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Editorial:

INDIA IS ON THE MOON AND THE FIRST LAND ON THE SAUTH POLE

The Chandrayaan 3 landed on the surface of the moon on August 23 (Wednesday) at 6.03 p.m. making India the 4th country to successfully park on the moon. We feel so proud of our beloved country. Our country became the fourth nation to land on the moon and the first to land on the South Pole of the moon after a long journey of 400, 000 kilometer. This is the most memorable and happiest moment for all of us. We congratulate the ISRO scientists for the achievement. All this is the result of meticulous planning and dedication of members of India's proud space scientists. It was their immense hard work besides the prayers of 140 million Indians and support of friendly space agencies. It has opened new vistas for the country's space programme in the lucrative market of space exploration.

Chandrayaan 3 cost 601.3 crore which has 3900 kg. weight and fluctuated between speeds of 5760 km. per hour. Landing on

airless lunar surface is challenging. That's why only four countries the former USSR/ Russia, the US, China, and now India are lucky to achieve this goal. The South Lunar Pole is of special interest to scientists because of water ice in the permanently shadowed craters. The region is also rich in minerals.

India's space activities were launched in 1962. The Chandrayaan1 was launched in 2008 which was India's first deep space mission resulting in the discovery of water molecules in lunar surface. The Chandrayaan 2 was launched but crashed into the lunar surface on Sept. 16, 2019.

Here are some real action heroes behind Chandrayaan 3. ISRO Chairman (1) S. Somnath (2) Nilesh M. Desai; (3) A. Rajarajan; (4) M. Sankaran; (5) P. Veeramuthural; (6) Kalpana K. (7) M. Sri Kanth. (8) NigarShazi (All of them were directors of different arms. Each helping a separate arm of the project and ensuring a soft landing)

Apart from them some other

deshpremi Engineers and Scientists were attached with ISRO Chandrayaan 3 mission. Some of them are as follows; KhushbooMirza; Sana Ali; Sana Feeroz; Akhtar Abbas; Ishrat Jamal; Areeb Ahmad; Muhammad SabirAlam; Nawab Ahmad; Muhammad Kashif; Baharul Islam; Yasir Umar. (Their deshbhagti and deshprem are in no doubt).

A great number of their ancestors in the past were scientists of high standard. They have followed the path of their forefathers. The leading figure among them is AbulWafa Al Buzani.

“AbulWafa Muhammad IbnMuhd. IbnYahayaIbn Ismail Al-Buzani (940-998 A.C.), was a great mathematician and astronomer. He wrote a large numbers of books on Mathematics and other subjects but of which has been lost or exist in modified forms. His books now extant included *KitabIlm al-Hisab*, *Kitab al-Hanasa*and *Kitab al-Kamil* etc. Abul Wafa is said to have been the first to build a wall quadrant to observe the stars. He is best known for the first use of the ten-function and compiling tables of sines and tangent at 15’ intervals. This work was done as part of an

investigation into the orbit of the moon, written down in *theories of the moon*. His astronomical knowledge on the movements of the moon has been criticized. But, according to Sedat, what he discovered was the same that was discovered by Tycho Branch six centuries later”.

Some people gossip “Should a developing country such as India indulge in expensive space programmes? While the wise person come to the conclusion that the “Space Technology” is most essential for the all round economic development of India”.

However, we salute the ISRO scientists and congratulate our countrymen for this great achievement. If the poverty and hate among the communities come to an end, and fraternity comes in along with development in space technology, then our country would be called a developed country.

The knowledge and wisdom God has bestowed, if properly utilized, would be virtually more than enough to bring heaven on earth. May God make this moon achievement harbinger of a new dawn for our country and entire human brotherhood.

DESTRUCTION OF NATIONS

“Why were there not, out of the generations that passed away before you, righteous men who would forbid others from causing corruption on the earth? And if they such were there, they were only a few whom We had saved from those generations, or else the wrong doers kept pursuing the ease and comfort which had been conferred upon them, thus losing themselves in sinfulness. And your Lord is not such as would wrongfully destroy human habitations while their inhabitants are righteous”.
(SuraHud, 11, 116-117)

These verses bring out the real factors which caused the destruction of the erring nations. All those nations which met their doom in the past had formerly been favoured with God’s blessings. But drunk with affluence, they resorted to mischief on earth. Their collective conscience was also completely vitiated. The result was that no righteous person was left among them to prevent them from committing evils. And if any, their

number was either too small, or their voices too feeble to prevent evils from predominating. This situation eventually invited God’s wrath upon them. Had they not been so evil, there was no reason why God should punish them. The verses underscore three points. First, that there should always be a good number of righteous people who would invite people to righteousness and prevent them from evil. Second, a community that is prepared to put everything except a group of righteous people in its midst, is certainly destined for self-destruction. Third, God’s final decision whether to punish a community or not depends on the extent to what that community is possessed of the elements that would enable it to respond to the call of truth.

According to Baidhawi; Zulmin in the verse means “a single wrong”. He thinks that the wrong referred to us *Shirk*.

CALL TO TRUTH

1. Hazrat Ibn Abbas (may Allah be pleased with him) reports that once Heraclius asked Abu Sufian, “What this man (Prophet Muhammad, (peace and blessing of Allah be upon him) asks of you” “Abu Sufian replied, “He tells us to worship God and not to assign any partner to Him in His Almightyness, to give up the creed of our forefathers and what they did. He also asks us to offer prayers, be truthful, take to the life of charity and meet the claims of our relatives”. *(Saheeh Bukhari)*

2. Abdu Bakr reported that the Messenger of Allah said: Shall I not inform you about the greatest of great sins? Behold! Petting up a partner with Allah, disobedience to parents and false talk”. *(Saheeh Bukhari & Muslim)*

This is part of a long report called the tradition of Heraclius. The emperor of Rome, Heraclius was in Palestine when he received the Holy Prophet’s epistle. He ordered that if some people from Hijaz were there they should be brought to him that he might learn the details about the message. Abu Sufian and some of his companions were found and brought before

Heraclius who asked many searching questions, one of which was about important points of the Holy Prophet message. Abu Sufian said that he stressed the unity of God and then they should believe in one God whose authority rules supreme on earth and in heaven. No one by his influence on force can become His partner. Hence man should bow to Him alone and seek His help alone in all difficulties; love and obey Him and the polytheistic order established by their ancestors should be given up. He also called upon them to pray to God and be true in thought and action and take to a life of piety and chastity, not to commit any acts which were against humanity, treat their brothers well, as they were all come of a common stock; It means truth is light, while falsehood is darkness. Man is naturally born in the light of truth. If it is increased by disallowing falsehood in heart, it can create wonders. On the other hand, if the light is allowed to be enveloped with darkness of falsehood, truth will vanish away or will be buried under the deepest layer of darkness.

