (S.A.W.) said, “*If without good reason anyone kills a sparrow, or a creature lesser than that even, the living creature will put his plaint to God on the Day of Judgement, saying; “So-and-so killed me for no purpose.”*”

The Holy Prophet (S.A.W.) sent curse to the person who target a living being just for exercise.” (Bukhari and Muslim)

Islamic jurists have emphatically prescribed using animal fights as entertainment shows, using them as targets for shooting games and their exercises and hunting for just fun. Use of animals should be restricted to genuine needs like food, transportation and agriculture.

Islam encourages an environment friendly lifestyle. The consumerist lavish, luxurious, ostentatious and unsustainable habits are alien to Islamic cultural set-up. This is the product of materialistic and hedonistic western life pattern and its influence. With the environmental crises becoming more and more grim, it is the responsibility of Muslims to come forward and play an effective and proactive role in protecting the environment. Being the vicegerent of Allah and the custodian of His trust, it is part of their religious duties. For that we should develop and promote the environment friendly habits and lifestyle as preached by Islam.



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and, similarly, to defer Maghrib and observe it along with ‘Isha, because such practices are proven to be adopted by the distinguished Prophet (S.A.W.). Allah, the Most High said: “*Indeed in the Messenger of Allah (Muhammad, (S.A.W.)) you have a good example to follow for him*” (Surah Al-Ahzab: 21)

And the Messenger of Allah has said: “Offer the prayer the way you saw me offering it”.

**MARKAZI JAMIAT AHLEHADEETH'S AMEER,
MAULANA ASGHAR ALI IMAM MAHADI SALAFI
TOUCHING A NEW HIGH BY VISTING
UNITED KINGDOM FROM 7.10.18 TO 18.10.18
ON THE SPECIAL INVITATION OF MARKAZI
JAMIAT AHLE HADEETH U.K.**

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind has taken another big step forward and visited United Kingdom on the special invitation of Markazi Jamiat Ahle Hadeeth U.K. as a special guest to attend its 41st International Conferences in Birmingham and Halifax. The magnificent conference was on the exalted theme of “*WA RAFA'ANA LAKA ZIKRAK*” (“And have We not given you High Renown”).

Maulana Asghar Ali Imam Mahadi Salafi was warmly welcomed by dignitaries of U.K's Markazi Jamiat Ahle Hadeeth. Maulana's presence was felt everywhere he visited and his participation and addresses in two glittering conferences were worthy of notice. His Friday sermons, discourses of Holy Quran and Hadiths, as well as courtesy call to dawati, and scholastic centres as well as meetings with learned personalities were highly magnificent. He was fortunate enough to present a memento and 'Aba to Dr. Bahauddin in recognition of his scholastic contributions and services to Islam in general and Jamate Ahle Hadeeth in particular. Maulana Asghar Ali Imam Mahadi Salafi also presented the copy of Fatwa (religious verdict,

English version) against terrorism to Mr. Vanice Rex (an English officer) issued by Markazi Jamiat Ahle Hadeeth Hind. The same was issued in 2006 in different languages and reprinted several times. Furthermore the religious verdict (fatwa) against DAISH and its ilk was distributed to individuals and Islamic centres. Certainly his visit to UK was pleasant, historical and memorable. The first day of his visit on October 7, 2018 Ameer Jamiat Ahle Hadeeth Hind, participating in 41st Conference at Birmingham in the presence of eminent scholars and Jamati members delivered speech on MERITS AND MORAL EXCELLENCES OF PROPHET MUHAMMAD (S.A.W.)

He recited: “*We sent you not but as a Mercy for all creatures.*” (Surah Anbiya, 21:107) He further recited: “*And surely you have sublime morals.*” (Surah Al-Qalam, 68:4)

Maulana Asghar Ali Imam Mahadi Salafi elaborated, that the Holy Prophet (S.A.W.) was the last Messenger of Allah, and his message was the last divine message from the Almighty Allah to His servants. There will be no prophets after the Holy Prophet of Islam. As such Allah not only revealed His last Communication to him,

He also made him a perfect specimen of a human being, and commissioned him as His last Messenger, warner and guide for the humanity. The Holy Prophet (S.A.W.) combined all that was the best in morals and manners and he was the very embodiment of all that was preached and enjoined in the Holy Quran: Allah says in the Holy Quran. *“Certainly there is for you in the Messenger of Allah an excellent exemplar”*. (Surah Ahzab: 33:21)

The Holy Prophet (S.A.W.) was a perfect model to be copied and followed; In other words, he was the Quran personified. Every aspect, everyone of his actions, his behaviours in home life and outside, is recorded and presented in its minutest details, to serve as a guide and example for the mankind. He was a savior, refuge and benefactor of mankind, protector of women rights and defender of environment, and activist for the rights of animals.

