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Editorial:

HOW CIVILIZED WE ARE?

All human beings have equal right to live on earth till his natural death. It is essential that every human being exercises full control over his evil passion and refrain from doing anything which may be abusive and insulting to others.

Now a day's our social behavior and moral degeneration poses the serious question how civilized we are? Take for example the recent event in Maddyia Paradesh where somebody urinated on the body of an Adivasi. Such has become the level of moral debasement in our country. The hate, and anti-Adivasi feelings promoted by certain element have made some people so immoral that they can do anything they like. However, we express satisfaction on the bold step of the Madhya Peradesh Government to arrest the culprit and used bulldozer to demolish his house.

Nation needs to be cautious on present state of affairs. Some people are being targeted, subjugated and side lined. They are poor, and illiterate members of the society. All these frantic efforts are in sheer violation of the land and are attacks on the Constitution and the plural fabric of the nation. To deal with such situation and stop

all types of discrimination against Adivasees and minorities, the UN adopted and promulgated the declaration on the Rights of persons belonging to National or Ethnic, Linguistic and Religious minorities. The UN declared: "state shall protect the existence of the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and encourage conditions for the promotion of that identity." In the present scenario, danger to secular fabric is unprecedented as it is threatening the very process of progress.

We should live in peace and work continuously to preserve the social and cultural fabric of the country with togetherness, tolerance, mutual cooperation and care. There is a need for peaceful co-existence with the help of the above UN declaration. The guidance is for all humans of all the countries. In another word it pays not to harm or insult anyone rather talks of doing good to others for the welfare of humanity at large.

Think of the recent event in Madhya Paradesh and judge yourself how civilized we are?

THE BELIEVERS WILL BE TESTED

Alife, Lam, Mim, Do people think that they will be let go merely by saying: "We believe," and that they will not be tested" (Surah Al-Ankabut 29:1-2)

To appreciate the import of this verse, the following contest should be borne in mind. The state of affairs obtain at the time this Surah was revealed was such that no sooner had someone embraced Islam in Makkah than a storm of persecution and torture was let loose. If the person happened to be a slave or poor, he was mercilessly manhandled and subjected to exacting torment. If he were a shopkeeper or craftsman, he was made the victim of economic boycott, which had to straightened circumstances and even starvation. If he belonged to an influential family, his family members made life miserable for him, exerting pressure on him and subjecting him to a variety of vexing measures. As a result of this wide-scale persecution, the atmosphere in Makkah was charged with dread and fright. Fearful of facing terrible

consequences, many who recognized the truth of the Prophet's message hesitated to declare their faith. Furthermore, some who had embraced Islam gave in to the unbeliever's torture and recanted their faith.

These adverse circumstances, however, did not weaken the firm resolve of true believers the deeply convinced Companions of the Prophet (may peace and blessing of Allah be upon him) to remain faithful to Islam. Nevertheless, they too were only human and inevitably, at times, felt upset and worried. Illustrative of this state is a report by Khabbab Ibn Al-Arat, recorded in Saheeh Bukhari Abu Dawud and Nisai. Khabbab narrates as follows: "At the time when we faced the polytheists excesses, one day I saw the Prophet (may peace and blessing of Allah be upon him) seated in the Shade of the Ka'bah wall. I submitted to him, "O Messenger of Allah! Do you not pray for us that we be delivered from this miserable state)? On hearing this, the Prophet's face turned red with emotion and he

said: “The believers before you were subjected to even greater excesses. Pits were dug for some of them and they were made to sit in them and they were sawed into two pieces from head to foot. The joints of some other were rubbed with iron combs. All this was done to make them recant their faith. By Allah, this (mission) is bound to be accomplished so that one day a person will travel from Sana’ to Hadramawat without having fear of anyone except God”.

In order to transform the believer’s state of perturbation and anxiety into one of calm patience and endurance, God informed the believers that a person is not eligible for His promise of success and felicity in this world, as well as in the Next, merely by claiming that he is a believer. Instead, he has to establish the truthfulness of his claim by successfully going through a crucible of tests and trials. Admission to Paradise demands far more than the mere verbal profession of faith. Nor can anyone expect to be blessed with God’s special bounties even in this world by merely professing to be a believer. To obtain these rewards it is essential that one be put to hard tests, even to the point of loss of life and all one’s belongings. Mentally, one should be prepared for all

kinds of suffering and discomfort. Further, one will also be exposed to temptation and intimidation and will have to sacrifice everything one holds dear in the cause of one’s faith. It is only after one has gone through all this that the truthfulness or otherwise of one’s claim to be a believer is established.

