

**The
SIMPLE
TRUTH**

MONTHLY
March, 2019

Vol. No.13 Issue No. 3

Chief Editor
Asghar Ali Imam Mahadi Salafi

Editor
Dr. Abul Hayat Ashraf

Publisher
Mohammad Irfan Shakir

Subscription
Rupees 100/= per annum
Rupees 10/= per copy

Address:
Markazi Jamiat-e-Ahle Hadees Hind
Ahle Hadees Manzil
4116, Urdu Bazar, Jama Masjid,
Delhi-110006
Ph: 011-23273407
Fax: 011-23246613
website: www.ahlehadees.org
E-mail: Jamiatahlehaddeeshind@hotmail.com

inside

- 04 **Ahlan wa Sahlan wa Marahaba**
- 07 **Editorial**
- 08 **Guidance from the Glorious Qur'an**
- 09 **Pearls from the Holy Prophet**
- 10 **Fatawa: Injunctions about Hanging Pictures**
- 12 **Manhaj: Magic**
- 13 **Feature: King Fahad Complex For the Printing of the Glorious Quran**
- 19 **Feature: Education in Saudi Arabia**
- 24 **Feature: Social Services of Saudi Arabia**
- 30 **Press Release**

AHLAN WA SAHLAN WA MARHABA

By Maulana Asghar Ali Imam Mahadi Salafi

Ameer, Markazi Jamiat Ahle Hadeeth Hind

Among the remarkable days in the history of India was (Tuesday-Wednesday) the 19-20 February, 2019. It was on this day that the HRH Prince Muhammad Bin Salman of Saudi Arabia paid a visit to India on the invitation of Indian Prime Minister Narendra Modi. His visit was joyous for the people of this great nation and Muslim Community for which we praise and thank the Creator of Worlds Who has blessed us with His grace and favour.

HRH visit to India will strengthen the age old bilateral trade and cultural relations and will bring progress, stability, peace, prosperity, brotherhood and tender regards for humanity. The visit was a chain of decade old-relation and kind gesture between the people of India and the people of the Kingdom of Saudi Arabia. Definitely Saudi Arabia exerts remarkable efforts in serving Islam and Muslims and plays a unique role which no other country can play since it continuously supports Muslims, propagates Islamic culture and practically defend the faith of Islam.

We believe that Saudi Arabia is the leader of the Muslim Nations under the leadership of the

Custodian of the Two Holy Mosques, serves Islam and the Muslims. These endeavours of Saudi Arabia merit our appreciation and gratitude. Saudi Arabia is trying its best to unify and coordinate efforts in regional and international circles to rise up to the requirements of the current stage and to face the challenges that stand in the way of the nation.

In short, Saudi Arabia is the harbinger of mercy, advocates peace, architects of culture, builders of civilization and has a theologically puritan view of Islam. It strives for all that is beneficial to mankind. For these reasons Harmain Sharifain and its Custodians are given high respect, appreciation, glory and gratitude by Muslims all over the world.

Hence we heartily welcome His Royal Highness Prince Muhammad bin Salman bin Abdul Aziz, Crown Prince, Vice President of the Council of Ministers and Minister of Defence, Kingdom of Saudi Arabia to India. May this visit further strengthen the long historical and cultural relationship between the two great nations and

bring in a new era of peace, prosperity, development and stability.

HRH Prince Muhammad bin Salman is a man of enormous qualities for the services of Islam and humanity. Our respected Prime Minister Narendra Modi, by inviting him to visit India, has taken a forward step and Prince Muhammad bin Salman accepting the invitation has acknowledged to renew the age-old relation with India. For this both the great leaders are worthy of our praise and gratitude.

The Ameer Markazi Jamiat Ahle Hadeeth, Maulana Asghar Ali Imam Mahadi Salafi further said: The Kingdom plays a key role supporting and practically defending the faith of Islam. Saudi Arabia is the only country on the surface of the globe where Quran and Sunnah are the basis of the government for *tazeer*, *hudood* and *Islamic law* implemented in letter and spirit. Where the ruler is just and benevolent of humanity and people are happy, living in comfort, peace, and harmonious environment. The government has planted love in the hearts of everyone by giving priority to the education by increasing number of institutions of higher learning and universities where light of morality, virtues, culture and civilization are imparted which radiates globally. The credit goes to Saudi Arabia which has made the most advanced facilities for comfort of pilgrims during Hajj and Umara. For this Saudi Arabia draws praise, good reputation and honour by each and everyone.

It should be noted that the trade and cultural relation between India and Arabia existed from ancient times. It is said that an India Raja had sent gift to the Holy Prophet (S.A.W.). Moreover, the old Arabic literature reveals the trade relation and exchange of products between the two countries, Maulana said.

Islam was introduced into India by the Arab traders. The Arabs had established trade relations with India long before the advent of Islam. They brought their merchandise in their boats and disembarked on the costs of Calicut and Surat and while sailing back carried coconut, pepper and other condiments to Arabia. When the Messenger of Islam, Prophet Muhammad (S.A.W.) called them to Islam, they responded to the call, embraced Islam and then brought the Divine Message to India. Islam had completely transformed them. Their piety, righteousness, honesty and humility was manifest in all their dealings. This attracted the people towards them and Islam spread in the coastal areas of India.

Malabar emerged as the main Islamic region. Zemunin, the king of Malabar, is also said to have embraced Islam. The simple teachings of Islam, equality, universal brotherhood and justice attracted the masses. The Arabs had brought with them pristine teachings of their religion, a clear and bright concept of monotheisms.

An Indian traveller had brought a treatise on Mathematics by means of which the numerals

called in Europe Arabic and by the Arabs Indian (Hindi) entered the Muslim world. Later, in the ninth century, the Indians made another important contribution to Arabic mathematical science, the decimal system. "Al-Khawarizmi was the first exponent of the use of numerals, including the zero. These numerals he called Hindi, indicating their Indian origin.

History says when Adam and Eve were cast down from paradise, Adam fell on the isle of ceylon close to India and Eve near Jeddah in Arabia. Adam was on his repentance, conducted by the Angel Gabriel near Makkah in a field where he found and recognised his wife Eve, the place was named Arafat.

When the present kingdom of Saudi Arabia was born in August 1932 it was established under the banner of monotheism" *There is no god except Allah, Muhammad is the Prophet of Allah.*" It then began to build and develop in all fields while maintaining the basic principles governed by the Shariah. Security was established while organisations and service utilities were set up, most especially in the fields of education, health, social development, exploration of the earth's riches and investments.

Although there has always been very cordial relation of our motherland with Saudi Arabia and other Arabian states. But the age old bilateral relation got stability and multiplicity during the golden period of present Saudi rulers. Keeping the tradition alive, the first Prime Minister of India

Pundit Jawahar Lal Nehru and other high ranking officials including our Prime Minister Narendra Modi have been in Saudi Arabia as a state guest where warm reception beyond imagination was given to them.

In recent past our Prime Minister Narendra Modi was presented the highest civilian award in Saudi Arabia apart from magnificent reception. The two countries have been cooperating with each other enhancing economic and trade ties and working together for promotion of peace, tranquility, brotherhood and humanity. The two countries are united to eradicate and pursue terrorism, a cancer of present day word. Moreover, Saudi Arabia hosts hundreds and thousands of Indian workers. Our skilled workers are given more respect in comparison of other expatriate workers. This is because of their sincerity, hard work and good behavior, better understanding and human relation. This fact nullify the false propaganda that violence and violent people do exist in Saudi Arabia.