The Holy Prophet (S.A.W.) was the centre of action and attention. He educated his followers, trimmed their character and transformed them into trustworthy characters on the basis of Iman in Allah and His Prophet, accountability in Akhirah, the concept of Amanah, love for Jannat and fear of Hell fire.

The most important aspect of Prophet mission was its universality because he was sent of the entire world. The Holy Quran says: *“And We have not sent you except as a giver of glad tidings and a warner to all people, but most people know not”*. (Surah Saba, 34:28)

He was a universal Messenger and his message was for all, irrespective of caste, colour, race and creed and Islam is the last, final and universal Message. The Holy Quran says: *“We have sent*

you but a Mercy to mankind”. (Surah Al-Anbiya, 21:107)

He preached love, peace, affection, brotherhood, among the people. The brotherhood of his teaching is based on the following basic facts: brotherhood of mankind, neighbourhood; Equality of mankind before God, cooperation with others for the good of mankind, love and Mercy to all.

He elevated woman to a respectable status. He urged his followers to be kind to their womenfolk. He taught his followers to treat the slaves, the weak, and the downtrodden with the utmost gentleness and compassion. It is worth mentioning that this message of love was not meant for Muslims alone but for each and every person. He gave the message to share everyone's sorrow and succour him when he stands in need”.

After the conference on October 7, 2018 a grand reception was arranged for the guests and ulama where Maulana Asghar was given honour to address them and intermingle with the participants.

Here it will be appropriate to point few words about Birmingham.

BIRMINGHAM:

“Birmingham is the second most populous city in the United Kingdom, after London. According to a survey of 2017, its population is estimated as of 1,137,100. People from Birmingham are called BRUMMIES, a term derived from the city's nickname of “BRUM”, which originates from the city's old name BRUMMAGEM.

Birmingham is the cultural, social financial and commercial centre. Birmingham grew in the 18th

century and saw advances in science technology, and economic development producing a series of innovations that 'laid many of the foundations of modern industrial society. The Watt steam engine was invented in Birmingham. Its metropolitan economy is the second largest in the United Kingdom. Its six universities make it the largest centre of higher education in U.K. outside London.

On Monday October 8, 2018 Maulana visited Birmingham city, its religious and educational centres as well as mosques. The visit to England is incomplete without the chilling walk to Oxford University. Maulana availed this opportunity and made a courtesy visit to the same. He was delighted to see Oxford Centre for Islamic Studies.

OXFORD UNIVERSITY:

The University of Oxford is a collegiate research university in Oxford England. There is evidence of teaching as far 'back as 1096 A.C. making it the oldest university in the English speaking world. It grew rapidly from 1167 when Henry II banned English students from attending the University of Paris. After disputes between students and Oxford townsfolk in 1209, some academics fled north-east to Cambridge where they established what became the University of Cambridge. The university is made up of 38 constitute colleges and a range of academic departments which are organized into four divisions. Undergraduate teachings at Oxford is organized around weekly tutorials at the colleges and halls, supported by classes, lectures, seminars and laboratory work provided by university faculties and departments. It operates the worlds oldest university museum, as well as the largest university press in the world

and the largest academic library system nationwide.

Oxford has educated many notable alumni, including 29 Noble laureates, 27 prime ministers of the United Kingdom and many heads of state and government around the world.

OXFORD CENTRE FOR ISLAMIC STUDIES:

Oxford Centre for Islamic Studies (OCIS) is a Recognised Independent Centre of the University of Oxford, England. It was established in 1985 with the aim of encouraging the academic study of Islam and the Muslim world and was awarded a Royal Charter in 2012. The centre's Patron is Prince Charles.