This point is stressed in all Quranic passages that mention Muslim’s perturbation and disconcertment in the face of hardship and difficulties they confronted. In the early days of the Madinan period following the Hijrah, the Muslims were vexed by a host of problems financial stringency, the threat of aggression without, and mischievous machinations of the Jewes and hypocrites within. At this point in time the Quran gave the Muslims the following message:

Do you suppose that you will enter Paradise untouched by the suffering endured by the men of faith who passed away before you? They were afflicted by misery and hardship and were so convulsed that the Messenger and the believers with him cried out: “When will Allah’s help arrive?” They were assured that Allah’s help was close by **(cont. page No. 14)**

THE DAY OF JUDGEMENT

1) Numan Ibn Bashir relates that he heard the Holy Prophet (may blessing and peace of Allah be upon him) say that the least torture in the Hell will be that two embers of fire will be put under the feet of the guilty person whereby his brain will be boiling. He will consider himself the most severely punished person and yet he will be the least punished person. *(Saheeh Bukhari & Saheeh Muslim)*

2) Samurah Bin Jundab relates that the Holy Prophet said: some persons, sentenced to hell will be caught in the fire up to their ankles, some up to their knees, some up to their waists and some up to their throats (in commensurate with their acts and sins) *(Saheeh Muslim)*

3) Ibne Umar relates that the Holy Prophet said that on the Day (of Judgement) when people will stand before Almighty Allah some of them will be immersed in their sweat up to middle of their ears *(Saheeh Bukhari & Saheeh Muslim)*.

4) Miqdad relates that he heard the Holy Prophet said: “On the Day of Judgement the sun will be so close to the people, as if it were only a mile away from them. *(Saheeh Muslim)*

5) Abu Hurairah narrates that the Holy Prophet said: people will perspire so much on the Day of Judgement, that the earth will be drenched with it to a depth of seventy yards and people will be bridled with it after it has come up to their ears. *(Saheeh Bukhari & Saheeh Muslim)*

6) Abu Barzah Nazia Bin ubaid-ul-Aslami relates that the Holy Prophet said: “A servant of Allah will remain standing on the Day till he is questioned about his age, how he spent it; and his knowledge and how he utilized it; and about his wealth from where he acquired it and in what (activities) he spent it, and his body as to how he consumed it”. *(Tirmizi)*

INJUNCTIONS ON A LAGGARD IN SALAT IN CONGREGATION

By. Allama ‘Abdul ‘Aziz Ben. Abdullah Ben Baz

Question: In present times, Many Muslims, nay, even certain ‘Ulama Show Laziness in observing Salat-in-Congregation and argue that ‘Ulama are not in favour of Salat-in-congregation. The query: What are injunctions of Shariah about Salat in congregation? And what do you advise to such people?

Answer: According to most appropriate doctrine of ‘ulama it is incumbent upon every Muslim Male who listen the Azan and is capable of attending the congregation to observe Salat in congregation in the company of Muslims, as it is commanded by the Prophet (may peace and blessing of Allah be upon him) “If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse the prayer he offers will not be accepted from him”.

This Hadith is reported by Ibn Majah, Dar-Qutnee, Ibne Habban and Hakim along with its sound testimonies.

When Abdullah Bin Abbas was

enquired about the word “uzr” mentioned in this Hadith as to what did it mean? He replied Trapeditio or illness.

Also, it is recorded in Saheeh Muslim from Abu Hurairah (may Allah be happy with him) that a companion (who was blind) requested the Holy Prophet (may peace and blessing of Allah be upon him) I am a blind man, my house is far away (from the mosque), and I have a guide who does not follow me. Is it possible that permission be granted to me for saying prayer in my house? He asked: Do you hear summons (Adhan)? He said: yes, He (the Prophet, may peace and blessings of Allah be upon him) said: “I do not find any permission for you”.

And in Sahihain (*Saheeh Bukhari & Saheeh Muslim*) it is recorded from Abu Hurairah (may Allah be happy with him) that the Holy Prophet (may peace and blessing of Allah be upon him) said: “I thought to give orders for arranging prayer in congregation, and then to have the Iqamah called

for it, then to order a man to lead the people in prayer, then to go off in company of the people who have bundles of firewood to those people who are not present at the prayer and then to burn down their houses with fire”.

All these Hadiths as also other Hadiths conveying the same import, are an alone proof of the fact that it is incumbent upon (Muslims) males to observe Salat in congregation and that one who lags behind in attending the congregation deserves befalling punishment. Had it not been incumbent (Wajib) to observe Salat in congregation in a mosque, the laggard of the congregation would not be deserving the punishment.