Hope the HRH Prime visit will bring further good relation and better coordination in future. It is expected that a high level committee will be formed and some agreements such as Memorandum of Understanding, Saudi investment in National Investment and Infrastructure Fund, Tourism, Teli-communication and broadcasting would be signed.



JOY AT THE VISIT OF CROWN PRINCE MOHAMMAD BIN SALMAN

The huge reception of the HRH Crown Prince Muhammad Bin Salman of Saudi Arabia on February 19, 2019 was beyond imagination. Our Indian Prime Minister Narendra Modi broke the protocol and received the HRH at the airport with hug. It was simply an expression of joy of the occasion reflected in the faces of those who had the good fortune to witness it.

Our Prime Minister Narendra Modi was wise enough to go to the airport to greet HRH. Since Saudi Arabia is the most important power in the Islamic world and has great significance to India.

The India-Saudi Arabia relationship is important for a variety of reasons. Saudi Arabia is the key source of energy. India imports 20% of its crude requirements from Saudi Arabia. The over all bilateral trade exceeds \$ 25 billion. Saudi Arabia hosts more than three million Indians who remit roughly \$ 10 billion annually.

So good relation with Saudi Arabia is essential for the welfare of the expatriates Indian Community. Crown Prince Muhammad bin Salman's visit to India is a key foreign policy success for India in effort to boost ties with S. Arabia. The joint statement signed by both leaders is like a roadmap for future prosperity, development, peace and stability. The Prince

condemned in strong words the Pulwama terror attack and India and Saudi Arabia agreed on the need to put pressure on countries that back terror and called on such attack to dismantle terrorism infrastructures. The Prince agreed to share intelligence with India on counter-terrorism and, importantly, agreed that terrorists should come under UN sanctions. He also said Saudi Arabia will invest \$ 100 billion in the Indian economy.

The Crown Prince visit to India is also a welcome recognition of the presence of 185 million Muslims in India and of their contribution to its pluralistic ethos, and of India's contribution to Saudi Arabia and Islamic World.

The Prince visit to India is also a welcome recognition of the presence of 185 million Muslims in India and of their contribution to its pluralistic ethos, and of India's contribution to Saudi Arabia and Islamic world.

May God keep the leaderships and people of both the countries safe, and sound, live in peace and security and spread the message of love and brotherhood as well as respect of each other. May leadership and people of the two countries be protected from all evils. 'Ameen!



ENTER NOT HOUSES OTHER THAN YOUR OWN UNTIL YOU HAVE ASKED PERMISSION

“Believers! Enter not houses other than your own houses until you have ascertained the approval of the inmates of those houses and have greeted them with peace. This is better for you. It is expected that you will observe this”. (Surah An-Nur, 24:27)

The injunctions laid down in the early part of this Surah aimed at remedying evils after they had appeared in society. They suggest how to deal with mischief once it has erupted. The injunctions that follow aim at preventing the rise of evil and mischief. They aim at reforming man’s collective life and at removing the causes which give rise to such evil.

The convention of propriety and privacy are essential to a refined life of goodness and purity. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity.

The words that are actually used in this verse are *hatta tasta nisa*. They are, however, generally taken to mean *hatta tasta dhina*. There is however, a subtle difference between the two expressions which should not be overlooked. Had the Quran used the latter expressions it would have meant. “Don’t enter others houses unless you have obtained the

permission of those who live in them”. The Quran, however, opted for the former expression: *hatta tasta nisa*. As it is, the expression is derived from the root word (*alif nun sin*), and signifies one’s having become familiar and friendly. Taken in this sense, the verse means: “Do not enter others houses unless you have become familiar with the inmates of those houses, or until you have become familiar with the inmates of those houses, or until you have ascertained that they feel at ease (at your entering their houses). In other words, before entering a house one should make sure that the host is favourably disposed to oneself and one’s visit.

In the days of *Jahiliyah*, the Arabs were accustomed to greeting the occupants of a house and would barge into each others houses. Because of this sudden entry into the houses of others, accusationally they would find the occupants, especially women, in improper states. In order to avoid this, Allah laid down the rule that everyone has a right to privacy in his own house and it is not lawful to enter anyone’s private quarters without the latter’s consent. The role of the shariah is not simply that of a prosecutor, but also of a sincere guide and counselor. It, therefore, has recourse to all possible educational, moral and social measures so as to help people stay away from evil.

ISLAM PROHIBITS RENUNCIATION AND CASTRATION

1) The Holy Prophet said: “Young men, those of you who can support a wife should marry, for it keeps you from looking at women and pre-serves your chastity”. (Saheeh Bukhari)

2) Mujahid narrated: “Some people including ‘Uthman ibn Mazun and Abdullah ibn ‘Umar, intended to renounce their wives, castrate themselves, and wear coarse clothing. Then the following verse was revealed;

“O you who believe! Do not make haram the good things which Allah has made halal for you, and do not transgress: indeed, Allah does not like transgressors”. (5:90) (Reported by Ibn Jarir in his Tafseer)

3) Saad ibn Abi Waqqas said: “Allah’s Messenger (S.A.W.) objected to ‘Uthman Ibn Ma’zun living in celibacy. If he had given him permission (to do so), we (others) would have had ourselves castrated”. (Saheeh Bukhari and Saheeh Muslim)

From the above Ahadith some scholars have inferred that marriage is obligatory for the Muslim who is able to support a wife and that the avoidance of it is not permissible, while other scholars laid further condition for its obligatoriness that he should be afraid of falling into sin.

In fact, it is befitting that a Muslim should refrain marriage out of fear of poverty or of not being able to meet his obligations. He should make every possible attempt to find employment, seeking help from Allah, for He has promised to help. Those who marry in order to protect their chastity and purity.

The Messenger (S.A.W.) said: There are three who have a right to the help of Allah: the one who marries out of the desire to live a chaste life, the slave whose master has agreed to his buying his freedom when he wishes to pay the sum, and the one who fights in the cause of Allah. (Reported by Ahmad, al-Nisai, Al-Tirmizi, Ibn Majah).

The stand of Islam is on, one hand, against sexual license; consequently, it prohibits fornication and adultery, and blocks all ways leading to them. On the other hand, Islam is also against suppressing the sexual urge; accordingly, it calls people toward marriage, prohibiting renunciation and castration.

Renunciation means remaining celibate and renouncing worldly activity for the sake of devoting oneself to the worship of God. Castration denotes suppressing sexual desire by removing the testicles.