A new building for the centre is situated, to the east of central Oxford on Marston Road. The building blends the architecture of traditional Oxford colleges with a classical Islamic Style. It includes a mosque with a striking dome and minaret. The library holds a substantial collection of materials on a comprehensive range of topics relating to Islam and the Islamic World. At present most of the library's holdings are in print format, but the library has also acquired digitised versions of Bodleian's various collections of Arabic manuscripts. The library maintains a wide variety of scholarly journals, magazines and newspapers for consultation. The primary subject areas covered are: classical Islamic sciences (especially Tafseer, Hadith, Fiqh, Kalam and Sufism), contemporary Islamic studies, Muslims in the West, and modern Muslim Thinkers. Several languages are represented, including Arabic, Persian, Urdu, Malay, Turkish, English and other European languages.

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind, when visited the centre, was highly delighted and expressed satisfaction the way library was maintained. However, he suggested certain points for easy access to the library manuscripts. The same was appreciated by library authority.

The same night Maulana Asghar Ali Imam Mahadi Salafi travelled to Jamiate Ahle Hadeeth UK's branch at Bambri where its functionary Sh-Shuaib Ahmad Muhammad Puri former General Secretary Markazi Jamiat Ahle Hadeeth U.K. welcomed the high respected guest. Maulana Asghar after Isha prayer made his deliberation with zeal on the topic of "DEEN IS SINCERITY AND GOOD WILL". Maulana quoted a Hadith narrated by Tamim Al-Dari that the Apostle of Allah (S.A.W.) observed: Al-Din is a name of sincerity and well-wishing. Upon this we said: For whom? He replied: for Allah, His Book, His Messenger and for the leaders and the general Muslims. (*Saheeh Muslim*)

It is a very comprehensive term and it stands for all those virtues and deeds for which the counsel is given. It means to make man's heart chaste and pure and to order his life according to Islam with sincere counsel or advice. In the light its meaning the *Nasiha* for Allah would imply that man's heart is cleaned from all impurities and alloys with regard to belief in Allah, i.e. one should believe in Him as the Sole Creator and Master with all His Attributes and with an earnest desire to obey all commands given by Him.

Nasiha in the case of Allah's Book means that it should be sincerely believed as a revelation from the Lord and should be recited and understood with the same zeal and enthusiasm in which the Divine Message is recited, and all

the commands must be carried out in a spirit of devotion.

Nasiha for the Messenger signifies that his Apostleship must be affirmed with perfect sincerity of heart and whatever he has vouchsafed to humanity should be respected as the Word and Will of God and he should be respectfully followed in all his precepts and examples and obeyed in all the commands given by him.

Nasiha for the leaders and rulers implies that they should be respected, obeyed and given support in all those affairs which they conduct according to the Shariah of Islam. But where they deviate from the path of righteousness they should be advised and admonished and sincere efforts be made to bring them to the right path.

Nasiha for the general Muslims is that they should be advised in all matters concerning the good of this world and the hereafter, their life, honour and dignity should be protected and sincere endeavours be made to them.

Nasiha thus covers the whole field of religion and its scope is as wide as that of Islam itself. It applies both to words and deeds. It is essential to maintain the moral health of the society.

On October 10, 2018 Maulana Asghar sb made a special trip to New Castle as a courtesy call to Dr. Bahauddin (Jamaat historian and a dignified man). He spent the night at his residence with scholastic discussions regarding History of Ahle Hadeeth and Movement of Finality of Prophethood etc. etc.

On October 11 2018 Maulana was taken for a sight scene to the New Castles sea and surrounding areas. He delivered an extraordinary

speech on “EUROPEAN ENVIORNMENT AND OUR RESPONSIBILITIES” in Arabic at night. Abbreviation of his speech:

“Although there are many countries in Europe. Their society, culture and problems, more or less, are the same. The statistics regarding the number of Muslims in UK indicate that Muslims in Britain are 1,546, 626 of whom 179,773 are described as whites, probably made up of ethnic Turks, Bosnians, as well as local whites. A total of 64,000 indigenous Britons have been registered as having embraced Islam. England has more than 60 Muslim schools and over 1000 mosques. There are more than five million Muslims in France. The First mosque was built in Paris in 1926. Islam is the third among the country’s religions in Italy and Muslim population is around one million out of a total population of 57 million in Italy. However, all the divine religions have a human message through which joint goals can be established regardless of the different faiths, laws and means. Secondly there should be engaging in an Islamic-secular dialogue. However, it requires Muslims to move smoothly. Surely Islam is a comprehensive religion and can enrich the life of others. Presently world has become a universal village in which cultures can intermingle smoothly its ethics and matters prohibited in it. Muslim individual is demanded to call others to the truth to which his heart was opened. Further it is for the interest of Muslims to make alliance with individuals and forces that agree with us on certain perceptions, provided that they are within the Islamic rules that neither make permissible the prohibited matters nor prohibited the permissible things.