Fatwa:

ARE BOTH JAM'A AND QASAR NECESSARY IN A JOURNEY?

By Allama Abdul Aziz ben Abdullah ben Baz

Translated by: Dr. Abul Hayat Ashraf

Question: *Some people take Jama (clubbing) and Qasar (shortening) as necessarily inter-related i.e they say that there is no Jama (clubbing two times salat together) without Qasar and no Qasar without Jama. What is your opinion in this regard? Also, is it excellent for a traveller to observe only Qasar or to observe both Jama and Qasar?*

ANSWER: Allah has made it shariah-abiding for a traveller to observe Qasar and Jama is also allowable for him. But, the two are not necessarily inter-linked. A traveller, can also observe Qasar without any Jama. Rather, it is excellent for him not to observe Jama if he is staying at some place, as we see that the Holy Prophet (may peace and blessing of Allah be upon him) observed Qasar without any Jama in Mina on the occasion of Hajj-tul-Widaa, but he (the Prophet observed both Qasar and

Jama at the time of war of tabuk. It became known from these details that issue got some flexibility. Also whenever the Prophet (may peace and blessing of Allah be upon him) did not stay at any place and continued on his journey, the Prophet (may peace and blessing of Allah be upon him) used to observe both Qasar and Jama.

Now there remains the issue of Jama, so, it has got more flexibility in comparison to Qasar. It is allowable for a patient too and in the same way as it is allowable for a traveller. In rainy days, it is also allowable for normal Muslims to club the salat in their mosques between the timing of Maghrib and Isha. But, Qasar is specifically meant for the traveller. However, Allah is the supporter of the adaptation.

**WHEN SHALL A TRAVELLER
OBSERVE THE JAMA AND WHEN**

THE QASAR?

Question: *A person is now within the limits of his city, when the timings of a Salat ensue and he embarks upon a journey without observing the Salat. Is it correct and proper for him to observe Qasar and Jama or is it not? Similarly, a person observed the Salat of Zuhar and 'Asar by observing Qasar and Jama and there after he reached his city at the time of 'Asr. Is this procedures, as practice by him, correct and proper; Whereas he already knew at the time he was observing Qasar and Jama that he will have arrived at his city at the time of next Salat?*

ANSWER: If the timings of a Salat ensue when a person is still in his city and he started his journey without observing the Salat, then, according to most appropriate doctrine of 'Ulama, it is shariah abiding for him to observe Qasar after going out of the populated area of the city. The same is the opinion of the majority.

Similarly, a person who observed two Salat with Qasar and Jama during his journey, and thereafter, he arrived at his city before the beginning of the timings of next

Salat, because, as per requirements of Shariah, he has observed the Salat and if he observes this Salat again in the company of the people, then, it will become a Nafil (Supererogatory) Salat for him. However, Allah is the supporter of the adaptation.

HOW MUCH IS THE PRESCRIBED LIMIT OF LENGTH AND DURATION OF A TRAVEL?

Question: *What is your opinion about the journey during which it is allowable to observe Qasar. Is any limit fixed for this journey? Further, if a person intends to stay at some place for more than four days, can he benefit from the relaxation given under Qasar?*

ANSWER: According to majority of 'ulama, the magnitude of the journey during which it is allowable to observe Qasar is the distance which can be covered in a day and a night at speed of a camel or of a pedestrian and this turns out around eighty (80) Kilo-meters, because, as per normal practice of people, at least this much distance is taken as a journey. According to majority of ulama, if any person intends to stay at some place during his journey for four or more

days, then, it is incumbent upon him to observe complete Salat (e.g. without any Qasar) and to observe the fastings, if it is the month of Ramadhan. But, Qasar, Jama and breaking the fast is allowable for him, if his period of is less than this, because, it s completion (i.g. observing complete Salat) which is sought from a mugum resident). In fact, Qasar becomes shariat abiding for him only when he starts the journey. Also, it is proven from the tradition of the Holy Prophet (may peace and blessing of Allah be upon him), that on the occasion of Hajjatul-Widaa, he (the Holy Prophet) stayed at Makkah for four days and during this period, he (may peace and blessing of Allah upon him) observed salat with Qasar. Then he marched towards Mina and Arafat. This act of Holy Prophet (may peace and blessing of Allah be upon him) proves that Qasar is allowable for a person who intends to stay at some place during his journey for four or less days.

Now, there remains that fact that in the year of the conquest of Makkah, the Prophet (may peace and blessing of Allah be upon him)

stayed there for nineteen days, and he (the Holy Prophet) stayed at one place for twenty days on the occasion of the war of Tabook; yet he (may place and blessing of Allah during these periods. So, according to majority of 'Ulama, considering the need of circumspection in Al-Deen and the basic injunction (i.e. Fardhiyyahduti-fulness of 4 Rakaat for each of the Salat of Zuhar, 'Asr and Isha for a Muqem), this act of the Prophet (may peace and blessing of Allah be upon him) will be attributed to the fact that he (the Holy Prophet) had no prior intention of staying for so much duration; rather, he had to stay there on account of a causation whose duration was unknown.

But, if a person has no intention of stay and he also does not know when he will march ahead, then all of Qasar, Jama and Iftaris allowable for him till the time that he returns to his native his stay town, even if the duration of his stay exceeds to more than four days. However, Allah is the supporter of the adaptation.

Islamic Feature:

COMMUNAL HARMONY A QUR'ANIC PERSPECTIVE

By: Dr. Tariq Kifayatullah

National integration is, no doubt, one of the urgent needs of the hour today. It's particularly a must for a nation like India, which is a land of diversities. But the goal of national integration cannot and will not be achieved until an atmosphere or total harmony between different sections of society or between various communities, religious or otherwise, is not created. Misunderstandings between them prove fatal and result in communal riots which sometimes reach uncontrollable extents as we have seen in the recent past.