INJUNCTIONS ABOUT HANGING PICTURES

By. Allama ‘Abdul ‘Aziz Bin Abdullah Bin Baz
Translated by Dr. Abul Hayat Ashraf

Question: *What are religious injunctions regarding pictures hanged in houses and other places?*

Answer: It is forbidden (haram) to hang the picture of a man or another soulful existence. The Holy Apostle (S.A.W.) commissioned to Sayyadana ‘Ali (Allah be pleased with him): “Do not leave a single image you find without wiping it out, and not a high grave without leveling it to the ground”. (*Saheeh Muslim*)

In another tradition ‘Aisha (Allah be pleased with her) narrated: “I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah’s Apostle (may Allah’s blessings and peace be upon him) saw it he tore it; there was sign of hatred on his face and said: “O ‘Aisha! The people who will receive the severest punishment on the Day of Resurrection will be those who make these pictures and it be said to them: “Make alive what you have created. The tradition is reported by Imam Muslims” and other traditionalists. However, if the picture is enclosed in a pillow or in the bed which is being used by man in such a manner that it amounts to insulting the picture

or image, then there is no impediment in it. As it is proved from the Holy Apostle (S.A.W.) that once Angel Gabriel (may peace be upon him) came to the Holy Apostle (S.A.W.) but did not enter into the house. When the Holy Apostle (S.A.W.) asked the reason. He said: “We do not enter a place in which there is a picture and a dog. So, issue an order to separate the head of statue and make two pillows out of the cloth, which is kept any where (under the head and body) and are trod. And ask to remove the dog the Holy Apostle (S.A.W.) did accordingly and Angel Gabriel (may Allah’s peace be upon him) entered into the house. This tradition is collected by Imam Nisai with sound chain of authority. In the same tradition it is stated that it was a pub kept either by Hassan or Hussain (may Allah be happy with them both) under the bedstead. The Holy Apostle (S.A.W.) further said: “The angels do not enter a house in which there is a picture or a dog” (*Agreed upon*)

This incidence of Angel Gabriel (may Allah’s peace be upon him) also establishes that a picture on the bedding or other things, similar to them does not hinder the entrance of angels. This fact is also attested by this statement of ‘Aisha (may

Allah be happy with her) that she made a pillow out of the curtain which remained in used of the Apostle (S.A.W.) of Allah.

FIGURES AND STATUES

Question: *What are religious injunctions regarding those statues which are kept in houses for the purpose of beautification and are not worshipped?*

Answer: It is not allowable to decorate houses, offices and/or general meeting places with pictures and mummified animals. This is established by those, sound traditions of the Apostle of Allah (S.A.W.) which declare that hanging pictures and statues in houses and other places is forbidden; because this is a means of the practice of polytheism, a contest with Allah in His Attribute of Creation and a remembrance with the enemies of Allah. Moreover, it opens the door of installation of hand-made statues and idols.

Islamic Shariah has closed all the doors leading to polytheism or sin. The people of Prophet Nuh (may Allah's mercy with him) succumbed to polytheism only because of this act that they installed the pictures of five pious men of their times in their public courts. As Allah, the Most High, said in the Holy Quran, "(And they have said:) *'You shall not leave your gods; nor shall you leave Wadd, nor Suwa, nor Yaghuth, nor Yau'q nor Nasr. And indeed they have led many astray'*" (Surah Nuh: 23-24)

Therefore it is necessary to take care in not doing any deplorable act resembling to the practices

of the people of Nuh (may Allah's peace be upon him) which had become the cause of emergence of Shirk (polytheism) in his times.

According to an authentic tradition of the Holy Apostle (S.A.W.), he commissioned Sayyadna 'Ali: "Do not leave a single image without wiping it out, not a high grave without leveling it to the ground". This tradition is collected by Imam Muslim. Further, the Holy Apostle (S.A.W.) said: "Among the people receiving the harshest punishment on the Day of Judgement, will be the makers of figures". All have agreed upon the authenticity of this tradition (Hadith). There are a number of traditions presenting the same theme.

FRIDAY, THE DAY OF ASSEMBLY, THE WEEKLY MEETING OF THE CONGREGATION

"O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic); that is best for you if you but knew."

(Surah Al-Jumaa, 62:9)



MAGIC

Islamic condemns magic and those who practice it. Concerning those who learn magic the Holy Quran says: “..... They learned (only) what harmed them and what did not benefit them..... (Surah Al-Baqrah, 2:103)

The Holy Prophet (S.A.W.) counted the practice of magic among those major deadly sins which destroy nations before destroying individuals and which degrade those who practice them in this world prior to the Hereafter. Said he: “Avoid the seven destroyers. The listeners asked, ‘O Messenger of Allah, what are they? He said, “Associating (partners) with Allah (Shirk), magic, taking a life which Allah has made sacred except in the course of justice, devouring usury, appropriating the property and slandering virtuous believing women who are indiscreet (Saheeh Bukhari & Saheeh Muslim)

Some jurists considers magic as unbelief (kufr) or as leading toward unbelief, and some even have advocated that those who practice it should be put to death in order to purify the society of their evil. The Holy Quran has taught us to seek refuge in Allah from the evil of the practitioners of magic. (Magic should be understood to denote witchcraft, sorcery, and all related practices.)

The Holy Prophet (S.A.W.) said:

“Whoever blows on knots practices magic, and whoever practices magic is a mushrik (polytheist)”.

Just as it is haram for the Muslim to consult with diviners or fortune tellers concerning the secrets of the unseen, it is likewise haram for him to seek the help of magic, or those who practice it, to care an illness or to remove a difficulty. The Messenger of Allah (S.A.W.) disowned such persons, saying:

“He is not of us who seeks an omen or for whom an omen is sought, who divines or for whom divination is made, who practices magic or asks someone to practice magic for him”.

The sin of such things is not limited to the practitioner of magic alone but includes those who believe in his magic, encourage him, and trust in what he says. The sin becomes greater and more flagrant if the magic is used for purposes which are haram in themselves, such as sowing discord between a husband and wife, inflicting bodily injury, and other evil uses, which are popular among those who practice magic.

KING FAHAD COMPLEX FOR THE PRINTING OF THE GLORIOUS QUR'AN IN MADINAH MUNAWARAH

The Glorious Qur'an is the Book of Allah, the Almighty; Falsehood cannot come to it from any direction, it is preserved by Allah Who said: "Verily, We, it is We who have sent down the Dhikr (i.e the Quran) and surely, We will guard it from corruption." (15:9) Praise be to Allah, Who has appointed, all over the time, those who preserve and maintain the Book of Allah, those who will take care of it and spread it. Surely, Allah privileges with this merit whomever He wills from among His servants. As Allah granted the Kingdom of Saudi Arabia the honor of serving the Two Holy Mosques, He granted it the honor of serving Islam and Muslims and taking care of the Glorious Qur'an.

Establishment of the Complex and its inauguration:

Important considerations have accounted for the establishment of the Complex: First, the increasing need of the Muslim world for the Glorious Quran; the need for its translation into the world's different languages; and interest in its different fields of study. Second, the importance of providing the best services for the Sunnah of the Prophet. Third, realizing the important role which the Kingdom of Saudi

Arabia plays in the service of Islam and Muslims; and the awareness of the Custodian of the Two Holy Mosques King Fahd Bin Abdul Aziz about the importance of serving the Glorious Quran and the Sunnah of the Prophet through a specialized and dedicated body for this great work. King Fahd laid the cornerstone for the Complex for the printing of the Glorious Quran in Madinah on 16 Muharram 1403 A.H. (1982 CE). When he unveiled the memorial tablet in order to put the stone, he addressed the audience saying:

"In the Name of Allah, the Most Gracious, the Most Merciful. With the blessing of Allah, the Most High, the Almighty, we hope that this project will be a source of goodness and blessing, firstly, for serving and maintaining the Glorious Quran, and secondly for providing more services for Islam and Muslims all over the World. We hope that Allah, the Almighty, will help and guide us in all our affairs in this world and the Hereafter and help us achieve the desired purposes of this project, serving and taking care of the Noble Quran so that Muslims may benefit from it and ponder over its meanings...".