Members of the community have to show that they can co-exist with the local population in an

atmosphere of cooperation and harmony. They have also to demonstrate that they are able to be open vis-à-vis universal human civilization and to positively interact with it while at the same time preserving their spiritual and cultural, and moral superiority and distinction.

However, the motivated distortion of the image of Islam in European media requires remedial measures be adopted to clear the misinformation and wrong image of Islam, which equates Islam with terrorism and fundamentalism.

Maulana Asghar Ali Imam Mahadi Salafi concluded his speech by suggesting that there should be a high institution for training Imams and preachers who would also be adept in the language and sufficiently qualified in approaching such and similar European societies, for the purpose if introducing Islam to them.

Maulana’s speech was translated into English by Maulana Abdul Basit Umari.

Related to Maulana Asghar Ali Imam Mahadi Salafi visit to Newcastle, it will be fitting to narrate some useful points about this historical city.

NEW CASTLE:

New Castle upon tyne is a city in tyne and Wear, North East England, 166 km south of Edinburgh and 446 km. north of London on the northern bank of the River Tyne, 13.7 km from the North Sea. It is the most populous city in the North East.

The city developed around the Roman settlement Pons Aelius and was named after the castle built in 1080 by Robert Curthose. The city grew as an important centre for the wool trade in the 14th century and later became a major coal

mining area. The port developed in the 16th century and, along with the shipyards lower down the River tyne, was amongst the world's largest shipbuilding and ship repairing centres.

On October 12, 2018, Maulana Asghar Imam Mahadi Salafi delivered Friday sermon in Al-Huda mosque at Bradford. His theme of sermon was "RESPONSIBILITIES OF BEST OF THE PEOPLE" (Khaire Ummat ki Zimedariyan). He said: "Islam is submission to the Will of Allah. This implies Faith, doing right, being an example to others, to do right and see that right and justice prevails as well as wrong and evil is eschewed. The mission of Islam and Muslim is to curb the extremism and share the pain and love with others. The Muslims are charged with introducing Tawheed (monotheism) because of their competence. They are the best people in terms of character and morals and have developed in theory and in practice the qualities essential for truly righteous leadership, namely the spirit and practical commitment to promoting good and suppressing evil. In view of the task entrusted to them, they have to become conscious of their responsibilities and avoid the mistakes committed by their predecessors. Because love will always overpower hatred. The responsibility of Muslims centers upon the principle of consistent balance exemplary conduct, unity of purpose, reciprocity of feelings, solidarity and equity. Allah says: "*Let there be a community among you, advocating what is good, demanding what is right, and eradicating what is wrong.*" (Surah 'Ale-Imran,3:104)

The historic role of Muslims is to be true embodiment of the virtuous and the noble. A Muslim must be a guardian of virtue and the bitter

enemy of vice. The Holy Prophet (S.A.W.) said: "Whoever of you sees something wrong must seek to rectify it by action or deed; if he cannot, let him try to change it by word; if he cannot let his feelings of disapproval and condemnation intensify and this is the minimal degree of faith".

On October 13, 2018 Maulana Asghar Ali Imam Mahadi Salafi after Fajir prayer presented a discourse of Holy Quran in Al-Huda Mosque at Bradford on the topic of "MUSLIMS ARE HARBINGER OF PEACE". Abbreviation of his discourse:

"First of all Maulana described some elementary facts about Islam. Peace and Islam are derieved from the same root. One of Allah's names is peace (*Salam*). The concluding words of the daily prayers of every Muslim are words of peace. The greeting of the Muslim when they return to Allah is peace. The frequent salutations among the Muslims are expressions of peace. The adjective "Muslim" means, in a sense, peaceful. Heaven in Islam is the abode of peace.

This is how fundamental and dominant the theme of peace is in Islam. Hence, a true Muslim is a contributor to the realization of responsible citizenship and universal peace, mutual understanding and human brotherhood, freedom of conscience and maintenance of human dignity. Muslims neither impose Islam nor classify the human race into inferior and superior ranks. They do not entertain the concept of favoured and condemned nations. Rather they convey the Divine Message to mankind and make their indispensable contribution to humanity.