Religion is generally understood to be a dividing force and not a force of uniting the masses while we discuss the subject of communal harmony. Maybe, it is true to some extent as we see a sharp reaction of masses on religious issues. Passions are aroused spontaneously when there is an issue having some kind of religious tone. Anti-social elements as well as petty politicians exploit this situation to their narrow ends apathetically. Since religion is considered to be a sensitive topic, people belonging to different faiths, even educated ones, rarely discuss it openly and rationally to avoid any embarrassing situation. They know very little and also don't try to know, about the faith and religion of "other party" whom they take as their opponent. In most of the cases their sphere of knowledge hardly goes beyond the rites. The matter of fact is that there is no religion in the world

which in theory preaches intolerance, hatred, enmity, fanaticism, etc. and provokes for the killing or elimination of the followers of other religions. So is the case with Islam as well.

Islam is not founded by Muhammad (S.A.W.). It is the religion sent by God first to the first man on earth i.e., Adam, who also happened to be the first prophet of God. In the golden chain of Prophets and Apostles came countless persons; some prominent among them are Nuh, Ibrahim, Musa, Dawood and Eisa (peace be upon them). Finally Muhammad (S.A.W.) was sent by God as the final Prophet. Hence, Islam is the faith and religious code revealed to, and presented latest by Muhammad (S.A.W.).

Islam, like many other religions, contrary to the general misconception of the day, is a religion of peace (the word Islam itself is a derivative of *salm/silm* which means: peace; one who cultivates peace and friendship), tolerance, brotherhood, universal unity, co-existence, love, amity and certainly a promoter of communal harmony both within its followers and among the believers of different faiths and creeds. This fact is evident both from its doctrine and practice.

The Holy Qur'an, the sacred book of Islam, revealed to Muhammad (S.A.W.) is the basis of all Islamic tenets, practices, social behaviours and more significantly

the fundamental source of Shariah, the Islamic law and jurisprudence and total code of life. Rightly the Qur'an may be taken as parameter for gauging the temperament and mindset of Islam.

It may seem odd, but the Qur'an's viewpoint on communal harmony and its related issues must be presented here in plain words without decocting it with any commentary.

The Qur'an's appeal, as it asserts, is not particular but universal in nature. Its addressees are all the worlds and creations therein, not a single race or class or Muslims only, as it says:

“Verily this is no less than a message to (all) the world.” (Al-Qur'an-81:27)

The Qur'an treats all of the human races as one community and addresses it by calling it “O Mankind” or “O you people” alongside where its address to Muslims is like “O you who believe” and to the Jews “O Children of Israel” and to both Christians and Jews it addresses like “O people of the Scripture”. This means that this message is not confined to Muslims, or Jews or Christians rather to the whole mankind. The Quran does not differentiate between man and man, whosoever he may be. The only criterion for the favour of Allah is righteousness:

“Those who believe (in the Quran) and those who follow the Jewish (scriptures) and the Christians and the Sabians, any who believe in Allah and the last day and works righteousness, shall have their reward with their Lord, on them shall be no fear nor shall they grieve.” (Al-Quran-2:62)

And “Nay whoever submits his whole self to Allah and is doer of good, he will get his reward from his Lord, on such shall be no fear, nor shall they grieve.” Al-Qur'an-2:112)

Also there is no discrimination on the basis of sex either:

“And he that works a righteous deed whether man or woman and is believer such will enter the garden (of bliss).” (Al-Qur'an-40:40)

The Qur'an tells that all human beings are not only equal in status but they are brothers and sisters to one another as they are born from the same womb. The apparent diversities and variations of race, colour, physical stature or facial features are just for identification. On the basis of them one cannot be graded nobler or viler.

“O mankind! We created you from a single (pair) of a male and female and made you into nations and tribes, that you may know each other. Verily the most honoured of you is (he who is) the most righteous of you.” Al-Qur'an-49:13)

According to the Qur'an divine admonition and guidance has been provided for man since day One, is one and same in its nature. The only difference is of language medium and time factors. Prophets and Apostles of Allah had been coming in all the ages and to all the races-nations, though some of the names are mentioned yet the Qur'an does not give the exact number however according to tradition it is no less than, 1,24000 (Wherry, Rev. EM, *A Comprehensive commentary on Qur'an*, vol. 1, page 125).

They came to every nook and corner of this earth. Not a single human race or a region has been kept deprived. They came with their respective scriptures, of these names of five revealed scriptures figure in Qur'an. These are 1. *Suhf-e-Ibrahim* (Scriptures of Ibrahim), 2. *Zaboor* (Psalms of Dawood), 3. *Taurat or Torah of Musa*, 4. *Injeel (Gospel) of Jesus Christ* and 5. Quran. The Quran further tells that all of them are from the same source that is Ummal-Kitab (The Mother of the Book) or Lauh-e-Mahfooz (Preserved Tablet), hence bore the same message as they were the different version of a single text. All former scriptures were corrupted later. Every revealed book bore the testimony of the other. e.g., the Torah has been testified by Gospel and the Qur'an bears the testimony of both Torah and Gospel as it reveals:

It is He who sent down to you (step by step), in truth, the Book, confirming what went before it, and He sent down the Torah (of Moses) and the Gospel (of Jesus). (Al-Qur'an-3:3)

That's why the Quran asks its followers to acknowledge and respect all the Prophet/Apostles as well as all the sacred revealed books (prior to the Quran) without exception and forbids them from drawing distinction line between them. (Al-Qur'an-2:136)

Naturally question arises, if whole of the mankind is one and all the religions and their sacred books have the same root why such vast contradictions are there today. Quran answers this question also. According to Quran whole of the humanity

was a single race and had a single religion in the beginning, then appeared fractures and they were divided into numerous sects and communities having different religions of their choice. In the words of Qur'an:

But people have cut off their affair (of unity) between them into sects: Each party rejoices in that which is with itself. (Al-Quran-23:53)

The Quran further explains that every sect adopted its own style of worshiping and invented different rites and rituals.