King Fahd inaugurated the project two years later; on 6 Safar 1405 A.H. (1984 CE). At that time, he said:

“Two years ago I was in this place to lay the cornerstone for this great project and in this city, which is the greatest of all cities: Madinah, whose people were pleased with the advent of the Messenger of Allah (peace be upon him) and were his best helpers in the time of hardship. It is the city, from which the call for goodness and blessing started for the entire world. This day, we find the dream coming true with the best achievements. So, everyone in Saudi Arabia should thank Allah, may He be glorified, for this great blessing. I ask Allah to guide me to the service of my religion, my country and all Muslims, and from Allah I seek help...”

The establishment of King Fahd Complex for the Printing of the Noble Quran is a brilliant and great project that is meant for the service of the Noble Quran: preserving, printing and distributing it to Muslims all over the world. Therefore, Muslims are proud of this project which proves that the Kingdom of Saudi Arabia abides by the Book of Allah and the Sunnah of His Prophet in word and deed.

This is not new to Saudi Arabia which has been working hard to promote the practice of faith and to raise its banner high in the sky. It is well-known for its highborn principles and aims, the greatness of its highborn principles and aims, the greatness of its intentions and everything in which it takes part, for the sake of protecting and propagating Islam since the era of the late King Abdul Aziz bin Abdul Rahman Al Saud,

the man who founded the Kingdom of Saudi Arabia.

Allah has guided the Custodian of the Two Holy Mosques to establish this great Islamic project where he looks after the printing and the distribution of the Glorious Quran, with its different methods of recitation, to Muslims all over the world. King Fahd was also concerned with translating the meaning of the Holy Quran into many world languages; and with printing books of Sunnah and of the Biography of the Prophet.

The Aims of the Complex:

The following are the goals of the Complex:

1. Printing the Noble Quran according to its well-known methods of recitation all over the Muslim world.
2. Producing audio-recordings of the Noble Quran according to its well-known methods of recitation all over the Muslim world.
3. Translating the meaning of the Noble Quran and its interpretation.
4. Promoting Quranic fields of study.
5. Promoting the study of the Sunnah and the Prophet's Biography.
6. Supporting Islamic studies and researches.
7. Meeting the Muslim's needs, in the Kingdom and abroad, for the Complex publication.
8. Providing international networks with the Complex publications.

Supervision of the Complex:

The Complex is supervised the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance, with Shaikh Saleh Bin Abdul Aziz Bin Muhammad Al Al-Shaikh as the General Supervisor and the Head of the Complex's High Commission, and with Sheikh Dr. Abdullah bin Muhammad bin Ishaq Al-Shaikh, as the Vice General Supervisor. The General Secretariat, headed and supervised by Dr. Muhammad Salim Bin Shadid Al Oufy, implements and follows up the policies and aims of the Complex.

The Complex's Scholarly Council:

This Council is headed by the Secretary General of the Complex. Its tasks and specialties include: establishing its work plan based on the goals of the Complex; suggesting means for developing the Complex's scientific work; studying research cases concerning the Noble Quran, the Sunnah of the Prophet and translations of the meaning of the Noble Quran and Islamic subjects; examining research papers and studies submitted by his Highness the Minister, General Supervisor of the Complex; and studying reports prepared by the academic committee in the Complex and evaluating them.

The Scholarly Committee for Revising the Madinah Mus-haf:

It is concerned with all the procedures of verifying the Complex's editions of the Madinah Mus-haf in print, based on Islamic sources of recitation, calligraphy, vowelization, punctuation and Tafsir, and with approval of its printing. The committee is also in charge of verifying

handwritten and printed copies of Mus-haf, sent to the Complex by agencies and establishments within the Kingdom of Saudi Arabia as well as abroad.

The Committee Supervising the Recordings:

This committee supervises the sound recordings released by the Complex. It ensures the integrity and correctness of recordings by comparing them to the different methods of recitation with which recitations are recorded.

There are five kinds of recordings released by the Complex: four, according to Hafs from Asim's method of recitation with the voice of Shaikhs Ali bin Abdul Rahman Al Hudhaifi, Ibrahim Al Akhdar, Muhammad Aiyub, Muhammad Yusuf and Abdullah Ali Basfar, and the fifth, according to Qalun's method of recitation with the voice of Shaikh Ali bin Abdul Rahman Al Hudhaifi. There is another recording according to Hafs from Asim's method of recitation, but with shortening the lengthened vowels of Munfasil Madd (Madd that occurs between two words) by Shaikh Emad bin Zuhair Hafizh.

Translations Centre:

It is concerned with specific matters of the translations, especially translating the meaning of the Noble Quran into different languages, studying the problems related to these translations and presenting suitable solutions. Among the tasks of the Centre is to prepare research papers and studies in the field of translation; verifying the current translations; and

translating what Muslims need of Quranic subjects and fields of study. There is also a council specialized in the translation's affairs.

The Center of Research and Islamic Studies:

Its main duty is to prepare research papers and specialized studies related to Islamic fields of study, particularly, in the field of Da'wa. Among its tasks is to conduct studies related to Muslims communities and Muslim minorities in non-Muslim countries. It monitors what is written and published against Islam and prepares the appropriate responses.

To perform its tasks, the Centre is supported by an academic council, a research committee, a follow-up and analysis committee, and a committee that supervises the Internet project.

The Center of Serving the Sunnah and Sirah of the Prophet:

This Center was established by the supreme decree no. 5/793/m issued in 20/4/1406 A.H., which included the approval of its establishment by the Islamic University in cooperation with the Complex to print prepared and revised material.

The Center is also concerned with collecting and maintaining the manuscripts and publications, the documents and the information related to the Sunnah and the Prophet's Biography and with preparing specialized encyclopedias. The Center also verifies books and prepares the research papers serving the Sunnah and Sirah, refuting doubts raised against these books and prepares needed translations.

Among the publications of the Complex, produced by the Center, is the classic book entitled:

"Ithaf al Maharah bill fawaid al mubtakara min atraf al asharah" by Imam Hafizh Ahmed Ibn Ali Ibn Hajar Al Asqalani, which consists of twenty volumes and an index volume. There is also the book *"al mustashrequn wal sunnah al nabawiyah"* (The Orientalists and the Prophet's Sunnah) and the book *"Fadail al Madinah"* (The Virtues of Madinah)

Training and Technical Qualification Center:

The Center's mission is to train Saudi professionals for work in different branches of the Complex (preparations, montage, printing, book binding or maintenance). The center organized eleven training programs. Distinguished trainees are awarded scholarships to specialized faculties and institutes in Saudi Arabia and abroad.

In line with the main objectives of the Complex, and as a contribution to the dissemination of the Noble Quran and its correct recitation, the Centre organizes recitation courses according to Hafs from Asim's method of recitation. The courses are designed for those who memorize the Quran, so as to provide them a license for reciting the Noble Quran, and they are trained by a number of Shaikhs working in the Complex. Computer users are also trained on using the software related to their tasks.

The Complex Production Capacity:

The production capacity of the Complex reached more than ten million copies of different

publications a year for every single shift. It is possible, if needed, to make it work three shifts to produce 30 million copies a year. The number of publications produced by the Complex so far has exceeded ninety different publications, including complete Mus-hafs and parts, translations, recordings, book of Sunnah and of the Prophet's Biography and others. The Complex has three manuscripts of the Holy Quran of its own. Two, according to the narration of Hafsa after Asim, and one, according to the narration of Warsh after Nafi, and all are written by the calligrapher of the Complex and revised by the Scholarly Committee for Revising the Mus-haf of Al-Madinah Al-Munawwarah.