A true practical Muslim does not fail to be at peace with Allah, with himself, and with his fellow men. Muslims with good faith and

principles does not fail to make our world a better world, build a lasting peace, regain human dignity and achieve equality and brotherhood.

The same day on October 13, at noon, the Ameer Markazi Jamiat Ahle Hadeeth Hind inaugurated a new mosque and Islamic Centre at Bradford which was formerly a church and delivered a very appealing discourse on “*IMPORTANCE OF TALEEM AND TARBIYYAT*”.

Some important points:

“No nation or community can prosper without attaining progress in education in the present day world. There has been a slow, distinct and continuous process of degeneration of Muslim community due to lack of education. With the passage of time much more unhealthy symptoms have been developing within the body of the community.

Progress in the field of education and moral training need not only the attention of the government but also the attention and guidance of Muslim reformers, intellectuals and Muslim organizations. Education plays an important role in cultivating social, cultural and economic aspects of human society. In general, the aim of education is to make an individual an efficient and creative member of the society. In other words, the main aim is to produce physically strong, mentally developed, emotionally well-adjusted and socially useful citizens for the welfare of human society.

Immense importance has been given to the acquisition and extension of education (ilm). The Holy Quran is replete with instructions for acquiring knowledge. The first revelation of Holy

Quran was about to acquire knowledge.

“Proclaim! in the name of your Lord and Cherisher, Who created. Created man, out of a leech-like clot. Proclaim! and your Lord is Most Bountiful. He Who taught (the use of) the Pen. Taught man that which he knew not”. (Surah Al-'Alaq:1-5)

Importance of the knowledge (education) is described by the Holy Prophet (S.A.W.) as follows:

“Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it praises the Lord, who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God”.

Another common remark of Prophet Muhammad (S.A.W.) on education is “Seek knowledge from the cradle to grave”. In Islam there is equality of education for men and women alike. The Holy Prophet (S.A.W.) has recommended education as meritorious in the eyes of Allah. Acquisition of learning is obligatory on both men and women. Islam does not discriminate in education on ground of sex. During early days of Islam, women like Fatima, and Zainab etc attained high intellectual caliber. They participated in discussions and gave discourses on controversial issues. However, education without *Tarbiyya* is not complete.

As education plays an important role in life similarly *Tarbiyya* plays an important role. *Tarbiyya* is achieved through process of rigorous self-discipline and is marked by a number of Stages of spiritual development. The seekers have to suppress their desires, control the

senses, and renounce mundane things. Islam concerns itself extensively with ethical training. The Holy Prophet (S.A.W.) devoted a great portion of his efforts for his companion's *tarbiyyah*. Education and *tarbiyyah* teaches man to make sound relationship between man and Allah, man and his fellowmen, man and the other elements and creatures of the universe. It teaches to guard his external behavior and his manifest deeds, his words and his thoughts, his feelings and intentions.

Few words about Bradford:

BRADFORD:

It will be interesting to note that the Bradford city is the Metropolitan Borough of the city of Bradford, West Yorkshire, England 14 km west of Leeds and 26 km. northwest of Wakefield. Bradford became a municipal borough in 1847. Bradford forms part of the West Yorkshire urban Area which in 2001 had a population of 1.5 million and is the fourth largest in the United Kingdom, with Bradford itself having a population of 529,870. Bradford rose to prominence in the 19th century as an international centre of textile manufacture, particularly wool. It was a boomtown of the industrial Revolution, and amongst the earliest industrialized settlements, rapidly becoming the "wool capital of the world".

On the same day (October 13, 2018), Maulana Asghar Ali Imam Mahadi Salafi attended the grand glittering Conference at the Jamiat Ahle Hadeeth UK's branch at Halifax on the theme of "THE GREATNESS OF PROPHET'S COMPANIONS". Delivering his thoughtful speech on the "COMPANIONS ARE

BENEFACTORS OF HUMANITY AND HARBINGERS OF PEACE, "Maulana said:

"The Glorious Quran describes the Prophet as an exemplary person with exalted character. He attained the status of exalted character by adopting and practicing such divine characteristics as love, peace, benevolence, mercy, justice, forgiveness, generosity, hospitability, honesty and solemnity. Utilizing these characteristics, he trained his devoted companions in such a way as to form a characteristically coherent and dynamic society.