To every people have We appointed rites which they must follow. Let them not then dispute with you on the matter. (Al-Qur'an-22:67)

This phenomenon the Quran says is nothing but natural and on expected lines, diversity is the guiding principle in the realm of nature and also it was not against the Will of Almighty Allah, if Allah had willed he might have created them all alike and they would have come together in agreement on a single religion more so. He has promised to grant, absolute freedom to adopt the faith of their choice He would not interfere (till the day of judgment).

If it had been your Lord's will they would all have believed, All who are on earth! Will you then compel mankind against their will to believe. (Al-Qur'an-10:99)

But at the same time it does not please Allah that the difference of opinions, or contradiction of faith turn into main cause for bloodshed, or rioting and permanent hostilities between the groups of people. Allah likes construction and development

not destruction and devastation on earth. He wants an order to prevail not the anarchy and disorder. He dislikes and warns those people who spread mischief and plunder:

Allah loves not, those who do mischief (Al-Quran-5:64)

And Call on your Lord with humility and in private. For Allah loves not those who trespass beyond bounds. Do not mischief on earth after it has been set in order, but call on Him with fear and longing (in your hearts) For the mercy of Allah is (always) near to those who do good. (Al-Quran-7:55-56)

Certainly it is not desirable that people belonging to different communities have a scuffle with each other and kill one another in the name of God (read religion). Islam strictly forbids its followers to be indulged in such disputes. It simply asks them to put their point of views, the set of beliefs and so more their own virtuous lives built on the basis of these principles before their fellow beings convincingly and let them decide on their own without any force or compulsion. This was conveyed to Muhammad (S.A.W.) by his Mentor in the following verse:

To every people have we appointed rites which they must follow. Let them not then dispute with you on the matter, but you invite (them) to your Lord. For you are assuredly on the right way. (Al-Quran-22:67)

In the event of provocation and being the target of hatred, the Quran advises its followers not to be violent or infuriated

rather they should be serene, tolerant, mindful and just in their behaviour and actions, as it is only justice and equity that bring peace and pleasantness to society:

O you who believe! Stand out firmly for Allah, as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just that is next to piety; and fear Allah. For Allah is well acquainted with all you do. (Al-Qur'an-5:8)

The goal of harmony between various sects and section of state can only be achieved by building a harmonious social structure and harmonious social structure can be built by individuals in accord with each other and each one with and within the self. Islam's primary endeavour is therefore to create the inner peace within individuals by filling hearts with faith and conviction which streamlines all the gifts of brain and body. Its important task is to guarantee an environment which promote the certainty that justice, rule of law, social acknowledgement and mutual love prevails. For this Quran conceptualizes a model welfare society in which:

(a) Each and every individual does possess dignity and self respect which is respected by others fully:

O you who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame, nor be sarcastic to each other, nor call each other by (offensive) nick names: III seeming is a

name connoting wickedness, (to be used of one) after he has believed: And those do not desist are (in deed) doing wrong. (Al-Qur'an-49:11)

(b) His or her personal privacy is fully maintained and none dares to violate it even in one's absence itself:

O you who believe! Enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly).

If you find no one in the house, enter not until permission is given to you: if you are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that you do. (Al-Qur'an-24:27-28)

(c) There is no room for rumours, ill speaking, back biting and suspicion: *Woe to every kind of scandal monger and back biter. (Al-Qur'an-104:1; 49:12)*

(d) Everyone is bound to lend a helping hand to his neighbour irrespective of latter's faith:

Serve Allah and join not partners with Him: and do good to parents, kinsfolk, orphans, those in need, neighbours who are of kin, companion by your side, the wayfare (you meet), and what your right hand posses. For Allah loves not the arrogant, the vainglorious... (Al-Qur'an-4:36)

(e) Individuals are persuaded to forgive and have mercy instead of retaliation and if they find themselves unable to do so they have to follow the law of equality and are

not allowed to transgress:

O you who believe! The law of equality is prescribed for you. In case of murder, the free for free, the slave for slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this who ever exceeds the limits shall be in grave chastisement.

In the law of equality there is (saving of) life to you. O you men of understanding. (Al-Qur'an-2:178; 17:33)

(f) In which every individual is responsible for his own deed. No one is held guilty for the sins of other. No group or section of people is blamed for an action of a person belonging to it.

Every soul draws of need of its acts on none but itself: no bearer of burdens can bear the burden of another. (Al-Qur'an-6:164)

(g) Every member is taught to be generous and control his anger against others and to adopt the habit of forgiving:

Those who spend (freely). Whether in prosperity or in adversity who restrain anger, and pardon (all) men: For Allah loves those who do good. (Al-Qur'an-3:134)

(h) Every individual is free to chose any religion according to his/her faith, whims and conviction. Faith is a matter of personal conviction. For their ways the responsibility is theirs. For our ways the responsibility is ours.

Islamic Feature:

ISLAMIC EDUCATION-ITS MEANING, PROBLEMS AND PROSPECTS-11

By.GhulamSarwar

The purest source of knowledge is the Creator. Who sent down His message for His agents through His selected messengers by the means of *Wahi* (Revelation). The archangel Jibril (Gabriel) carried the revelation in its pristine purity to the final messenger of Allah, Muhammad (may peace and blessing of Allah be upon him). Angels are special creatures of Allah created from light (Nur), with no free will, as such can only discharge the function assigned to them without freedom to do otherwise. *Wahi* is the basis of the highest and surest form of knowledge (*ilm*).

Accumulated human experience is a means of gaining knowledge through such knowledge is neither pure nor always reliable. This empirical knowledge though essential for education, must be examined carefully in the light of the knowledge received through *Wahi*.

Any contradiction between knowledge gained through human experience and knowledge based on *Wahi* must lead us to doubt the reliability of the former. Nevertheless, it could be studied, checked and verified against proven facts. All knowledge should lead man to the achievement of the greater and real purpose of life *Ridaullah* by careful compliance with the wishes of the Creator.

Islam encourages freedom of speech and expression, enquiry and thought, but within the limits of responsibility and accountability. No civilization can prosper if every individual is allowed to misuse and misdirect his Allah-given faculties to proliferate evil, indecency, falsehood or inflammatory ideas causing deep psychological injury to others. Allah's servants should safeguard all decent and wholesome things, including freedom of thought and action within the limits set by the Creator

Himself.