The Complex: Its Production and Distribution:

The production of the Complex exceeded 165 million copies till Rabi' Al-Akhar 1422 A.H. (May 2000 CE). As for its production, distributed inside and outside the Kingdom of Saudi Arabia, it has been more than 142 million copies since the beginning of distribution on 23/5/1405 A.H. (1985CE). It is worth mentioning that the products of the Complex are made to suit the needs of Muslims. The Complex is also making use of the great capabilities with which it is equipped, following the instructions of the Custodian of the Two Holy Mosques, may Allah protect him.

The Area of the Complex and its Facilities:

The area of the Complex is about 250,000 square meters. The Complex is considered as an integrated residential area as it includes

a mosque, building for administration, maintenance, press, warehouses, transport, marketing, lodging, entertainment, dispensary, library, restaurants and others. The Islamic architectural design of the Complex was awarded the prize of Al-Madinah Al-Munawwarah in Rajab 1416 A.H. (December 1995 CE).

Annual Gift of the Custodian of the Two Holy Mosques for the Pilgrims:

It is possible to classify the translations of the meanings of the Holy Quran as follows:

First: completed and available translation of the Quranic text, which are 28 translations:

1. Urdu, 2. Spanish, 3. Albanian, 4. Indonesian,
5. English, 6. Anko, 7. Ugric, 8. Pashto,
9. Brahui, 10. Bengali, 11. Bosnian, 12. Burmese,
13. Tamil, 14. Turkish, 15. Thai, 16. Zulu,
17. Somali, 18. Chinese, 19. Persian, 20. French,
21. Kazak (With Serilikian Characters), 22. Kashmiri,
23. Korean, 24. Acedonian, 25. Milibrian,
26. Hausa, 27. Yoruba, 28. Greek, 29. Iranoni.

The Complex's Method of Selecting Editions:

In selecting, producing and distributing editions, whether in print or audio recordings, the Complex is concerned with the need of Muslims. The complex also utilizes the capabilities which are made available to the Complex under the instructions of King Fahd bin Abdul Aziz the Custodian of the Two Holy Mosques, may Allah protect him, on the other

hand. At the time of reviewing the production plan for approval, the General Secretariat takes into consideration implementing the supreme orders, the quantities available in stock and the variation of products, with a special stress laid on text integrity and printing accuracy. In future plans, the Complex also takes into consideration increasing and the new ideas and models of the published and recorded productions.

The Complex and Service of Community:

The Complex does not save any possible effort to take part in the domestic or the international occasions either through sending representatives to exhibitions or through presenting and exhibiting new editions. For example, the Complex participated in the national industries exhibitions, the book fairs, in addition to its participation in the annual Janadriyah Festival by presenting some samples of its products. It also took part in number of international exhibitions and occasions. But the service introduced by the Complex to the Saudi community, in particular and to the Muslim community in general, is the donated copies of the MadinahMushaf of the best quality of printing, revisions and accuracy.

Through the distribution of the Complex editions, it contributed to the community service by the following:

1. Offering the Present of the Custodian of the Two Holy Mosques to the pilgrims every year.
2. Providing the Two Holy Mosques and other mosques of the Kingdom with the required Mushafs.

3. Providing the male students in the Ministry of Educaiton and the female students in the General Presidency of Teaching Girls with Mushafs.

4. Participating with the editions of the Complex in rewarding the winners in the domestic and international competitions for memorizing and reciting the Holy Quran.

5. Giving the participants of the Quran competitions, the winners of the Al-Madinah Al-Munawwarah Prize and the participants of the Festival of Al-Madinah Al-Munawwarh the opportunity to visit the Complex.

The Employees of the Complex:

About 1700 persons are employed by the Complex including scholars, professors, technicians and managers. The percentage of Saudis among them is about 70%, working in the different technical departments of the Complex. The Complex is pursuing the development of their administrative and technical skills to cope with the Complex needs. The General Secretariat of the Complex is continuously increasing the percentage of Saudis working in the Complex, putting into consideration the nature of work and the importance of training new Saudi technicians to work in the Complex. The Complex follows a training plan to recruit its needs of different national cadres through organized training courses in the training and rehabilitation specialization, managing training, etc.



EDUCATION IN SAUDIA ARABIA

The true wealth of any nation is its people, for it is their ability to manage the country's existing resources and to identify and develop new ones which determines the prosperity of the economy and the health of society for present and future generations.

Mindful of the need to ensure that the kingdom's population should be equal to the challenges of the developmental process, the government has devoted vast resources to a program covering primary, secondary and higher levels of education. All the Kingdom's Development Plans have taken into account the educational aspirations of the Saudi people, providing free education to all. The educational system has been continuously and systematically expanded to accommodate the ever-growing demand for educational services. Through this investment, the kingdom has been able to guarantee equality of opportunity for all and to ensure that the Kingdom's need for an educated and trained national workforce to carry forward the Kingdom's future development can be fulfilled.

Background to the Development of Education:

When the Kingdom of Saudi Arabia was founded in 1932, the opportunities for education were not widely available, being limited in the main to religious and basic literacy teaching in mosques.

In the 1930s, King Abdul Aziz initiated a program of formal primary education in the Kingdom. This program was given added impetus in 1949-1950 (1369-1370AH.) with the personal support of the then Prince Faisal and the encouragement of Prince Fahd bin Abdul Aziz who later became Minister of Education and President of the Saudi Higher Council of Education, the highest educational authority in the Kingdom.

Primary and Secondary School Education:

In the Kingdom, there are four levels of education below higher education. First, there is the pre-school level, which is a small sector of educational activity, currently confined mainly to cities and towns. Secondly, there is the elementary level, which caters for the educational needs of children from the age of 6 to 12. Thirdly, there is the intermediate level, which caters for

children from 12 to 15. And, fourthly, there is the secondary level, which caters for children from 15 to 18 and prepares those who are to take their education further for higher education. Primary and secondary education is largely the responsibility of the Ministry of Education which caters for male pupils and the *General Presidency for Girls' Education*. (Although there is a private educational sector, the vast majority of children are educated through the state system.)

At every level of education, the numbers of pupils has increased year by year. It is also worth emphasizing the number of girls who are now given the benefits of education at both primary and secondary levels an essential component of the Kingdom's policy of ensuring that the entire population is literate and numerate.

Higher Education:

Of all the challenges facing the Kingdom in its social and economic development, there can be no doubt that the need to create a pool of highly educated Saudi Arabian citizens, capable of managing a complex modern economy, has been paramount.

It is this context that the Kingdom's massive expenditure on education at all levels, but particularly at the higher level, must be seen. Clearly, the implementation of the development plans necessitated the assistance of tens of thousands of expatriate managers, scientists, engineers and teachers. But, while the development program was pursued with their

help, the Kingdom allocated resources to ensure that, as soon as reasonably possible, its own citizens should be able to assume full responsibility of their own future.

King Saud University (1)

The King Saud University (PO Box 2454, Riyadh 11451), founded in 1957 (1376/77 AH) as the Riyadh University and renamed in 1982 (1402/03AH), had more than 2,600 teachers and more than 45,000 students in 2000/2001. As one of the first institutions of higher education in Saudi Arabia, it has on its register more than a quarter of all the Kingdom's university level students (male and female) and more than one-third of all the Kingdom's university and administrative staff.