Moreover, observing Salat in congregation in a mosque is made incumbent for the reason that it is a grand and obvious emblem of the Deen Islam as well as a means of mutual introduction, affection and love, as also of putting an end to hatred and enmity. And, also for the reason that lagging behind the congregation carries resemblance with the behavior of Munafiqeen (hypocrites), Hence, the compliance of the congregation is incumbent upon every (Muslim male) person, and no consideration for any difference of opinion is valid in this respect, because any opinion

contrary to the arguments of the Shariah is deemed as abandonment and unreliable Allah, the Most High, said:

“If you differ in anything amongst yourselves, refer it to Allah and His Messenger (may blessing and peace of Allah be upon him), if you believe in Allah and in the Last Day. That is better and more suitable for final determination” (Surah An Nisa; 39)

And again Allah said: And whatsoever you differ, the decision there of is with Allah)” (Sura Al Shura, 10)

Also, in Saheeh Muslim, it is reported on the authority of Abdullah Bin Masood (may Allah be happy with him) that he says that he remembers that no person, apart from Munafiqeen (hypocrites) and a sick person, used to lag behind the Salat-in-congregation and even a Mazoor (excused) person was brought on the shoulder of two men and was placed in the row. However, Allah is the supporter of the adaptation.

WHEN SHALL A MUQTADEE RECITE THE CHAPTER OF AL-FATHA IN THE LEAD OF AN IMAM?

Question: There are different of opinion of ‘Ulama in connection with recitation in the lead of an

Imam. What is correct in this regard? Also, is it incumbent upon a Muqtadee to recite the chapter of Al-Fatiha? Further, when shall a Muqtadee recite the chapter of Al-Fatiha, if the Imam does not care to pause in silence after reciting the chapter of Al-Fatiha so that the Muqtadee present there, may recite the chapter of Al-Fatiha?

Answer: The Correct position is such that recitation of the chapter of Al-Fatiha is incumbent upon all Muqtadees in each and every Salat, whether it is a secret (Sirri) or an announced (Jehri) Salat; because there is a popular Hadith of the Prophet (may peace and blessing of Allah be upon him): “The prayer is not valid if one does not recite Surah Al-Fatiha”.

And that Hadith in which he enquired from the companions and said: “Perhaps you recite behind your Imam? We replied: yes, it is so, Apostle of Allah. He said: Do not do so except when it is Fatihatul-Kitab for he who does not recite it not credited with having prayed”. (Musnad Ahmad)

The requirement of Shariah is such that the Muqtadee will recite the chapter of Al-Fatiha during the pauses interspersed in the recitation of the Imam. If proper care for a pause is not taken (by Imam) in the recitation of Imam)

then, he should recite this chapter during the recitation of Imam and, thereafter, he should remain silent.

How, there remain those arguments of Shariah which prove incumbency of remaining silent at the time of the recitation of the Imam. So, it be noted in connection with these testimonies that Surah Al-Fatiha is exempt from their general applicability. But if a Muqtadee ignores this recitation either due to forgetfulness or due to lack of knowledge or due to wrong understanding then, it is not incumbent, then, according to majority of ‘Ulama, mere recitation will be enough for him and his salat will be deemed as correct and proper. Similarly, if a person accedes to the congregation in the posture of ruku; this rakaat will be deemed as complete for him and the incumbency of the recitation of Surah Al-Fatiha will get lapsed for him, because, he could not get any time for the recitation, as it is proven by the Hadith of Abu Barrah” Thaqfi (may Allah be happy with him) that once upon a time, the Prophet (may peace and blessing of Allah be upon him) was in the posture of Rukoo and meanwhile he reached there. He ran in the posture of Rukoo before acceding to the row of the congregation and, thereafter, he

joined the row. The Prophet (may peace and blessing of Allah be upon him) advised him, after completing the Salat at Salam; “May Allah increase your eagerness But do not do it again”. (*Saheeh Bukhari*)

In this case, the Prophet (may peace and blessing of Allah be upon him) admonished for running into Rukoo, before joining the row of the congregation, but, he did not ask him to fulfill to observe Qadha of that Raka’at.

It also became known from the above mentioned report that whenever a person enters in a mosque and finds the Imam in the posture of Rukoo, he should not run into Rukoo, before joining the row. Instead, he should join the row calmly and patiently even if that Rakaat lapses for him, because, it is commanded by the Prophet (may peace and blessing of Allah be upon him): “When the Iqamah is pronounced for prayer, do not come to it running, but come walking (slowly). You should observe tranquility. The part of the prayer you get (along with the Imam) offer it, and the part you miss complete it (afterwards)” (*Saheeh Bukhari & Saheeh Musilm*)

So far as this Hadith is concerned that “Whoever has got

an Imam, the recitation of Imam will become his recitation”.

This Hadith is weak and unacceptable as a valid proof in view of knowledgeable people. Moreover, even if it is taken as a Sound Hadith, the recitation of Surah Al-Fatiha will be exempt from its impart, so that all Hadith on this issue get reconciled.