Welcome efforts have been and are being made in various parts of the world by some individuals, organizations and Muslim governments to Islamize the body of knowledge is being conducted under the auspices of the International Institute of Islamic Thought (IIIT), USA. This effort is particularly laudable, as it is a very basic task without which Islamization of education will not be possible. The International Islamic university of Malaysia has been the main focus of the efforts of the IIIT. Other Islamic universities, including the Islamic university in Islamabad are also contributing to the Islamization of knowledge, but the Islamic system of education we are discussing still seems to be far from a reality.

OBJECTIVES OF ISLAMIC EDUCATION:

Once *Wahib* based knowledge is accepted and acknowledged as the only pure and infallible source of knowledge, and accumulated human experience is regarded as important but fallible and mutable, then the basis of education through which knowledge is imparted is firmly established. The objectives of

the Islamic education system could be summarized as:

1. Prepare and raise the future generation to work as agents of Allah on Earth.
2. Ensure the promotion of *Maruf*(good) and the prevention of *Munkar*evil in society.
3. Ensure the balanced growth of the total personality of a person.
4. Promote spiritual, moral, cultural, physical, mental and material development in children in preparation for the responsibilities of adult life.
5. Develop all the faculties to realized the full potential of people.
6. Develop the skills required to enable people to face real-life situations with a clear consciousness about their responsibility and accountability in the *Akhirah*.
7. Prepare people to work towards the economic and mental growth of a society with a strong sense of the unity of the human race and ensure equitable distribution and proper use of wealth.
8. Develop a sense of social responsibility for the efficient use of resources to eliminate wastage,

avoid ecological damage, and safeguard the will being of all created beings.

9. Encourage completion in good things to promote excellence and the highest achievements for the greater welfare of the people and society.
10. Ensure that children grow up with a strong belief in sharing opportunities, equity, justice, fair play, love, care affection, selflessness, honesty, humanity, integrity and austerity.

Islamic education should focus on Islam as the complete system of life, the conclusion of the religion for mankind that began with Adam (the first man and the prophet of the Creator), and culminated with Prophet Muhammad (*may peace and blessings of Allah be upon him*) the final messenger of the Creator for the whole of mankind. Islam, the last of the revealed religions, embodies axiomatic truths of its pre-cursors (e.g. Judaism, Christianity). The Islamic worldview does not contradict, rather it complements the view held by the other Abrahamic faiths. Islam can be considered to be the convergence point that upholds the truths and beauty of all revealed

religions. Islam represents the completion of the favour of Allah for mankind. The Islamic way of life is Allah's chosen way.

The Western view of life has been influenced by the thoughts and ideas of philosophers and theologians like Socrates (449-399 BC) Plato (428-348 BC), Aristotle (384-322 BC) St. Augustine of Hippo (354-430 C.E) and St. Thomas Aquinas (1225-1274 CE). The medieval and modern Western thinkers and philosophers include Alighien Dante (1265-1324 C.E), Copernicus (1473-1543 CE) Francis Bacon (1561-1626 CE), Rene Descartes (1596-1650 C.E), John Locks (1632-1704 CE), Gottfried Wilhelm Leibriz (1446-1716 CE), Voltaire (1694-1778 C.E.) Jean Jacques Rousscau(1712-1778 C.E.), Immanuel Kant (1724-1804 CE), John Wolfagang von Goethe (1749-1832 CE), George Wilhelm Friedrich Hegel (1770-1831 CE), Auguste Comte (1798-1857 CE), John Stuart Mill (1806-1873 CE), Charles Darwin (1809-1882 CE), Karl Marx (1818-1883 CE,) Friedrich Neitzsche (1844 1900 CE), Bertrand Russell (1872-1970 CE), Jean Paul Sartre (1905-1980

CE), Sigmund Freud (1856-1939 CE) and others.

Most of the modern philosophers and sociologists, including Rene Descartes and Auguste Comte accept only modern scientific knowledge as truth, and discard any metaphysical concept not compatible with and experimentable by human sense. Man is considered to be just another part of nature. Transcendent reality of anything ontological is not acceptable. This leads to atheism or agnosticism, as it does not recognize or is skeptical about the existence of the unique, Everlasting, All Powerful Creator. Western philosophy focuses on individualism (freedom and liberty of individuals to attain the best of what they want). Islam, however, presents a worldview and a life stance based on total submission to the Creator and the welfare of all people of the world. This global view of Islam is paramount and should be reflected in its educational philosophy.

Unbridled use of reason and experiments to reach conclusions on matters beyond human intellect should be abandoned in favour of divine guidance. Whilst the

tremendous contribution of the West to the development of knowledge should be acknowledged and credited, at the same time its science, technology, philosophy, politics and economics should be reviewed objectively by Muslim Scholars to use them selectively and creatively for the benefit of humankind.

Islam upholds the view that the world and people in it represent a unity both in origin and purpose. Despite their diversity in colour, race, language, religious beliefs and traditions. Islamic education would emphasize that human beings have a common origin and a common destiny.

An Islamic education system would recognize the different needs of people living in parts of the world with marked variation in climate and circumstances. The unity of origin and good would be highlighted by the recognition of diversity of circumstances but not of faith. Faith in the transcendent Creator will remain central and unalterable.

PRACTICAL STEPS

Having dealt with basic principles and objectives, and

clarified the usefulness and importance of an Islamic system of education, it is now essential to look at the practical aspects of a whole range of issues involving curriculum, syllabus, text books and other educational resources, teacher training, meeting the diverse needs of desperate geographical territories, and the feasibility of implementing such a system globally.

A prerequisite to this programme is the recognition of the need for such an education system by the political leadership of a society. Education, in the societal context, is a political initiative. The political leadership should recognize and accept the need both in theory and its practical implications.

1. **PALAN:** A phased plan of action will take into account; goals and targets, time-scale, provision of resources (human and material), monitoring, implementation, and measurement of success.
2. **INFRASTRUCTURE:** The present system and procedures, buildings and premises (those with value free architecture) will be maintained but brought into line to reflect Islam's world view and its unalterable stance of

Khalifatullah and obedience *Ubaidiyah* to the Creator. Essential changes to infrastructure will be made namely facilitating the observance of additional mosques and provision of place of worship and other amenities for worship and other amenities for non-Muslims (in Muslim countries) in educational institutions.