There are Colleges of Administrative Sciences, Agriculture, Agriculture and Veterinary Sciences (in Al-Qasim), Architecture and Planning, Arts, Computer Sciences, Dentistry, Economics and Administration (in Al-Qasim), Education (also in Abha), Engineering, Languages and Translation, Medicine (also in Abha and Al-Qasim), Applied Medical Sciences, Pharmacy and Science.

There is also a College for Graduate Students, a Center for Women's University Studies and an Arabic Language Institute, a Center for Continuing Education and an Institute of Languages.

Islamic University:

The Islamic University (PO Box 170, Madinah), founded in 1961 (1380/81 AH), had

421 teachers and more than 2,000 students in 2000/2001.

The University has Faculties of Islamic Law (Shari'ah), the Holy Quran and Islamic Studies, Dawa and Usul Al-Din, Islamic Traditions (Hadith), Arabic Language and Islamic Preaching.

The Islamic University in Madinah is analogous to the Al-Azhar University of Cairo. It is essentially a school of Islamic theology. While, in recent years, the Al-Azhar of Cairo has expanded its field to secular programs of study such as medicine and engineering, the Islamic University in Madinah continues to focus all its resources on religious affairs.

Saudi Students constitute almost 80% of the total enrollment. Foreign students have come to the Islamic University from more than 70 countries.

King Abdul Aziz University:

The King Abdul Aziz University (PO Box 1450, Jiddah 21441), founded in 1967 (1386/87AH), had 2,032 teachers and more than 37,000 students in 2000/2001.

Established initially as a private university, King Abdul Aziz University was converted to a state university in 1971 (1390/91 AH.). It has the following Faculties: Arts and Humanities, Dentistry, Economics and Administration, Education (in Madinah), Engineering, Geology, Marine Sciences, Medicine, Meteorology, and Science.

The University awards Master's degrees in Economics and Administration, Education, Geology, Humanities, Marine Sciences, Meteorology and the Environment, and Sciences. It awards Doctorates in Earth Sciences and Education.

The Research and Development Center (which forms part of the Faculty of Economics and Administration), the International Center for Research in Islamic Economics and the King Fahd Medical Research Center (all in Jiddah) are attached to the King Abdul Aziz University.

Imam Muhammad bin Saud University:

The Imam Muhammad bin Saud Islamic University (PO Box 5701, Riyadh 11432), founded in 1953 (1372/73AH) and accorded university status in 1974 (1394AH), had more than 1,300 teachers and more than 23,000 students in 2000/2001. The total number of female students registered in 2000/2001 (1421/22 AH) was 643.

The Imam Muhammad bin Saud University is an international educational and cultural institution. It was formally inaugurated by Royal Decree in 1974 (1394 AH). Currently the University is composed of several faculties. The High Judiciary Institute was originally established in 1965 (1384/85 AH) for the purpose of graduating qualified Shariah judges. The Faculty of Shariah (theology) was established earlier in 1953 (1373 AH) for the purpose of meeting the demand for qualified Ulema and preachers

throughout the country. The Faculty of Arabic Language and Social Science was originally established as the Faculty of Social Science in 1970 (1390 AH) and was expanded in 1974 (1394 AH) by adding an Arabic language major and a program in library science.

King Faisal University (1)

The King Faisal University in Dammam and Hofuf (PO Box 1982, Dammam), founded in 1975 (1395 AH), had some 700 teachers. The total student enrollment in 2000/2001 was 11,036.

The idea establishing a university in the eastern region was originated by the late King Faisal in 1974 (1394 AH). The then Crown Prince Fahd's efforts brought into existence the King Faisal University, which was inaugurated during the academic year 1975-1976 (1395-1396AH) with two campuses. The first campus is in Hofuf in Al-Hasa and it comprises the Faculties of Agriculture, and Veterinary Medicine and Animal Resources. The second campus is located in Dammam and consists of the Faculties of Medicine and Medical Sciences (established with the educational co-operation of Harvard University) and of Engineering. The campus at Al-Hasa now also caters for female students of home economics, medicine and dentistry.

King Faisal, University (2)

One of the main objective of the University is to modernize teaching methods. It is also committed

to the development of study plans to serve the requirements of the local environment. In this context, the University offers consultancy, guidance and training programs for several bodies in the field of community service. The Community Service Centre in the University encourages teaching staff to develop technical skills (in agriculture, commerce, education and engineering) to meet requirements at local community level.

King Fahd University of Petroleum and Minerals:

The King Fahd University of Petroleum and Minerals (PO Box 144, Dhahran 3161) was founded in 1963 (1382/83AH) under the name of the College of Petroleum and Minerals with fewer than 100 students. In 1964 (1383/84 AH), the University decided to admit other Arab and Muslim students along with Saudi students. The College was officially inaugurated in 1965 (1384/85AH) by the late King Faisal who, on that occasion, declared that "it is a great pleasure for us to take part in inaugurating this great institution, of which the least that can be said is that it represents one of the pillars of our scientific, economic and industrial development". By 1974 (1394AH), student enrollment had increased to 1,500 and it was accorded university status in 1975 (1395 AH).

In December 1986 (1407 AH), the University became the King Fahd University of Petroleum and Minerals. In 2000/2001 the University had 680 teachers and 5,739 students. The King

Fahd University of Petroleum and Minerals can now claim to be a university with internationally acknowledged and respected standards of academic and technical excellence in the fields of petroleum and mineral technology.

Umm al Qura University:

The Umm Al-Qura University (PO Box 715, Makkah 21421), founded in 1979 (1399/1400 AH) and accorded university status in 1981-1982 (1401-1402 AH), had on its register more than 20,000 students in the year 2000/2001, of whom more than 8,000 were female.

Originally, this institution included Colleges of Shariah and Education and an institute to teach Arabic language to non-Arabs, all of which functioned as branches of the King Abdul Aziz University. Later Colleges of Agricultural Sciences, Arabic Language, Applied Sciences and Engineering. Da'wa and Usul El-Din, Education (in Taif) and Social Sciences were opened.

A number of scientific centers are affiliated to the colleges of this University (for example, the Educational and Psychological Research Center, the Hajj Research Center, the International Center for Islamic Education, the Scientific and Engineering Research Center and the Scientific Research and Islamic Heritage Rejuvenation Center). In addition, the Umm Al Qura University co-operates with a number of foreign universities and other academic institutions through scientific exchange and scholarships.

King Khalid Bin Abdul Aziz University:

The King Khalid University began its life in the form of branches of King Saud University and Imam Muhammad bin Saud Islamic University in Abha, in the Asir region. In 1998 it was accorded university status. In 2000/2001, some 10,000 students studied in the University's five faculties of Education, Medicine, Islamic Law and Fundamentals of Religion and Arabic and Administrative Studies.



**UMMAH OF THE
MIDDLE PATH**

“Thus have We made of you an Ummah justly balanced. That you might be witnesses over the nations, and the Messenger a witness over yourselves; And We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people Most surely full of Kindness, Most Merciful.

