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UNITY AND INTEGRITY OF INDIA A FIRST PRIORITY

The Supreme Court's judgement in the Babri Masjid/Ramjanam Bhomi case has been announced. The way Hindus/Muslims showed maturity and compassion towards each other post the verdict shows how the brotherhood among Indians is above all doubt. Markazi Jamiat Ahle Hadeeth Hind did a right thing by appealing to all communities to maintain peace as the historical judgement on the Ayudhya title Suit drew closer. Not only had the Jamiat Ahle Hadeeth asked his members to refrain from making any inflammatory statements on the judgement, the Jamiat had issued a code of conduct for its office bearers and its members all over India. The Jamiat had the view to avoid any form of celebration or grief should the judgement go either way and show tolerance.

We are glad to see that the Jamiat's message of peace, harmony and tolerance was translated into practice and no untoward incident took place in the country. People displayed a great sense of responsibility, sensibility and restoration after the judgement.

The Jamiat believes that it is the responsibility of each one of us to have full faith in the Indian

Constitution and reaffirm our tradition of mutual respect and unity. The Constitution belongs to every Indian. Let's pledge to uphold its values and defend it. The Constitution is the Supreme Law in the country's democratic framework. The most important objective and ideal presented by the Constitution is to secure to all its citizens justice, social, economic, political and equality of status and opportunities.

It will be appropriate to mention that National Security Agency is an important part of Govt. of India. Mr. Ajit Doval is its present advisor acting as a bridge for an interfaith dialogue between Hindu and Muslim religious leaders and intellectuals to strengthen communication, amity and brotherhood. Since being appointed as NSA, Mr. Doval has kept in touch with religious leaders on both sides with the national security perspective in mind. In the meeting there were 18 Hindu religious leaders and 12 prominent Muslim leaders. Markazi Jamiat Ahle Hadeeth Hind was represented by its Ameer, Maulana Asghar Ali Imam Mahadi Salafi.

Muslims have joint delegation of all maslaks. However, certain organization of Muslim

Community avoided to join the said delegation and met the government authority seperately.

It is understood that all the participants reposed full faith in the rule of law and Constitution of India and that national interest must be given first priority. Maulana Asghar Ali Imam Mahadi Salafi expressing his views said, "since the Constitution of India begins with "we the people of India" shows people were the nation's strength, inspiration, aim and hope. So people's trust in independent institutions such as the media, judiciary, regulatory authorities and investigating agencies have not to be eroded. I urge the government not to suspect the Muslim community and nurse them for a harmonious, confident and mutually trustworthy society that may help our country to progress and prosperity". Markazi Jamiat Ahle Hadeeth prior to Ayudhya judgement had reach out to youth and its members through appropriate campaigns, like Friday sermons, articles, print media to play a positive and peaceful role for unity, stability and national harmony. It is believed that this type of meeting is very useful and beneficial for the community.

We believe that the government and judiciary are responsible to establish truth and justice, refraining from injustice and wrong. For it is in the best interest of the nation and millat. It is said the government may continue to last inspite of wrong acts but cannot prevail if it comply with injustice, unfairness and oppression. This is a Sunnat (approved practice) of God on the earth. God says in the Holy Quran: *"No change will you find in the practice (approved) of*

God". (Surah Ahzab, 33:62). God's laws are fixed and His ways of dealing with those who follow iniquity are the same in all ages. Our human will may falter or trun away from its course, but God's Will always follows its course and cannot be turned away by any cause whatever.

Muslim Ummah has to fulfill its required share of duty towards country and Ummah as our pious forefathers have been doing it. That's how the welfare and prosperity of State and Ummah can be achieved. As far as the question of devotion, love and attachment of the country is concerned, we Muslims like and pray for its perpetual progress, development and forward marching. We consider our utmost duty to come forward to serve humanity, and defend its values. We have been making endeavours for humanness and enlightening humanism and pledge to do so in future. The beloved country of ours is like a rose garden and we are its nightingales. So we must keep its interest intact.