ENDING BIFURCATION: Most Muslim countries have a dichotomy in the education system religious and secular educational institutions the Products of modern secular institutions predominate at every level of the materialistic society, whereas those of religious institutions remain outside the mainstream of society, catering only from some religious and spiritual needs. The present religious education system is flawed and falls short of the needs of an age of science and technology. Rather than becoming centers of excellence for both worlds (this world and the next), they have been reduced to an irrelevance in the race for material advancement. It is curious to note that in several Muslim countries, Islamic universities exist separately from secular universities.

The modern secular system of education and religious seminaries including the Islamic universities would be merged into an integrated system to make an all-encompassing Islamic education system.

4. **CURRICULUM:** All beneficial knowledge not against belief in the Creator will continue to be taught and applied. Existing curricula, syllabuses, text books and teaching resources will be critically examined and revised to reflected the Islamic view of human beings and the world based on the teachings of the Quran and Sunnah. A broad based curriculum, recognizing diversity in location and needs, should be by a team of experts with clarity of purpose, commitments and complete Tawakkul (reliance) on Allah for the success of the project. The curriculum will be based primarily on revealed knowledge and secondarily on acquired knowledge.

5. **SYLLABUSES:** Detail syllabuses should be prepared for each subject or area of a discipline by a team to suitable experts for:

(a) Revealed knowledge study of the

Quran (reading, memorization, understanding, application and hermeneution), study of the Sunnah (collection, transmission, authenticity, categoristion and application, etc); study of the *Sirah, study of Islamic Shariah, Fiqah and used of Fiqah; study of Quranic Arabic.*

(b) Acquired knowledge Humanities, linguistics, sciences, technology and others.

6. **Text Books:** Text books on subjects and disciplines mentioned in (b) above must be examined by experts in those subjects. Any books whose contents are against the principles of Islam should be revised, discarded or replaced. This is a stupendous task, but an absolute necessity for the successful implementation of the Islamic education system. This need has already been recognized by some Islamic educationists and scholars, and appreciable ground work has already been done by, amongst others the IIIT.

Now text books should be written on selected areas of acquired knowledge by scholars of exceptional ability; they should reflect creativity, originality and

advancement of faith laden human knowledge to make Islamic education a success for all mankind. No task is insurmountable if there is faith in Allah. Believers and those who work for Allah's pleasure are successful. Muslim exegetes, jurists, sociologists, theologians mathematicians, philosophers, and historians have produced great works on areas of revealed knowledge and human enquiry.

7. **TEACHER TRAINING:** The pivotal importance of teachers in Islamic education must be acknowledged; indeed all messengers and prophets were essentially teachers. The teacher is the transmitter of knowledge revealed and unrevealed. He is the embodiment of the message. He represents the practical manifestation of the knowledge contained in the message. *Ilm* (knowledge) and *Amal* (practice) must be combined. One without the other is a tree without fruits. The message needs to be applied so its benefits can be appreciated by those for whom it is intended. The Deen (of Allah (Islam) in its pristine purity has to be established in its totality so

declares the Quran, the final revealed book of the Creator. This responsibility has to be accomplished by Islamic teachers when they transmit revealed knowledge and empirical knowledge.

The teachers by their superb example of *taqwa* (piety) or consciousness of Allah, embodying the highest state of faith, *Ihsan* will motivate and inspire their students to continue the propagation of the message of Allah.

Teachers must be trained by people having *Taqwa* and exemplary knowledge and practice of Islam. Although they may be few and far between some such people are available. Our duty is to find them and to benefit from them.

8. **STAGES OF EDUCATION:**

Every stage of education e.g. nursery, primary, (elementary), secondary, higher (vocational and university) should be planned within an Islamic system.

Setting up a few institutions of a certain level in both Muslim and non Muslim countries (Say nursery, primary or secondary) is undoubtedly a bold step in the

right direction, but must be seen in the over all content of the whole education system its purpose, usefulness and eventual success in preparing children as *Khalifatullah*(agents of Allah) in an age of science, technology), competitions and excellence. Competition and per se must not be seen as ends to themselves, but rather considered within the *remit of Khalifah and Ridaullah*.

9. **ARABIC:** This should be the *lingua franca* of Islamic education. It is the language of the Holy Quran, which contains entirely the words of the transcendent Creator, Allah. It is the main language spoken in over twenty countries, and is used by Muslim across the world, especially in their *Salat*(obligatory daily prayers). All Muslims should learn to recite, read and understand the Holy Quran. The recasting of acquired knowledge on the basis of the Quran and the *Sunnah* will be impossible without through knowledge of classical and modern Arabic. Teaching Arabic as a language must be an integral part of the curriculum of an Islamic education system.

10.PRIVATE AND STATE SUPPORT:

The system, whilst encouraging private initiatives and support, will depend principally on the state provision of Islamic education has to be the main priority of Muslim governments.

11.NEEDS OF WOMEN: Women constitute our half of the human race, and their needs should be properly booked after, in keeping with their status and role as defined by Islam. They should be able to play their part as the agents of Allah in the society in which they live.

12.NEEDS OF NON-MUSLIMS: An Islamic education system ought to address the needs of non-Muslims (in Muslim countries) arrangement should be made to meet their special needs.

13. MUSLIM MINORITIES:

In countries where Muslims are in a minority, the introduction of an Islamic education system would be difficult until a suitable model is avoidable. Until a model Islamic education system comes into existence, the responsibility of providing Islamic education in children will continue to be with Muslim parents. The Holy Quran exhorts Muslims to save themselves and their families from

Hell. Muslims in non-Muslim societies are required to act as role models by being living examples of Islam, making a positive impression on the non-Muslim majority as they witness the beauty and efficacy of the Islamic way of life.