(Surah Al-Baqra, 2:143)

SOCIAL SERVICES OF SAUDIA ARABIA

The social services provisions of the Kingdom of Saudi Arabia are extensive by any standard. The Fourth Five Year Development Plan (11405-1410 AH: 1985-1990) set out clearly the philosophy behind the Kingdom's extensive social services program:

The social services are designed to redress existing imbalances, to improve living standards and the quality of life of the population, to stimulate citizen participation in community development activities, and to provide remedial care and assistance for the disabled and the deprived.

There are a number of social service agencies whose task is to remedy social problems, many of which are created by the process of social development itself.

The government takes the view that poverty and deprivation are not necessarily due to the failure of individuals to meet their own needs. Most of these problems are a result of broader external conditions in society as a whole, and will not solve themselves. Public and private interventions are necessary to improve the conditions of the individual and the community. The Social Services agencies will continue to

pay attention to the development of Saudi society, to assist in improving the standard of living, and to take steps to redress some of the social imbalances which have become salient during this period of rapid economic change.

Amongst the social services provided by the state are wide ranging programs designed to improve living conditions for the population and to smooth the processes related to the rapid transformation of the socio-economic system. There are a number of social rehabilitation, care and remedial services, designed to assist the physically or mentally disadvantaged, to protect vulnerable members of society, and to deal with such problems as juvenile delinquency. Special attention is given to raising the living standards of the poorest sections of the community, particularly in the villages and the less developed districts of the towns and cities.

The Social Security section of the Ministry of Labor provides assistance to Saudi citizens in the following categories;

- the unemployed
- widows and widowers

- females who have no living family members to support them
- orphans
- the disabled
- families of those serving custodial sentences
- victims of natural disasters

Saudi Aid to the Developing World

Since the mid-1970s (1390s AH), Saudi Arabia has been a leading donor in terms of ODA (Overseas Development Aid) volume and ODA/GNP ratio:

Disbursements from 1975 to 1987 amounted to US\$48 billion, second only to the United States of America. The ODA/GNP ration averaged 4.2% over this period, well above the highest among DAC countries (the DAC average is 0.35%).

Under pressure of sharply falling oil revenues, uncertainties regarding the future of the oil market and the regional security situation, Saudi Arabian ODA volume declined from a peak of US\$5.5 billion in 1981 to US \$2.6 billion in 1985, but recovered to US\$3.5 billion in 1986. In 1987, it was about US \$2.9 billion. As a proportion of the Kingdom's oil revenues, ODA has risen from 10% in 1983-1985 to 15% in 1986-1987, and Saudi Arabia's ratio of ODA to GNP has remained by far the highest among all donors. Saudi aid is united, quick disbursing, and highly concessional, with grant element of 96% (1986).

Developmental Co-operation with Islamic Countries:

The Kingdom of Saudi Arabia has played an increasingly important role in the past several years in the area of supporting economic and social development plans and programs in Third World countries in general and in Islamic developing countries in particular. The Kingdom allocates a major part of its annual national product to assisting developing countries implement their respective development programs. In some years of the past decade, this assistance has amounted to 6% of GNP, whereas the industrial countries as a group fell short of achieving the modest rate of assistance flowing from developed to developing countries as called for by the United Nations, namely 0.7% of gross national product.

The total non-reimbursable development assistance and concessional loans provided by the Kingdom during the past 15 years to the developing countries that are members of the Islamic Conference Organization amounted to about 77,000 million Saudi Riyals. These funds have contributed toward the implementation of economic and social development programs and projects in 35 sister Islamic nations.

Saudi Fund For Development:

The Saudi Fund for Development was established by Royal Decree in the month of Sha'ban 1394 AH (1974) and began its operations in the month of Safar 1395 AH (1975). At the time of its inception, the Fund's capital amounted to 10 billion Saudi Riyals;

however, due to the developing countries, increasing need for assistance in order to implement development projects, the Fund's capital has been augmented three times, and in 1991 totalled 31 billion Saudi Riyals. Despite the fact that the Fund has been operating of a relatively short time, it has made great strides in the area of international development co-operation. The Fund now contributes to the financing of 330 projects in 63 countries, consisting of 15 Arab countries, 30 African countries, 13 Asian countries, and five European and Latin American countries..

The terms under which the Saudi Fund for Development provides loans formulated to provide recipients with the greatest possible help;

- the loans are without conditions
- funds are made available quickly and easily
- repayment terms are generous (up to 50 years with a 10-year grace period)
- the outright grant component of such loans can amount to 60% of the total.
- The cost of loans is generally 1%.

Saudi Aid to Relieve the Problem of Drought:

The onset of the drought problem in the Sahel prompted the government and the people of Saudi Arabia to come to the rescue of the African countries of the Sahel afflicted. Donations and grants were extended through

bilateral channels for support of reform programs and of economic and social plans so as to ensure immediate and beneficial relief for the African peoples.

During the third Islamic Summit held in the Holy City of Makkah in 1984 (1404/05 AH), the Kingdom of Saudi Arabia announced the allocation of 382 million Saudi Riyals for the implementation of an emergency program to assist the following countries of the Sahel affected by the drought in Africa: Cape Verde, Guinea, Guinea Bissau, Gambia, Mali, Mauritania, Niger, Senegal, Burkina Faso, and Chad. 15% of this amount was allocated for the provision of large quantities of foodstuffs and their immediate distribution to the afflicted victims. The balance, amounting to 318, 750,000 Saudi Riyals was allocated to a special program for digging wells and rural development in the ten countries of the Sahel.

Saudi Aid for Refugees in Africa:

The Kingdom of Saudi Arabia has been greatly concerned with the problem of African refugees in Sudan and Somalia, and of the victims of conflicts in Chad. The assistance in money, foodstuffs, medical supplies, and shelter provided to refugees in these areas amounted to more than 170,000 million Saudi Riyals. In addition, the Kingdom donated 122,500,000 Saudi Riyals of the UN's first and second conferences for assistance to refugees in Africa.

Some countries of the African continent have been hit by natural disasters such as the earthquakes in the Algerian city of Al-Shleif, the

hurricanes in the Comoro Islands and Madagascar, and the ravaging floods in some African countries. The Kingdom has promptly come to the rescue of the victims of such disasters by providing assistance in money and in kind and by contributing in the reconstruction programs. The Kingdom provided a total of 618 million Saudi Riyals to seven countries; Algeria, Tunisia, Somalia, Comoro Islands, Madagascar and Nigeria.

Saudi Aid at the National Level

Saudi Aid at the International Level

In addition to the Kingdom's intensive efforts to assist the victims of drought and other natural disasters and to support the means of sheltering refugees through bilateral channels, the Kingdom has not overlooked the support of international efforts in this area and has responded to the call addressed by the third and fourth Islamic Summits held respectively in Makkah and Casablanca under the auspices of the Organization of the Islamic Conference to provide assistance to the African countries of the Sahel afflicted by the drought. The Kingdom implemented the aforementioned special program for digging wells and rural development in African countries and contributed to several international programs in this field such as the World Food Program, the World Program for Combating River Blindness, the Arab Gulf Program for United Nations Development Organization, and the WB-IMF Programs for support of the structural adjustment of the African sub-Saharan countries as previously mentioned.

Saudi Aid: The World Food Program:

This program is concerned with providing food to the needy all over the world, food being a vital element to human survival. Due to this program's importance, the Kingdoms has recently extended to this program donations in money and in kind totaling more than 1,245 million Saudi Riyals up to 1988 (1408/09 AH), at a rate of more than 100 million Saudi Riyals per year.