Moreover, there are whispering, allegations, confusion and ambiguity spreading through social media related to Babri Masjid judgement. We should be careful and must avoid colloquy, discussion and debate which is a wastage of time and energy. Further, to seek a review of the Supreme Court's verdict, let us leave the matter to main concerned parties to the Ayudhya dispute. Let them decide the future course of action. Once again we congratulate the countrymen to maintain peace and order in the country after Ayudhya verdict. ❖❖❖

PHARAOH WAS OVERWHELMED IN THE SEA

“We rehearse to you some of the story of Moses and Pharaoh in Truth, for people who believe. Truly Pharaoh elated himself in the land and divided its people into sections, depressing a group among them: their sons he slew, but he kept alive their females: for he was indeed an evil doer. And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs to establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, what they were dreading from them”. (Surah Al-Qasas, 28: 3-6)

The part of the story of Moses told here is how Moses and his mother were guided in the child's infancy, that even as he grew up, he might be prepared for his high destiny; how in youth he trusted Allah in the most awkward situations and sought His help; how he fled into exile, and yet found love and support because of his well-doing; and how, when he was called to his mission, he received Allah's favour, which defeated all the plots of his enemies. Thus Allah's Plan works continuously in the web of events. Those who have faith will thus see the hand of Allah in everything and welcome, the light that comes to them by Revelation. With such a Faith there is no room for Chance or blind Fate.

For a king or ruler to make invidious distinctions between his subjects, and specially to depress or oppress and particular class of his subjects, is a dereliction of his kingly duties, for which he is responsible to Allah. Pharaoh and his clique were intoxicated with pride of race and pride of material civilization, and grievously oppressed the Israelites. Pharaoh decreed that all male sons born to his Israelite subjects should be killed, and the females kept alive for the pleasure of the Egyptians. Moses was saved in a wonderful way, as related further.

What Pharaoh wished was to crush them. But Allah's Plan was to protect them as they were weak, and indeed to make them custodians and leaders in His Faith, and to give them in inheritance a land “flowing with milk and honey”. Here they were established in authority for such time as they followed Allah's law. As regards Pharaoh and his ministers and hosts, they were to be shown that they would suffer, at the hands of the Israelites, the very calamities against which they were to confidently taking pre-caution for themselves.

Pharaoh was trying to kill the Israelites. Instead, the Plagues of Egypt, invoked by Moses, killed thousands of Egyptians, “because “they were steeped in arrogance, a people given to sin”. In pursuing the Israelites to their flight, Pharaoh and his army were themselves overwhelmed in the sea.

FINDING GOD BY SERVING MANKIND

1) Hazrat Anas related, the Prophet of God (S.A.W.) said: “No one among you attains true faith, until he likes for his brother what he likes for himself”. (*Saheeh Bukhari & Saheeh Muslim*).

2) Hazrat Nu'man ibn Bashir related: The Messenger of God (S.A.W.) said: “The believers in their mutual love, compassion and sympathy are like one body: when one of its parts suffers from some illness, the rest of the body shares its suffering with sleeplessness and fever”. (*Saheeh Bukhari & Saheeh Muslim*)

3) Abu Hurairah narrated: The Messenger of God said: “Forgiveness was granted to a prostitute! She came upon a dog at the mouth of a well, who was panting and was about to die of thirst. She took off her leathers sock, tied it with her headscarf, and drew some water from the well for the dog. It was for this act of kindness that she was forgiven her sins”.

When asked, “Are we rewarded even for good we do to animal?” he replied, “Reward is given for good done to any living creature”. (*Saheeh Bukhari and Saheeh Muslim*)

4) Abdullah ibn 'Amr narrated: The Messenger of God (S.A.W.) said: “Only those who are

merciful will be shown mercy by the Most Merciful. Show mercy to those who are on earth. He who is in heaven will show mercy to you”. (*Abu Daud, Tirmizi*)

5) Hazrat Abu Hurairah narrated: “The Messenger of God, (S.A.W.) said: God will say, “Son of Adam, I fell ill but you did not visit Me. He will say, “O Lord, and how could I have visited You! You are the Lord of the worlds”. He will say, “Did you not know that My so-and-so servant had fallen ill and you did not visit him? Did you not know that had you visited him you would surely have found Me with him?”