Now there is the issue of Imam’s silence for Muqtadees after reciting the Surah Al Fatiha. So, according to my knowledge, there occurs no Hadith in this connection. All praise to Allah in that the issue has got expanse (i.e. flexibility). There is no trouble in either case pausing or not pausing in silence. According to my knowledge, nothing is proven from the tradition of the Holy Prophet (may peace and blessing of Allah be upon him) in this connection. Albeit, two pauses are proven from the tradition of the Holy Prophet (may peace and blessing of Allah be upon him); One after takbeere-Tahrimah, the other after getting free from recitation and just before going to Rukoo; and this one is a slight pause which is meant for separation between the recitation and the takbeer. However, Allah is the supporter of the adoption.

GENDER EQUITY IN ISLAM

By. Jamal Badwi

One aspect of the worldview of Islam is that everything in heaven and on earth belongs to Allah. *“To Allah belongs of that is in the heavens and on earth”.* (Surah Al-Baqrah, 2:284)

As such, all wealth and resources are ultimately “owned by Allah. However, out of Allah’s mercy He created mankind to be, collectively, His trustees on earth. In order to help mankind fulfill the trusteeship, He made the universe serviceable to mankind. *“And He (Allah) has subjected to you all that is in the heavens and on earth; behold, in the heavens and on earth; behold, in that are signs indeed for those who reflect”.* (Surah Al-Jasiah, 45:3)

It is the human family that is addressed in the above and in other verses of the Holy Quran and since the family includes both genders, it follows that the basic right to personal possession of property (as Allah’s trustees) applies equally to males and females, More specially:

The Shariah (Islamic Law)

recognize the full property rights of women before and after marriage. They may buy, sell or lease any or all of their properties at will. For this reason, Muslim women may keep land in fact they have traditionally kept) their maiden names after marriage, an indication of their independent property rights as legal entities.

Financial Security is assured for women. They are entitled to receive marital gifts without limit and to keep present and future properties and income for their own security, even after marriage. No married woman is required to spend any amount at all from her property and income on the household. In special circumstances, however, such as when her husband is ill, disabled or jobless, She may find it necessary to spend from her earnings or savings to provide the necessities for her family. While this is not a legal obligation, it is consistent with the mutuality of care, love and co-operation among family members. The woman is entitled also to full financial

support during marriage and during the waiting period (iddah) in case of divorce or widowhood. Some jurists require, in addition one year's support for divorce and widowhood (or until they remarry, if remarriage takes place before the year is over).

A woman who bears a child in marriage is entitled to child support from the child's father. Generally, a Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother or sister. The financial advantage accorded to women and to men in marriage and in family have a social counterpart in the provisions that the Holy Quran lays down in the laws of inheritance, which afford the male, in most cases twice the inheritance of a female. Male inherit more but ultimately they are financially responsible for their female relatives: their wives, daughters, mothers and sisters. Female inherit less but retain their share for investment and financial security, without any legal obligation to spend any part of it, even for their own sustenance (food, clothing, housing, medicine, etc.)

It should be noted that in pre-Islamic society, women themselves were some-times objects to inheritance. In some Western

countries, even after the advent of Islam, the whole State of the deceased was given to his/her eldest son. The Holy Quran however, made it clear that both men and women are entitled to a specified share of the estate of their deceased parents or close relations:

"From what is left by parents and those nearest related there is a Share for men and a share for women whether the property be small or large a determinate share". (Surah Al-Nisa, 4:7)

With regard to women's right to seek employment, it should be stated first that Islam regards her role in society as a mother and a wife as her most sacred and essential one. Neither maids nor babysitters can possibly take the mother's place as the educator of an upright, complex free, and carefully, reared child. Such a noble vital role. Which largely shapes the future of nations, cannot be regarded as "idleness" This may explain why a married woman if she wishes to work, unless her right to work was mutually agreed to as a condition at the time of marriage.

However, there is no decree in Islam that forbids women from seeking employment whenever there is a necessity for it, especially

in position which fit her nature best and in which society needs her most.

Examples of these profession are nursing, teaching (especially children), medicine, and social and charitable work.

Moreover, there is no restriction on benefiting from women's talents in any field. Some early jurists, uphold that a qualified Muslim woman may be appointed to the position of a judge. Other jurists hold different opinions.

Yet no jurist is able to point to an explicit text in the Holy Quran or Sunna that categorically excludes from any lawful type of employment except for the headship of the State.

Omar bin Khattab, the second Caliph after Prophet (may blessing and peace of Allah be upon him) appointed a woman (Um al Shiffa bint Abdullah) as the market place supervisor, a position that is equivalent in our world to "director of the consumer protection department".

In countries where Muslims are a numerical minority some Muslim women, while recognizing the importance of their role as mothers, may be force to seek employment in order to survive.