It was here that sagacious leaders, great generals, efficient administrators, governors, benefactors of humanity and harbingers of peace were trained. Jafar bin Abi Talib was among those who had migrated to Abyssinia fearing hardships on the hands of unbelievers in Makkah. His description of Islam to king *Ashamah Negus* is the best example of teachings he had received from the Holy Prophet.

"O King! We were an uncivilized people, worshipping idols, eating corpses, committing abominations, breaking natural ties, treating guests badly, and our strong devoured our weak. Thus we were until God sent us an apostle whose lineage, truth, trustworthiness, and clemency we were aware He summoned us to acknowledge God's unity and to worship Him alone and to renounce the stones and images which we and our fathers formerly worshipped. He commanded us to speak truth, be faithful to our engagements, mindful of the ties of kinship and kindly follow hospitality, and to refrain from crimes and bloodshed. He forbade us to commit abominations and to speak lies, and to devour

the property of orphans, to vilify chaste women. He commanded us to worship God alone and not to associate anything with Him, and he gave us orders about prayer, almsgiving, and fasting. We confessed his truth and believed in him, and we followed him in what he had brought from God.... There upon our people attacked us, treated us harshly and seduced us from our faith to try to make us go back to the worship of idols instead of the worship of God and to regard as lawful the evil deeds we once committed.... So, we came to your country, having chosen you above all others. Here we have been happy in your protection, and we hope that we shall not be treated unjustly while we shall not be treated unjustly while we are with you."

On October 14, 2018 Maulana attended the reception and lunch programme hosted by Sheikh Habibur Rahman Jehlami, General Secretary, Markazi Jamiat Ahle Hadeeth UK, where he delivered a lecture on "ISLAM AND HONOUR OF HUMANITY". Delivering his speech Maulana said: "Islam has given much honour, dignity and respect to humanity. On the one hand Islam emphasizes on good relations and terms, and on the other it did not ignore the greatness of humanity. Although Islam teaches his followers to love human beings, but prevented them from their slavery. The Holy Prophet (S.A.W.) said: "To serve a man in a way that draws you to the disobedience of Allah is not permissible at any cost. You can serve a man only in virtuous deeds". It is not disgraceful of a man that he should be slave of another person like him, and is it not ignorance of a man who tries to please and help a man like him, making angry the Almighty, God. That's

why, the Holy Prophet said: "If someone pleases his king, making his God angry, he has nothing to do with Islam".

The Holy Prophet made it clear that every man is from Adam and Adam was made of earth. There is no superiority for an Arab over a non-Arab.... The most honourable of you is who is the most fearful of Allah among you. By this, what great dignity the Holy Prophet has granted to the entire humanity. He has in fact put a soothing ointment on the wounded hearts of those oppressed and exploited people who have been kept deprived of all kinds of honour and privilege, and have been ill-treated from generation to generation for thousand of years.

All human beings are descendants of one father and one mother they are equal. They are brothers. There is no inequality among them, regarding their birth. None of them is low or high, small or high. The best of them is one who is the best in respect of his deeds, the most fearing from his God and the most obedient to Him.

On the same day Maulana delivered another magnificent lecture after maghrib prayer in Al-Furqan Mosque Glasgow on the topic of "ENJOINING THE RIGHT AND FORBIDDING THE WRONG" Maulana Asghar Ali Imam Mahadi Salafi said: "Enjoining the right and forbidding the wrong is an essential duty of the Muslim Community and one of the main purposes for which it has been raised. The ideal Muslim community is happy, untroubled by conflicts and doubts, united and prosperous, because it invites to all that is good, enjoins the right, and forbids the wrong. The Muslim

individual and community have been charged to convey the guidance they have received from the Holy Prophet to all mankind. If the Muslims fail to do so, they will be taken to the task and their position will spell their disaster. They will face the serious questions. What were they doing when the world was facing the storms of transgression, injustice and error?

On October 15, 2018 Maulana returned back to Birmingham and from there travelled to London on 16th October, 2018. Sheikh Kunwar Shakeel was his host in London. Maulana visited some historical and ilmi places accompanied by his host. The Ameere Jamaat Ahle Hadeeth Hind, Maulana Asghar was honoured to deliver discourses in some mosques and Islamic centres on “ISLAMIC BROTHER HOOD”. He spent some time in meeting with scholastic and known social activists.