“Son of Adam, I asked you for food but you did not feed me”. He will say, “My so-and-so servant asked you for food and you did not feed him? Did you not know that had you fed him you would surely have found that with Me”?

Son of Adam, I asked you to give Me to drink but you did not give Me”. He will say, “O Lord, how could I have given you to drink! You are the Lord of the worlds”. He will Say, “My so-and-so servant asked you to give him to drink and you did not give him. Had you given him to drink you would surely have found that with Me”. (*Saheeh Muslim*)

THE BELIEF THAT ALLAH MUST BE THE ONLY OBJECT OF WORSHIP

By. Jamal al-Din M. Zarabozo

It is of extreme importance to realize that believing in the existence of only one Creator and Sustainer is not there is when it comes to the Islamic concept of “belief in God”. Actually, recognizing that fact is something that should be beyond question and clear to all as, again, it is something natural in human souls. The far more important and subtler issue is what one then does concerning one’s belief in only one Creator and Sustainer.

Perhaps a couple of examples will make this point clearer. First, Allah’s creation points to His greatness and His great knowledge. In general, a person’s attitude toward that which they find to be perfect, great and marvelous is usually one of awe, respect and honour. Furthermore, the greatness of the Creator cannot be compared to the inability of one who can not create. On this point, God Says *“Do they attribute as partner to Allah those who created nothing but they themselves are created?”* (Sura Al-Araf, 7:191) God also says, *“Can the One who creates and the one who cannot create be equal? Don’t you learn the lesson”*. (Sura An-Nuh; 16:17)

In addition, though, Allah is the source of all of one’s bounties and blessings. Indeed, He is the source of one’s life and everything that has been prepared in this creation for him.

Thus, Allah says in the Holy Quran. “If you count the Blessings of Allah, never will you be able to count them” (Surah Ibraheem; 14:34) Can humans actually bring about these bounties for themselves without the aid and help of Allah? Allah gives another example when He says: *“Say (to the disbelievers), “tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there a god other than Allah who could restore them to you?” See how variously We explain the Signs, yet they turn aside”*. (Surah Al-Anam; 6:46)

Is it logical for one then to be disrespectful, neglectful and arrogant towards the One and Only God? Indeed, can the attitude toward that One great and marvelous being who bestowed such bounties be any thing but humility, humbleness, gratefulness, love and devotion?.

These two examples, of Allah’s creative power and knowledge and of Allah’s solitarily bestowing of bounties, should be sufficient to demonstrate

the point that Allah alone has the right to be loved, honoured and worshipped. This is a point that Allah makes numerous times in the Holy Quran in various ways while speaking to those who recognize that there could be only one creator and yet at the same time they ignore Him and worship false gods and false objects of worship. Thus, for example, Allah says: *“Say (to the polytheists), “Whose is the earth and whosoever is therein? If you know! “They will say, “It is Allah’s!” Say (then to them), “Will you not then receive admonition” (Surah Al-Mominun; 23:84-85)*

Just as important, it is Allah alone who has the knowledge needed to provide guidance. The false objects of worship cannot do this is the least. Thus, Allah Says, *“Say: Is there of your (So-called) partners one that guides to the truth? “Say: “It is Allah Who guides to be followed, or he who finds not guidance (himself) unless he is guided? Then, that is the matter with you? How judge you? “And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do”. (Surah Yunus; 10:35-36)*

From the above and from numerous other arguments and proofs scattered throughout the Holy Quran, one should conclude that there is nothing worthy of worship except Allah. Consequently, if there is nothing worthy of worship except Allah, it is rational for the individual to insist that he worships no one other than Allah. This is actually the key message of

all of Islam and the message that all of the prophets preached.

At this point, though, it is important to clarify the meaning of the term “worship” from an Islamic perspective. The word translated as “worship” here is the Quranic and Arabic term *ibadah*. This term has very different connotations from the English word “worship”.