This is especially true in the case of divorces and widows and in the absence of the Islamic financial security measures outlined above.



(From Page No.6)

(al-Baqrah 2:214) likewise, when the Muslims were confronted with a host of sufferings after the Battle of Uhad, God addressed them in the same vein;

"Did you think that you would enter Paradise even though Allah has not yet seen who among you strove hard to His way and remained steadfast? (Al-Imran, 3:142)

More or less same truth features in Surah 'Ale Imran, 3: 79, Al-Tawbah 9:6 and Muhammad 47:31, God, thus, conveyed to the Muslims the plain truth that it is only by going through the crucible of test and trial that crowns of sterling gold can be separated from those that are fake and counterfeit. When tested, those deficient in firmness of faith will automatically abandon the path of God. This is how true men of faith are identified, how the shallow and weak are winnowed out and how it is only those who are true who receive God's rewards.

ISLAM TEACHES MODERATION

By: Syed Kazim

Once, Jabir said, “We were sitting with the Holy Prophet Muhammad (may blessing and peace of Allah be upon him) when he drew a line with his hand on the ground, like this in front of him. Then he drew two lines to the right and two to the left and said: “These are the paths of Satan.” He then placed his hand on the centre line and recited this verse: “*And (moreover), this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way. This has He instructed you that you may become righteous*”. (Ahmad) The verse is from Surah Al-Anam, 6:153)

The Hadith basically offers us a theory of moderation. It explains as to how people need to adopt the middle path in every aspect of their lives. Every day in Salat we recite Surah Al-Fatiha and pray to Allah to guide us to the straight path in verse number six. Therefore one can find moderation in every aspect of life if one wants to lead his life

according to the principles of Islam.

Prophet Muhammad (may the peace and blessing of Allah be upon him) said: “Do good deeds properly, sincerely and moderately. Always adopt a middle, moderate regular course, whereby you will reach your target (of paradise)” (*Saheeh Bukhari*) The above Hadith shows us how Islam has promoted and encouraged people to be moderate by adopting the straight path.

In another Hadith, Abdullah Ibne Masood used to advise the people every Thursday. A person said to him, “O Abu Abdur Rahman (this was his title), we like listening to you and we look forward to it. We would like you to advise us every day”. He replied, “The only thing that is preventing me from doing so is that I would not like you to become bored and weary. I take you and your circumstances into consideration when advising you just as the Holy Prophet used to do so out of fear that we not become tired and bored”. (*Saheeh*

Bukhari & Saheeh Muslim)

The Holy Prophet used to take into consideration the times and circumstances of his companions when advising and teaching them so that they do not get bored. In this, he used to follow a moderate and equitable method. This was out of his kindness. He did this so that when we learnt from him, we would do so very energetically, with interest and enthusiasm, not with restlessness and boredom whereby he will defeat his purpose.

Once a group of three men came to the houses of the wives of the Holy Prophet asking how the Prophet worshipped (Allah) and when they were informed about that, they considered their worship insufficient and said: "Where are we from the Prophet as his past and future sins have been forgiven". Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger (may peace and blessing of Allah be upon him) came to them and said, "Are you the same people who said so and so? By Allah I am more submissive

to Allah and more afraid of Him than you, yet I fast and break my fast. I do sleep and also marry women, so, he who does not follow my tradition in religion is not from me". (*Saheeh Bukhari & Saheeh Muslim*).

From this Hadith we learn that Prophet Muhammad also adopted the middle path in every act of worship.

Another example we take charity is a very noble act in Islam. It encourages people to give charity as much as possible, But during this noble act as well, Islam instructs people to adopt the middle path. Allah says in the Holy Quran. "*And they ask you what they should spend. Say, "the excess (beyond needs) "Thus, Allah makes clear to you the verses (of revelation) that you might give thought."* (*Surah Al-Baqrah, 2:219*) The verse says that, whatever is excess the person has after spending on himself and his family should be given away in charity.

On the other hand Allah says in the Quran. "*And do not make your hand (as) chained to your neck or extend it completely and (thereby) become blamed and insolvent"*. (*Surah Bani Israil, 17:29*)

Allah says in the Holy Quran, “*And (they are) those who, when they spend do so not excessively or economically but are ever, between that, (justly) moderate*”. (Surah Al-Furqan, 25:67)

Islam neither wants people to become a miser, nor does it want people to become spendthrifts, as both the paths lead to Satan. When one becomes a spendthrifts, he starts spending money on things which are not needed, starts washing it and purchases things which lead him to the wrong path and when one becomes a miser, he does not spend money on basic and important things on him and on his dependents. On both these situations it will lead a person to the wrong path. Thus Islam condemns miserliness and extravagance and promotes people to adopt a middle path.