During his discourse Maulana stated: Islam confirms that all human beings are off-springs of a single man and woman (Adam and Eve) and were made into tribes and nations to know and respect each other. Therefore all human beings belong to one family and no one has superiority over other. This declaration brought all, the high and low, the master and the slave, the black and the white on an equal plane. There is no supremacy of anyone on account of his race or material achievement.

Allah says in the Holy Quran: “The Believers are but a single Brotherhood”. The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet’s sermon at his last pilgrimage, and Islam cannot be completely realized until this ideal is achieved.

Islam lays the foundation of the grand superstructure of one Brotherhood in which all men and women to whatever tribe nation or country they may belong, or whatever may be their rank or station in society, have equal rights and duties.

The Holy Prophet (S.A.W.) said: “You will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever”. (*Saheeh Bukhari and Muslim*).

In another tradition the Holy Prophet (S.A.W.) said: “A Muslim is brother to a Muslim. Neither he wrongs him, nor hands him over (to another). And whoso comes in need of his brother, Allah comes in his need; and whoso removes a calamity of a Muslim, Allah will remove a calamity from the calamities of the Resurrection Day, and whoso conceals the fault of a Muslim, Allah will conceal his sins on the Resurrection Day”. (*Saheeh Bukhari & Muslim*)

The Believers form one brotherhood. It is like a building consisting of bricks or like one body feeling pain of a limb, What a precious gem has fallen from an ummi lip. To think of it is wonder, to realize it is fortune and to act upon it is pleasant. This teaching of fellow-feeling and mutual love is unparalleled in the history of the religion. No distinction in the brotherhood, but on the contrary mutual love and sympathy.

On October 17 2018, Maulana delivered a sermon at an Islamic Center of Edling on the topic of “ISLAM-A RELIGION OF MERCY”. Abbreviation of his sermon:

"Islam means peace and Muslim are peace loving people. Islam is a beautiful religion that fulfills the needs of both body and soul. A human being is made up of both a spiritual as well as a material side. Both sides of a human have to be recognized as "true with neither of them being ignored or denied. Furthermore, the individual needs guidance for both of these aspects of his personality. If not, one aspect will dominate the other. The view of Islam is that humans have been put here on this earth intentionally by Allah and they are to use the material means to build a positive life in this temporary world which will eventually lead them to a positive eternal life in the Hereafter.

The light and Guidance from Allah is the path to true peace. Since the guidance of Islam covers not only what is traditionally known as "law" but also ethical behavior and conduct, Islam provides detailed guidance for the individual and collective manner in which members of a society should interact with one another. There is a great emphasis on mutual respect, with each member of society realizing that he is part of a larger unity entailing right and obligations.

Islam is for all classes of people. It is just as much relevant to the most knowledgeable scientist as well as the illiterate Bedouin. However, one of the clearest aspects of Islamic Law is the goal of bringing about ease upon the humans and avoiding hardship for them while maintaining positive results for all. In other words, there are a myriad of goals, such as mercy, justice, equity, balance and so forth. Within the context of meeting those goals, though, Allah, in His Mercy and Wisdom, has

laid down a law for humans that provides ease for them and is free of any unwarranted hardships.

In view of this, the following passages must be taken only as representative selections from the Holy Quran and Hadith:

1. Your Lord has decreed that you should worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour.

And out of kindness, lower to them the wing of humility, and say: My Lord! bestow on them your mercy even as they cherished me in childhood. And render to the kindred their due rights as (also) to those in want, and to the spendthrift. Verily spendthrifts are brothers of the Evil ones; and the Evil One is to his Lord ungrateful. And even if you have to turn away from them (the said people), in pursuit of the Mercy from your Lord which you do expect, yet speak to them words of kindness.

Come not near to the orphan's property except to improve it, until he attains the age of full strength, and fulfill (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning).

Give full measure when you measure, and weigh with a balance that is straight. That is the most fitting and the most advantageous in the final determination.

Nor walk on the earth with arrogance; for you cannot rend the earth asunder, nor reach the

mountains in height.

Islam taught universal brotherhood of mankind, Equality of Mankind before God, Cooperation with others for the Good of Mankind, Love and Mercy to all. Lastly Maulana Asghar made an appeal that, we must show love, affection and compassion to all and should strive hard to win the hearts and minds of people through knowledge, wisdom, humbleness and virtuous deeds”.

At the last leg of his visit to England, Maulana Asghar Sahab visited some historical places of London. A glimpse on its history and traditional monarchy will fascinate the readers.