The root of the word “worship” in English means “to honour” and, thus, it can be further defined in English as, the performance of devotional acts in honour of a deity “But, as Bilal Philips notes:

However, in the language of the final revelation, Arabic, worship is called *Ibadah*. Which is derived from the noun *abed* meaning “slave”. A slave is one who is expected to do whatever his master wills. Consequently, worship according to the final revelation means “obedient” submission to the will of God”. This was the essence of the message of all the prophets sent by God to humankind. For example, this understanding of worship was emphatically expressed by Prophet Jesus in the Gospel according to Mathew, 7:21), “None of those who call me “Lord” will enter the kingdom of God, but only the one who does the will of my Father in heaven”. (Bilal Philips, *The Purpose*, pp.41-42).

Thus, this aspect of monotheism the belief in Allah as the only object of worship goes well beyond the concept of worship as understood by many in the West, in particular.

This aspect of Islamic monotheism comprises ritual acts of devotion as well as the feelings in the heart and the deeds of the physical body. The feelings in the heart include putting all of one's trust and reliance in Him alone, having utmost fear of Him alone, having utmost hope in Him alone, having contentment with Him as God and Creator and so forth.

In-fact, there are two aspects in particular that must be combined in the worship of Allah. Al-Saadi stated:

“The spirit and actuality of worship is by the realization of love and submission to Allah. Complete love and full submission to Allah is the reality of worship. If the act worship is missing both or one of those components, for the reality of worship is found in submission and yielding to Allah. And that will only occur if there is complete and full love (for Allah) which dominates all other expression of love”.

From the above, it is clear that the belief in Allah as the only object of worship has many meanings to it. In particular, there are a number of aspects of life that must be solely “dedicated to” Allah. Without an understanding of this fact, one has failed to grasp the reality of the statement, “There is none worthy of worship except Allah” A brief explanation of these aspects should make this concept clearer.

First, all ritual acts of worship must be directed solely to Allah alone. Prayers, fasting, pilgrimage, alms and so forth must be done solely with the intent of pleasing Allah and as acts of worship

towards Him alone. Thus, for example, if anyone prays to anyone other than Allah, he is actually violating the principles of worshipping no one other than Allah.

Second, ultimate authority in life rests with Allah. In other words, one must submit oneself only to the commands and revelation coming from Allah. He is the Creator and He has the right to lay down legislation and laws for the guidance of humankind. Intentionally ignoring or arrogantly superseding the laws from God means that one is not truly submitting to God, and, thus, one is not taking Him as the only object of worship and submission.

Third, one's loves, loyalties, likes and dislikes must be in accord with what Allah has revealed. This aspect flows from the heart when it is truly filled with the belief in, love of and adoration for Allah alone. This is a simple concept but it has far reaching implications. The completeness of requires that Allah is the most beloved thing in one's heart-he is the beloved of soul. When this fact permeates the human, he begins to love what his beloved loves and dislike what his beloved dislikes. Thus, if Allah is found to love something, the devoted worshipper and servant also loves that thing. Conversely, if Allah is found to detest something-although He has created it and put it in this world as a test for humans and made it available to them-the devoted worshipper and servant will also detest that thing.

Although accepting Allah as the only object of worship is the essential aspect of true monotheism, it is a concept that is not always

understood or practiced properly. This is a real loss for human because it is this aspect of monotheism that is the key to a “real life”, a life that is sound and proper. Ibn Taimiyya writes:

“You must know that a human’s need for Allah that he worship Him and not associate any partner with Him is an incomparable need unlike any other. In some ways, it resembles the need of the body for food and drink. However, there are many differences between the two the reality of human being is in his heart and soul. These cannot be prosperous except through (their relation) with Allah, concerning whom there is no other god If someone worships any thing other than Allah even if he loves it and attains some love in this world and some form of pleasure from that (that false worship) will destroy the person in a way greater than the harmful) displeasure that comes to a person who took poison.....”.

Again, it can not be emphasized enough that the belief in only One Creator and Sustainer of the universe is not all there is to a proper belief in God. Throughout history, it has been the case that some people stopped at this clear premise and thought that such was all there was to the belief in God. Nothing could be further from the truth. That belief is definitely necessary but it is not sufficient. That belief must be followed up with the proper relations, emotions of the heart and acts with respect to Allah. It is by these acts that one truly takes the Creator as his only “God”, meaning his only object of extreme love, adoration and

submission. In so doing, he denies that anyone other than Allah deserves to be worshipped in any way. Then, and only then, he will be fulfilling what it truly means to believe in God.