Prophet Muhammad (may peace and blessing of Allah be upon him) said; “Love your beloved moderately, perhaps he becomes hated to you someday and hate whom you hate moderately, perhaps he becomes your beloved someday” (Tirmizi). Situation and circumstances keep on changing in a person’s life. As a result, old friends become now adversaries

and *vice versa*, and no body knows what is in store for him in the future. It is, therefore, advisable not to go beyond the limits of moderation either in friendship or enmity.

Abu Hurairah reported the Holy Prophet (May peace and blessing of Allah be upon him) said: “Verily has an enthusiasm and every enthusiasm has its limits. Whoever does so properly and moderately will have hope or success, but whoever earns fingers of accusation will not be deemed worthy. (Tirmizi)

Thus the Prophet advised people to behave moderately even when they have to show enthusiasm.

These are only a few examples but Islam prescribes a moderate path in every aspect of life. Islam teaches moderation and always adopts the straight path in everything, aiming to create equilibrium so that one is always with ones self, the universe, and Allah. Verily, everything has two ends and a middle. If you hold one of the ends, the other will be skewed. If you hold the middle, the two ends will be balanced. You must seek the middle ground in all things.

COMMIT YOURSELVES TO ISLAM

Ever since the Muslims neglected the preaching of Islam, they courted their downfall and today many vices are rampant among them. The prevalent sorry state of affairs can be changed only through re-dedication to Islam which urgently calls for *Dawah* and *tabligh* activities with redoubled vigour and dedication. The work of *Dawah* and *Tabligh* should not be limited to non-Muslims only, rather its primary aim and objective should be to remind the Muslims themselves of their duties towards God and man and to prepare them to obey the commandments of Allah as laid down in the Holy Quran and follow the path shown by the Holy Prophet Muhammad (may peace and blessing of Allah be upon him) and his life example:

“Verily in the Messenger of Allah you have a good example for him who looketh unto Allah and the last Day and rememberth Allah much”
(Surah Al-Ahzab, 33:21)

Those who do so are the rightful rulers of this world and owner of the Paradise as made

explicit in the following verses:

- I) *“And verily We have written in the Scripture, after the Reminder: “My righteous slave will inherit the earth: Lo! There is a plain statement for folk who are devout”. (Surah Anbiya, 21, 105-106)*
- II) *“Lo! Those who keep from evil will dwell amid gardens and water prings, taking that which their Lord gives them, for Lo! aforetime they were doers good; they used to sleep but little of the night, and are the dawning of each day would seek forgiveness, and in their wealth the beggar and outcast had due share” (Surah Al-Zariat 51:15-19)*
- III) *“Lo! Those who kept their duty dwell in gardens and delight, happy because of what their Lord has given them, and (because) their Lord has warded off from them the torment of hell-fire. (And it is said unto them); Eat and drink in health (as reward) for what you used to do, reclining on ranged couches. And We wed*

them unto fair ones with wide, lovely eyes. And We provided them with fruit and meat such as they desire. There they pass from hand to hand a cup wherein is neither vanity nor cause of Sin. And there go round, waiting on them menservants of their own, as they were hidden pearls". (Surah At Toor, 52, 17-20 and 22-24)

IV) *"A similitude of the Garden which those who keep their duty (to Allah) are promised: There in are rivers of water unpolluted, and rivers of milk where of the flavours changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord" (Surah Muhammad 47:15)*

V) *"O you who believe! observe your duty to Allah. And let every soul look to that which it sendeth on before for marrow and observe your duty to Allah. Lo! Allah is informed of what you do. And be not you as those who forget their souls. Such are the evil doers. Not equal are the owners of the Fire and the owners of the*

Garden. The owners of the Garden, they are the victorious". (Surah Al-Hashre, 59, 18-20)

The colonial era has unfortunately "brain washed" the Muslims intelligentsia who by and large thinks that Shariah is outdated and cannot fit our modern society. What is needed on the part of Muslims is a sense of dedication, fear of Allah, sincerity of purpose and concern for the Hereafter. In order to better our lives in this world as well as the next world, there is no other course open to us except to commit our-selves whole-heartedly to Islam by re-adopting Shariah.

In conclusion, I would to quote the message of a great Islamic Scholar of the world to the Muslim Scholars to awaken them from their deep slumber.