Official statistics show that about 50% of this program's resources has been allocated in previous years to the African Continent because of the persistent drought in many of its countries.

World Program for Combating River Blindness Disease:

This program is concerned with the attempt to eradicate river blindness disease and to prevent it from spreading to an area of about one million and one hundred thousand square kilometers. This program was initiated by the IBRD and the World Health Organization, with the collaboration of the West African governments, namely: Ghana, Ivory Coast, Mali, Niger, Togo, Burkina Faso. Realizing the importance of such a program, the Kingdom has participated in the international meetings on the mobilization of financial and technical resources for the implementation of this program's three stages during the period 1974-1989 (1394-1410 AH). The Kingdom's contribution to such stages amounted to 92 million Saudi Riyals, representing 8.36% of the total donations of contributing countries.

U.N. High Commission for Refugee Affairs:

The Commission was established for the purpose of sponsoring refugees affairs all over the world. It assists refugees by developing programs aimed at reaching permanent solutions, such as voluntary return of refugees to their home countries, if possible, or their long-term settlement in the local community of the first refugee country, or repatriation to any other country.

The Commission receives annual contributions from the countries of the world in support of its regular budget, as well as donations in support of emergency and special programs. In appreciation of the Commission's humanitarian role, the Kingdom of Saudi Arabia makes an annual contribution to its budget, dating back several years. The Kingdom also donated 105 million Saudi Riyals at the first conference organized by the Commission in 1981 (1401/02 AH) for the purpose of collecting donations to assist refugees in Africa. At the second conference held in 1984 (1404/05 AH), the Kingdom donated 17.5 million Saudi Riyals, and in 1988 (1408/09 AH), it donated through the Commission large quantities of flour to the refugees in Somalia, amounting to 20,000 tons valued at about 30 million Saudi Riyals.

Saudi Aid: Relief Efforts in Asia

The Asian continent has several areas where tension and armed conflicts prevail; some of its countries have been so greatly affected that their resources have been drained and efforts at

development impeded. The unjust Israeli occupation of Palestine and some Arab territories was one of the worst events, as well as the Soviet invasion of the Muslim country of Afghanistan, the Lebanese war, and the war between Iraq and Iran. These distressing events have brought about a number of problems paramount among which are the problems of Palestinian and Afghani refugees, and the victims of war. The persistence of these problems for many years has led to an increase in the number of refugees and to the worsening of their living conditions.

The Kingdom has consistently endeavored to support security and stability in the Middle East region and in the Islamic World by various means, while seeking to provide prompt relief to the victims of such events. The Kingdom provides assistance in cash and in kind, in addition to medical assistance to the afflicted and the needy everywhere.

Saudi Aid: UNRWA

This agency was established by the United Nations following the Israeli occupation of Palestine, and the expulsion of hundreds of thousands of Palestinians, for the purpose of sponsoring Palestinian refugees affairs and providing them with humanitarian and social services, as well as for training and creating job opportunities for those who are capable of working.

In appreciation of the role played by this agency and the humanitarian activities that it provided for more than 2 million refugees, the Kingdom

has contributed to the agency's annual budget the amount of 4.5 million Saudi Riyals in addition to exceptional donations on various occasions amounting to about 225 million Saudi Riyals dedicated for several purposes, including funding the budget shortfalls, implementation of the programs for construction of refugee camps in Lebanon, and providing educational services as well as relief, food and medical supplies. By the end of 2002 Saudi Arabia had pledged US\$ 5,800.000 to the UNRWA.

Saudi Aid: International Committee of the Red Cross:

The International Committee of the Red Cross is an independent humanitarian foundation that works as a neutral mediator in cases of conflicts and disturbances to protect and assist the victims of world and civil wars, thus contributing to the settlement of peace in the world. The foundation provides assistance to prisoners, refugees and homeless families, as well as to Palestinian and Afghan refugees and victims of the Lebanese and the Iraq-Iran war, etc.

In appreciation of the humanitarian role played by this foundation the Kingdom has contributed 750,000 Saudi Riyals per year since 1976 (1396 AH) in addition to exceptional donations in cases of emergency totaling about 79 million Saudi Riyals to support the Foundation's budget and to enable it to implement some of the projects and programs for Palestinian refugees in Lebanon and the victims of the armed conflict in Lebanon and the Iraq-Iran war.



The Simple Truth (Monthly)

Statement about Ownership

(According to Form IV Rule 8) (see Rule 8)

1. Name of Magazine: The Simple Truth
Language: English
2. Periodicity of the Publication: Monthly
3. Place of Publication: Markazi Jamiat-e-Ahle Hadees Hind, Ahle Hadeeth Manzil 4116, Urdu Bazar, Jama Masjid, Delhi-110006
4. Printer's Name: Mohammad Irfan Shakir
Address: C-125/2 Abul Fazal Enclave Part:II Shaheen Bagh, Jamia Nagar, New Delhi-25 (Whether citizen of India) yes, citizen of India
5. Publisher's Name: Mohammad Irfan Shakir
Address: C-125/2 Abul Fazal Enclave Part:II Shaheen Bagh, Jamia Nagar, New Delhi-25 (Whether citizen of India) Yes-citizen of India.
6. Editor's Name: Dr. Abul Hayat Ashraf
Address: Markazi Jamiat Ahle Hadees Hind, Ahle Hadees Manzil 4116, Urdu Bazar Jama Masjid, Delhi-110006, (Whether citizen of India) yes-citizen of India
7. Ownership: Markazi Jamiat Ahle Hadees, Hind

I, Mohammad Irfan Shakir, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Signature

Mohammad Irfan Shakir

Printer and Publisher

THE DEADLY ATTACK ON CRPF IN PULWAMA IS A COWARDLY, WICKED AND HEINOUS EVENT

Maulana Asghar Ali Imam Mahadi Salafi, the Ameer Markazi Jamiat Ahle Hadeeth Hind, in a press release condemned in strong words the suicidal attack on CRPF Jawans in Pulwama on Thursday February 14, 2019 where 40 Jawans lost their precious lives and dozens were injured. The attack was unfortunate, cowardly, wicked and heinous event. He expressed deep anguish and sorrow over fallen heroes who laid down their lives while protecting the country.

India has been facing the menace of terrorism for the last three decades, a matter of great concern, anxiety and shocking for peace loving people of India and those having tender regard for humanity.

We wish the government could make plan and stringent action against terrorists groups and make adequate arrangements for safety of valuable lives of our forces and people of the country. So that the terrorists could not succeed in their ugly desired objects.

Maulana further requested the government and intelligence agencies to keep close eyes on the situation so that no such incidence occur in future. Moreover, there is a need of steps to be taken to protect lives and properties of people

as well as planning befitting action against the main culprits without any assumed reason. Maulana also extended sympathy, solidarity to the families of Jawans killed in the suicidal attack and pledged they will remain in our hearts forever. The terrorists will never succeed to demoralize and diminish the courage of our soldiers who are defending the unity and integrity of India. Their determination, intrepidity and boldness will not decrease by such ugly acts of terrorists Hope the government will take necessary action and wipe out the chain of suicidal attack and prevent the enemies to obtain their ugly desired objects.



INVITATION TO PARTICIPATE

The letters to the Editor Section wants to hear from you

Are you concerned about certain issues that are being talked about? Your opinions are important to us. How do you like this magazine. Kindly send your suggestion.

The Simple Truth