In sum, based on the preceding: (1) the human should desire to worship Allah due to His greatness and perfection and the fact that He is the only Creator, Bestower and Sustainer; (2) Allah alone has these attributes just described and hence He alone deserves to be worshipped; and (3) the human should refrain from worshipping anything other than Allah in any shape or form.

There is one final and important point that needs to be added at the end of these two sections: Since the Signs for the true belief in God are so strong (in human nature; in the physical surroundings, in the messages taught by the Prophets throughout the ages) it is completely unaccountable rationally and religiously to worship anyone other than God. Therefore associating partners with God or refusing to worship God is a sin whose enormity and arrogance is so great that if one dies in such a state, Allah will not forgive that sin. Allah has clearly stated: “*Verily, Allah forgives not that partners should set up with Him in worship, but He forgives except that (anything else) to whom He pleases and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin*”. (Surah An-Nisa; 4:48)



MAN IS VERY UNGRATEFUL TO HIS LORD

By Syed Akbar Hassan

In Surah 100-Al-Aadiyaat, verse 1-II Allah says in the Holy Quran: "By the (steeds) that run, with panting (breath); And strike sparks of fire; And push home the charge in the morning; And raise the dust in clouds the while; And penetrate forthwith into the midst (of the foe)".(1-5)

"The man is very ungrateful to his Lord, And he himself is a witness to this attitude. And he is very fond of wealth". (6:8)

"Is he not aware of the time when graves are laid open and secrets of the hearts are revealed? Indeed, on that Day, their Lord shall be well aware of them" (9:11)

In this chapter, we have been warned and rebuked for being ungrateful. We are informed that whatever we obtain in this world is through the means and resources Allah has blessed us with. However, we forget the reality that when everything is by Allah's grace and blessings, some obligations are imposed on us with regard to Allah which must necessarily be fulfilled. We not only do not acknowledge these obligations but openly use our God-gifted abilities and skills against Allah Himself. We also do not care a bit that a day is to come when nothing shall remain

concealed; even the secrets of the hearts shall be revealed. The Almighty will settle our account with all His knowledge and accordingly reward and punish us.

The Sequence in which the subject matter is arranged is that among the various animals which have been put to man's service by the Almighty, the bravery, diligence and sacrifices displayed by war horses in obedience to their masters are initially cited as evidence. Later, man is rebuked for showing ingratitude to the Almighty. He is reproached for not seeking a lesson from the obedience of his slaves and those subservient to him. Why he does not realize that he too is a slave to the Lord, and nurtured by the Cherisher and that it is incumbent upon him too that he should serve his Lord and eagerly obey Him as these animals do; in fact, he should be even more obedient.

At the end, man is criticized for his stinginess and greed; he receives everything from Allah but he tries to hide and save what he has from Him; but till when and where he can conceal his possessions. One day, all the treasures of this earth and all secrets of the hearts are bound to

be revealed. Only a person who prepares for such a day can be regarded as wise.

In verse 1-8, Allah swears by the war horses and describes their movements one after another; running, snorting and neighing. They strike their hoofs against rocks, producing sparks of fire. They wage their attack early at dawn in order to take the enemy by surprise, producing a trail of dust during the unexpected battle. They pierce into the throng of their enemies, not fearing their spears and swords to the slightest. They hold the task assigned to them by their masters dearest to them than their own lives. To accomplish it, they take the initiative disregarding every danger.

The implication is that a person who witnesses this utter obedience of the horses and also benefits from their sacrifices is not able to comprehend that he too is the slave of his Lord is an absolutely ungrateful person.

The man is very ungrateful to his Lord. And he himself is a witness to this attitude. And he is very fond of wealth". (Verse 6-8). It is a fact that man reacts with ingratitude to all the bounties of his Lord. He denies the favours which Allah confers on him. His thanklessness is reflected in his actions and verbal statements which will serve as witness against him. Or perhaps, on the Day of Judgement, he may testify against himself, admitting his ingratitude. *"And to this he himself bears witness". (verse:7),* For on the Day of Judgement he will speak the

plain truth even against himself, without contention or excuse.