LONDON:

London is the capital city of the United Kingdom. It is situated on the river Thames in southeastern England. London has been a major settlement for two millennia. Londinium was founded by the Romans. London is a leading global city in the Arts, commerce, education, entertainment, fashion, finance, media, healthcare, professional services, research and development, tourism and transportation. It is the most visited city and has the busiest city airport system. London’s universities form the largest concentration of higher education Institutes in Europe.

London has a diverse range of people and cultures, and more than 300 languages are spoken in the region. London contains four World Heritage Sites: The tower of London, Kew Gardens, the site comprising the Palace of Westminster, Westminster Abbey, and St Margaret’s church and Greenwich Mean Time. Other landmarks include Buckingham Palace,

the London Eye, Piccadilly Circus, St. Paul’s Cathedral, Tower Bridge, Trafalgar Square and the Shard. London has numerous museums, galleries, libraries and sporting events. These include the British Museum, National Gallery, Natural History Museum, British library etc. The London Underground is the oldest underground railway network in the world.

BRITISH LIBRARY:

The British library is the national library in the United Kingdom and the largest national library in the world by the number of items catalogued. It is estimated to contain 150-200 million items from many countries. As a legal deposit library, the British library receives copies of all the books produced in the United Kingdom and Ireland, including a significant proportion of overseas titles distributed in the UK.

The British library is a major research library with items in many-languages, and in many formats, both print and digital, books, manuscripts, journals, newspapers, magazines, sound and music recordings, videos, play-scripts, databases, maps, stamps, prints, drawings etc. The Library’s collections around 14 million books, along with substantial holdings of manuscripts and historical items dating back as far as 2000 B.C. The library adds some three million items every year occupying 9.6 kilometers of new shelf space. There is space in the library for over 1200 readers.

BRITISH MUSEUM:

The British Museum located in the Bloomsbury area of London and is a public institution

dedicated to human history, art and culture. Its permanent collection numbers some 8 million works and is among the largest and most comprehensive in existence. It is the first national public museum in the world.

BUCKINGHAM PALACE:

Buckingham Palace is the London residence and administrative headquarters of the monarch of the United Kingdom located in the city of Westminster. It has been a focal point for the British people at times of national rejoicing and mourning. It became the London residence of the British monarch on the occasion of Queen Victoria in 1837.

The Palace has 775 rooms, and the garden is the largest private garden in London. The state rooms, used for official and entertaining are open to the public each year for most of August and September and on some days in Winter and Spring.

CONCLUDING STAGE OF HIS VISIT:

Bidding adieu to this dawati, cultural and scholastic visit and saying good bye to Maulana Abdul Hadi 'Umari, Ameer Markazi Jamiat Ahle Hadeeth UK, Maulana Habibur Rahman Jehlami General Secretary, Markazi Jamiat Ahle Hadeeth UK, the Finance Secretary; Maulana Sher Khan Jameel Ahmad Madani, deputy general secretary, Markazi Jamiat Ahle Hadeeth UK, some other friends like respected Ibraheem Sb. and respected Altaf sb, was not easy. Lastly Maulana Asghars mind, body and soul departed England for India with lot of thanks and sincere prayers for the above stated hosts, friends and well-wishers on October 18, 2018.

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Since women is not a property or an object but a full legal personality, sexual intercourse cannot be a random affair, but must be done with the women's consent and with responsibility. A responsibility that fall on both the husband and the wife.

Eventually when they are blessed with children, males/females alike, imparting to them proper education with good training at home, should be the foremost responsibility of each of their parents. Their body and soul should be properly nourished and nurtured in a congenial atmosphere in which they are saved from evil influences and become God-fearing at all times. This will guarantee a happy and prosperous society tomorrow that is why special care is need to inculcate good habits and sterling qualities in them so that they may prove a blessing to the parents as well as to the society.

In view of the fact that no human society could survive the social, political and economic strangulation without making adequate provisions for the well-being of her women and children, the divine mission of Islam, which supplies it spirit and coherence and steers it to a just balance between the spirit and the body, mind and matter, is absolutely inevitable.

Recognition should therefore be given to the divinely ordained injunctions, as contained in the Shariah. The multidimensional order of life, which the shariah, within its all pervading nature and scope, does not exclude, recognizes the nature of women and assigns her the commensurate responsibilities in which child-care in an Islamic manner features prominently.