"Muslim Scholars for long have disregarded their Islam. They have never consured any attitude violating Islam, nor tried to repeal and revoke any injunction that ran contrary to the principles of Islam. They have never even convened a meeting to encourage the re-institution of Islamic jurisprudence. Rulers have committed felonies, allowed

the forbidden, shed blood, raped women, spread mischief and transgressed the limits enjoined by Allah. While Scholars have never so much as expressed indignation and opposition to such actions. They uttered only the sounds of silence; as if Islam did not require them to invite others to do the good and to forbid what is wrong (*Amar bil Maroof wa Nahyanil Munkar*) and did not make it incumbent upon them to give counsel to the ruler so that they might apply the laws of Islam. Man-made laws have been enforced in Muslim countries, though they contradicted Islamic provision, nullified Islamic command allowed what Allah has prohibited and prohibited what Allah as allowed. Yet, Scholars were not disturbed by this violation of their religion nor they perturbed about their own future though they earned their living at the expense of Islam. They did not even hold meetings to discuss the tragic turn of event relative to their own destiny and the future of their religion”.

Let the Muslim Scholars Listen to this clarion call and be up and doing For:

“Lo! Allah is with those who keep

their duty unto Him and those who are doers of good”. (Surah Al-Nahal, 16: 28)

(Courtesy: Book, Meaning and Significance of Dawah illa- Allah)

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)

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, *Rububiyah*. 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 effects 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. 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.

OBITUARIES

1. NAEEM AFINDI: Karwane Hyderabad (the elder son-in-law of famous Islamic Scholar, Ameere town of Jamiate Ahle Hadeeth, Hyderabad and Seconderbad, Maulana Muhammad Shafique Alam Khan Jamaee) died on June 8, 2023 who has got serious injury on 6th June 2023 in a road accident. He was 30 years old. He was buried at his native place grave yard. He was social, moderate and notable, care taker of his parents, relatives and friends. He was a retail trader. He is survived by parents, wife, three sons and a daughter, four brothers and five sisters. May Allah give him a high place in Jannat and give courage the family members to bear the loss.

2. MAULANA MUHAMMED AZAMI: (well-known by the title of Shaikhul Arab wal Ajam, teacher of teachers and famous Islamic scholar died on "July 23 at about 9.15 p.m. He was 93 years old. His funeral-prayer was prayed at his native place Idgah Ahle Hadeeth,

Damanpura (West) Mao.

Maulana Muhd bin Maulana Abdul Ali Bin Shaikh Abdullah Bin Maulana Aleemullah bin Hakeem Jamaluddin was very moderate, social, simple, restraint in indulgence, respectful of Ulama and pious like the Salaf. His death is a great loss to ilmi and research world. He was educated at Jamia Aliya Arabia Mau, Jamia Darus Salam Umarabad, Madarsa Darul Hadeeth Rahmania, Delhi; and Madarsa Islamia Dara Nagar Benaras by great Islamic Scholars like Maulana Muhd. Bin Sulaiman Daud Maoi; Maulana Ahmad bin Mulla Hisamuddin Maoi; Maulana Muhd. Luqman Azmi and Maulana Abul Qasim Saif Benaasi. Some of them were student of Shaikhul kul fil kul Syed Nazeer Husain Muhaddis Dehlawi.

He served as a teacher and administrator in Jamia Aliya Arabia Mao; Madarstatul Islah Sarae Meer, Jamia Faize Aam Mao, Madarsa Khairul Uloom Sewani and Kulliyya Fatimatuz Zuhra lil Banat Mao. He

edited some books during this period, like Adabe Zuwaj, Shareeat wa Adat; Naqooshe Rahmani; Kainat ka Aaghaz wa Anjam; Namaze Nabawi; Mustand Duaeen Tazkiratul Bukhari; Dayatul Iman; and Quran Kareem parhne aur Parhane ke Adab etc.

He was one of the Aalim of sub-continent having possessed Sanadi Aali in Hadith. For this reason thousands and thousands students of Arabu Ajam got education from him. The Said Maulana always had a sympathetic attitude towards Markazi Jamiat Ahle Hadeeth Hind and was very friendly with me. He appreciated the overall progress of Jamiat and prayed for its day-to-day success. Recently I met him at a Jalsa (religious gathering) at Luhia, Mubarakpur where he openly appreciated my services for the Jamiat.

He was one of the personality to be given award for his valuable services in ilmi; research and teaching fields. He is survived by six sons and six daughters among them is Maulana Asad Azami; a great Islamic Scholar and writer.

May Allah accept his Islamic services and forgive his short

comings and bestow His mercy on him. May Allah give courage to family members to bear the great loss (*Sympathetic, Asghar Ali Imam Mahadi Salafi; Ameer Markazi Jamiat Ahle Hadeeth, Hind*)

3. MAULANA HASHMATULLAH CHATERVEDI: Maulana

Hashatullah Chattervedi of Persa... Sitamadhi (Bihar) died after a long illness. He was relative of Maulana Mutiur Rahman Chatarvedi who was a famous Preacher and Khateeb of Bihar State. Maulana Hashmatullah Chetervedi was a moderate, social, simple and restrain man. He was a retired principal of government School and committed himself to dawatu-Islah. He usually addressed the people in a jalsa which was liked by the audience. He is survived by five sons and five daughters and wife. Dr Sirajullah Taimi (sub-editor *Qaumi Tanzeem, Patna*) is a son of said Maulana. May Allah forgive his shortcomings and bestow His Mercy on him and give courage to bear the loss.