CONCLUSION:

Islamic education will not merely reform a human being, rather it will bring about his total transformation. The metamorphosis of the individual in Islam will be total and complete. The slave Bilal and prospective killer Umar were transformed into outstanding personalities and heroes per excellence. Perpetrators of horrific acts are less likely to emerge from an Islamic education system. That could only be possible with the decline of the system. Rather than cosmetic or superficial change, the Islamic system will ensure the total development of children's personalities so that they grow into shining examples of honesty, integrity, intellect and consistent conduct. The change that will be brought about in an Islamic system will be self-evident-there would be genuine felicity and happiness in the society.

Islamic education and a global Islamic revival are inextricably connected. This revival should not be seen as a threat of a clash between civilization, of the next war, a perpetual confrontation, rather, it should be welcomed as the basis of co-existence, understanding greater human welfare and success.

Muslims, numbering over a million across the world, owe it to themselves and to the rest of mankind to demonstrate convincingly that the Islamic education system is the only way forward for all the people of the world. I hope that with total reliance on Allah and faith in His mercy and blessing, efforts to establish the Islamic system of education for the benefits of all mankind will, *inshaAllah*, lead to real success. I further hope that the humble treatise will motivate others the achievement of the noble goal.

Success only come from Allah. Indeed Allah loves those who put their trust in Him. And our duty is only to deliver the clear message.

(concluded)

PRESS RELEASES OF MARKAZI JAMIAT AHLE HADEES HIND

(1)

**MAULANA ASGHAR ALI
IMAM MAHADI SALAFI AMEER,
MARKAZI JAMIAT AHLE
HADEETH HIND MET WITH
SAUDI ARABI'S MINISTER OF
RELIGIOUS AFFAIRS WA
DAWATU IRSHAD, HIS
EXCELLENCEY SHEIKH ABDUL
LATEEF 'ALE SHEIKH AT
MAKKAH:**

New Delhi; 16 August 23

MaulanaAsghar Ali Imam
MahadiSalafi,
AmeerMarkaziJamiatAhleHadeeth
Hind participated in International
Conference in Makkah Al
Mukarrimah on 13-14 August 23
organized under the auspices of His
Majisty, King Salman bin Abdul
Aziz, under patronage of Ministry of
Religious Affairs, Dawat-wallrshad
attended by (eighty five countries)
150 Ulama and Muftis.

The Ulama from India, apart
from the said Ameer; were Dr.
Abdul LaifKindi, MaulanaAbdus
Salam Salafi; MaulanaAsadAzmi;
MaulanaArshadMadani

(JamiatUlame Hind);
MaulanaMuhd. Rahmani and
Maulana Abdul MajeedIslahi were
invited. The conference was very
successful where disperse on unity
and harmony and curbing
extremism were pledged.

His Excellency Sheikh Abdul
LatifAale Sheikh welcoming the
delegates stated that this
Conference is the council's mirror
of Islamic concept. The kingdom is
the flag-bearer of Equity, Middle
Paths, moderation and pure Islamic
concept. This Conference is the
continuation of Saudi Arabia's
attempt to disperse moderations
which it has been doing it from its
commencement.

The aim of the Conference is
to disperse Saudi Arabia's mission
bringing unity among Muslims,
curbing the terrorism and
extremism. The Ameer
ofMarkaziJamiateAhleHadeeth
Hind and other delegates thanked
His MajistyKing Salman bin Abdul
Aziz Aale Sheikh, His Highness
Crown Prince Muhammad bin

Salman Aale Sheikh, His Excellency Abdul Latif bin Abdul Aziz Aale Sheikh, Minister of Islamic Affairs, Dawatu-Irshad, under secretary of said ministry and different committees for selection of place, e.g. Makkah, topics suitable order and successful conducting of the Conference as well as Saudi Arabia's endeavour dealing with moderation and middle path. At the end of conference the concluding deliberations and resolutions were adopted bearing unity, integrity, peace, non violence, brotherhood, sympathy towards other religions, co-existence and stick to Quran and Sunnat were mentioned. The Extremism and Apostasy were discarded and strengthening of religious affairs as well as Fatwa among world's divisions were suggested.

According to the press release issued by Markazi Jamiat, the Ameer Maulana Asghar Ali Imam Mahadi Salafi, met His Excellency Sheikh Abdul Latif Aale Sheikh, discussed various matters and reminded him the age old relations of Jamaat Ahle Hadeeth Hind with Saudi Arabia.

The Minister appreciated the efforts of Jamaat Ahle Hadeeth Hind,

its activities and his old relations with the said Jamaat. It should be noted that he offered a golden Holy Quran to the Ameer and appreciated his religious endeavours and highly praised him.

(2)

HAPPY INDEPENDENCE DAY:

Independence Day Celebration, at Markazi Jamiat Ahle Hadeeth Hind's part Al Mahad Al-Aali Lit Takhassus fid Darasatil Islami, Okhla, New Delhi

New Delhi 16 August 23

The Ameer Jamaat, Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi, was in Makkah Al-Mukarrimah attending an Islamic Conference on 13-14 August, 23. So his Independence Day address was rallied on line "Today is Independence Day. The Indian's any were they may be are celebrating this happy occasion. Apart from them all educational and civil institutions, Jamaat and Religious Seminaries are celebrating it with great joy and delight. The day is a renewal of pledge for construction and

development of the country (Nation). Come one and all making promise to strengthen this beneficent gift by our words and deeds.

Our ancestors accompanied with Hindues, Muslims, Sikh and Christians made collective efforts to librate the country with their holy excitement. It is the time, we keep the mental spirit to safeguard the independence for growth, development, Ganga Jamuni culture, national and communal unity, peace and law abiding as well as the safeguarding the Constitution.

This is the message given at Independence day every year on the August.

The Ameer further stated that how we got this beneficent gift of Independence and how this country became the slave? This is the moment of thought. It is necessary for the all citizens, especially the new generation, to know the factual point. Then we will be able to understand the value of Independence. This is also necessary to know how a nation is ruined and how it is deprived, degraded and steadily become the slave? He further described that we should value the beneficent gift and

keep distance from the evil attitude in national, milli and household affairs which leads to slavery. This is a painful turn in the life of a nation. We should refrain from the elements breaking the nation and safeguard it from destruction. This slavery starts from indulgence and consequently ends up with slavery. It is necessary for responsible persons at Jamiat, missionary institutions, Charity and civil societies as well as social/political organizations to be aware of the fact and teach the new generations of our ancestor's role in the Independence movement. In other case, nation is ruined, organization is destroyed and house hold is disfigured.