(*Sympathetic: Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind*).

Press Release:

**MAULANA MUHAMMAD AZMI
(WELL KNOWN SHAIKHUL ARAB
WAL AJAM, TEACHER OF
TEACHERS, SUBJECT TO ULAMA
AND REMAINING SALAF) DEATH
IS A GREAT LOSS TO THE
MULKU-MILLAT/Maulana Asghar
Ali Imam Mahadi Salafi**

New Delhi; July 12, 2023

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Jamiate Ahle Hadeeth Hind expressed Shock over the death of Maulana Muhammad Azmi (Well known Shaikhul-kul Arab wal Ajam, teacher of teachers, subject to Ulama, remaining Salaf and famous Islamic Scholar). Maulana Asghar said that his death is a great loss to Mulku-Millat, Jamaat as well as Jamiat. He died on July 11, 25 at the age of 93 at 9.15 p.m.

According to pres release issued by Markazi Jamiat Ahle Hadeeth Hind he was born in a fertilized ilmi land of Mao on October 24, 1930. He got his early education at Jamia Aliya Arabia Mao. His education in Darul Hadeeth Rahmania too was notable. He graduated from Jamia

Islamia Faiz Aam Mao in 1950. He was Lucky to get Aalim, Fazil, Diniyyat and Adab degree too.

For the last 45 years he served as a teacher in Jamia Azamgarh, Jamia Faize Aam; Madarsa Faizul Uloom Sewni; and Kulliya Fatimatuz Zuhra Lil Banat etc.

Among his teachers were Maulana Muhd. Sulaim Maoi; Maulana Ahmad bin Mulia Hisamuddin Maoi; Maulana Abul Qasim Saif Benarasi; Maulana Abdus Samad Mubarakpuri; Maulana Abdullah Saiq Maoi, Maulana Abdur Rahman Maoi; Maulana Nazeer Ahmad Amlavi Mubarakpuri; Maulana Abdus Subhan Azmi Umari; Maulana Hafiz Abdul Wahid Umari etc. etc. Some of the above teachers were students of Mian Nazeer Husain Muhaddis Dehlawi. So Maulana Muhd Azami through a channel

was student of Mian Nazeer Husain Muhaddis. During his teaching period, he edited some of the valuable books like Deen Kiya hai; Adabe Zawaj; Shareet wa Adat; Naqooshe Rahmani (Shaikhul Hadees Ubaidullah Rahmani ke Jawabe Khutoot); Kainat ka Aaghaz wa Anjam; Namaze Nabwi; Mustanad Duaen; Muttafiqa Fatwa; Talkhees Fiqahus Sunnah; Tazkiratul Bukhari; Dayeatul Iman (Tasheel wa takhreej); Quran parhni our Parhane ke Adab; Al Tahalli bizzahab lin Nasa); etc.

He was given an award by Markazi Jamiat Ahle Hadeeth Hind in recognition of his educational, teaching, editing and reformatory services. He was one of sub-continent Ulama who possessed highest degree in Hadeeth. Many students of Arabo-Ajam were educated by said Maulana. The above said students are busy in teaching and dawatu-tabligh. Definitely they are Sadaqa-Jariyya for Maulana Muhd Azami.

The respected Ameer further said that the Maulana Muhammad bin Maulana Abdul Aleebin Shaikh Abdullah bin Maulan Aleemuallah bin Hakeem Jamaluddin was very moderate, social, simple, calm, respective of Ulama, and memento of Salaf in piousness. His death his a loss of ilmi and research world. His personality was full of love of

religion and Jamaat. This was the reason he was very much associated with the cause of Jamaat and its activities. He appreciated the religious, ilmi, social, academic and reformatory services of jamaat and prayed for its success in future. Recently he met the Ameer at Lohia, Mubarakpur Jalsa and unexpectedly said that you have done a lot for Jammaat. May Allah help you in future too. The said Maulana had many attributes in his personality.

According to the press release his funeral prayer was prayed at his native place Idgah Ahle Hadeeth Doman pura (west) Mao attended by Ulama, Mashaikh, teachers and a number of public. He is survived by six sons and six daughters including Maulana Asad Azmi (a famous writer and Islamic Scholar).

May Allah accept his Islamic services and forgive his all shortcomings, and award him Jannatul firdaus as well as give patience to family members and ease to Jamaat. This prayer for him is by all office bearers in Jamat headquarter and by jamaat workers.

Issued by: Markazi Jamiat Ahle Hadeeth Hind.