In this sensitive time some people refrain from their responsibilities making allegations on others. That is how a nation reaches to the deplorable condition. This is what had happened to our beloved country and we become the slave due to our laziness. People were sent to prison, became strange in their own houses, mosques, temples, churches and other places of worship, civil, educational institutions were not safe. That was the time some prominent leaders of our ancestors, without any discrimination of

religion and culture, led the masses challenging the colonial power and slavery they sacrificed everything they had which changed the situation into the national movement and our beloved country was freed from the colonial power. Today is the dire need of getting lesson from history and safeguarding the beneficent gift of independence, fulfilling our responsibilities towards our free country. HAPPY INDEPENDENCE DAY to all Indians”.

The Ameer of Delhi unit, Jamiat Ahle Hadeeth Hind, Maulana Abdus Sattar described the roles of Ulamae Sadiqpur and ulama Ahle Hadeeth in freedom movement.

The media coordinator, Dr. Muhd Shees Idris Taimi of Jamiat Ahle Hadeeth said that Jamate Ahle Hadeeth has more right to celebrate the Independence Day as they are the one who started the freedom Movement and sacrificed the lives and property for this cause. We are flag bearer of Freedom Movement against the Britishers and collective people of all religions and cultures accompanied the Carwan and achieved the freedom.

Lastly after flagging the

national song “JAN MAN GAN” and Mationaltarana were displayed and sweets were distributed among the participants. The programme was attended by the respectful teachers, students and workers of Al Mahad Al-Aalilitakhassusfil Darasatillslami. The prominent personalities like Mufti Jameel Ahmad Madani and Ayaz Taqi were present.

(3)

SUCCESSFUL LANDING OF CHANDRAYAAN 3 ON THE MOON A GREAT WORK OF OUR SCIENTISTS:

New Delhi: 23 August 23

The Ameer Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi, congratulated the scientists attached to ISRO, government and the whole nation for the landing of Chandrayan 3 on moon. Celebrating the happiness on this occasion we have to state that our country has made such an advancement in the field of space science and technology and our scientists have made to land on the moon are manifestation of pride and predict that we are the competent in this field.

This is an age of science and

technology and advancement in the said fields which is necessary part for the progress of nation and the country.

Celebrating this auspicious moment, it is necessary not to forget our past and its importance as the human welfare, brotherhood, national unity, communal harmony and benevolent feeling to others. Also we dispense the above said qualities to common people, along with science progress, then our country will be called an advanced country and we as a progressive nation.

(4)

THE VISIT OF A HIGH LEVEL REMEDIAL DELEGATION OF MARKAZI JAMIAT AHLE HADEETH HIND TO NUH AND ITS ADJOINING AREAS:

Delhi; 31, August 23

Under the leadership of Maulana Asghar Ali Imam Mahadi Salafi Ameer Markazi Jamiat Ahle Hadeeth Hind's a high level remedial delegation comprising Maulana Muhamamd Haroon Sanabli (General Secretary, Markazi Jamiat Ahle Hadeeth Hind) Dr. Isa Khan Anees Jamaee (the Ameer Haryana unit of

Jamiat Ahle Hadeeth); Maulana Abdur Rahman Salafi (General Secretary Haryana Unit of Jamiat Ahle Hadeeth); Maulana Abbas Ameer Faizi (Attached to Headquarter Markazi Jamiat Ahle Hadeeth) and other religious, social and Jamaati personalities visited Nuh and its adjoining areas.

They consoled the affected people without any discrimination and distributed them cash and food items. The Ameer, Markazi Jamiat Ahle Hadeeth Hind stated them to live harmoniously, peacefully, brotherly without any aggressive attitude. He appreciated Haryanavi tradition of fraternity, affection and co-existence. He described them peaceful people even in 1947. Because they (Muslims and Non-Muslims) maintained peace whether they were in minority or majority except few places where rumours prevailed and painful events took place. Obviously the co-operation, joint endeavour and peaceful existence is better for human goodness. It should be noted that a number of non-Muslims praised the Muslim neighbours that they were the people who helped them valiantly. Although we were in minority but

could not feel fear and unsafe and old fraternity persisted due to Muslim brothers.

According to Press Release the delegation, apart from Nuh visited Tilhar, Mewli, Gondbas, Feerozpur, Namka, NaseerBagh, Barahkali, Jalalpur, Ferozpur, Jharka, etc. The delegation particularly visited the non-Muslims and console them door to door who expressed satisfaction over old fraternity with the Muslims who gave them their full support and favour. During that time Maulana Muhammad DaudSalafi, deputyAmeer Haryana unit Jamiate AhleHadeeth; Maulana Muhammad Khursheed Muhammadi MaulanaMuhd. Akbar Salafi, Alhaj Shahabuddin Shakrawah; AlhajAbdur Rashid Shakrawah, Basheer Berodi (Deputy Secretaries) etc. were present over there.

It should be noted that on the direction of Ameer JamiateAhleHadeeth Hind, MaulanaAsghar Ali Imam MahadiSalafi, the Haryana unit of JamiateAhleHadeethSecretaryMaulanaAbdurRahmanSalafi guidance, the duputy secretary Maulana Khursheed Muhammadi and other volunteers assisted the poor, labourers and affected people and consoled them possibly.

SANCTITY OF MOSQUE

(1) Mahmood bin Labid reported: When 'Uthman bin Affan intended to build the mosque (of the Holy Prophet) the people did not approve of it. They liked that it should be kept in the same state. Thereupon he said: I heard the Messenger of Allah (may peace be upon him) saying: He who build a mosque for Allah, He would build a house for him like it in Paradise.

(2) Hazrat 'Aisha is reported as saying: Build mosques and keep them clean and perfumed.

(3) Anas bin Malik reported the Apostle of Allah (S.A.W.) as saying: The rewards of my people were presented before me, so much so that even the reward for removing a mote by a person from the mosque was presented to me. The sins of my people were also presented before me. I did not find a sin geater than that of a person forgetting the Quranic chapter or verse memorised by him.

(4) Anas bin Malik reported the Prophet (S.A.W.) as saying: "Spitting in the mosque is a sin and it is expiated by burying the spittle.