"And truly, he is passionate in his love of wealth". (verse 8). Man is a passionate self-lover. But he loves only what he imagines to be good for him: wealth, power and the pleasures of this world. This is his nature unless he has faith which changes his concepts, values and even his concerns. Faith changes our ingratitude to humble thankfulness. It changes our greed and miserliness to benevolence and compassion. It makes us aware of the proper values which are worthy of being the object of ambition and hard competition. Indeed these are much more exalted than money, power and mundane pleasures. Man without faith is an ignoble creature, having only trivial ambition and petty concerns. However, vaulting our desires, however strong our ambitions and high our objectives, we remain sunk in the drain of this earth, confined within the limits of this life, imprisoned in self. We can not be bred or elevated except by an attachment to a world superior to this earth, extending beyond to this earth, extending beyond this life, a world which originates from Allah who is the First Being and returning to Allah the Eternal; a world into which this life and the life hereafter converge and which has no end. Presented in the verse is a testimony to man's ungratefulness from his own character. He is infatuated with the love of wealth. He could have at least observed his obedient horses how they whilst bearing the onslaught of spears and putting their lives into danger present to their

masters whatever they reap and never demand anything from them. They are content with whatever their masters feed them.

On the other hand, the favours man is blessed by the Almighty are regarded to be the result of his own planning and skill and like a snake he guards this treasure. He does not acknowledge any right of his Lord on these favours and if some reminds him of this, he conceitedly negates the role of Allah in granting him these and regards them to be the consequence of his own hardwork and competence. In Surah 28, Al-Qasas, verse 78 the Holy Quran states this very fact: *“These (riches) have been given to me on account of the knowledge I possess”*.

The Holy Quran whilst describing true believers has stated that when they are faced with a situation in which there is a clash between the requisites of their own selves and those of the Almighty, they show that they love Allah more and disregard the requisites of their own selves: *“And the believers are the most stern in their love for God”*. (Surah 2, Al-Baqarah, verse: 165). On the other hand, people who are ungrateful hold their wealth dearer to them than their Lord.

Wealth is the axis of man's needs and necessities. Shariah has not only permitted its acquisition, but it has also made its acquisition obligatory to the degree of one's needs. Therefore, what is condemned in the verse is either the “intense” or excessive love for wealth that makes one neglectful to one's obligations and oblivious of the divine injunctions, or the sense is that earning

wealth, even saving it according to one's needs is though permissible, having its love in the heart is bad. A believer should acquire wealth, as Allah has commanded him, to the extent of his need, save it look after it and utilize it whenever and wherever necessary, but his heart should not be attached to it.

How elegantly Maulana Rumi has put it is one of his verses: “As long as the water remains under the boat, it helps the boat (to sail); but if the water seeps into the boat, it sinks it” Likewise as long as the wealth floats around the boat of heart, it would be useful; but when it seeps into the heart, it will destroy it”.

We are allowed to acquire wealth through lawful means but forbidden from acquiring it through unlawful means. We must remain ever so grateful to Allah for the wealth he has given us and spend some part of it, in the way of Allah.

The final touch in the Surah provides the cure for ingratitude, greed and miserliness. It portrays the scene of resurrection in a way that makes us shudder, and puts our love for wealth and indulgence in worldly riches out of our minds, unshaking our soul and setting it free from earthly attachments: *“Is he not aware of the time when graves are laid open and secrets of the hearts are revealed? Indeed, on that Day, their Lord Shall be well aware of them”*. (verse: 9-11). In other words, on that day nothing will remain concealed; everything will come to the forefront. On that Day, like the treasures buried in the earth, the secrets buried

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KNOWLEDGE MANAGEMENT IN ISLAM

By Syed Kazim

Knowledge Management refers to a multi disciplined approach to achieving organizational objectives by making the best use of knowledge. It focuses on processes such as acquiring, creating and sharing knowledge and the cultural and technical foundations that support them. Knowledge Management is also explained as a process of seeking, developing, sharing, and effectively using knowledge. It is one of the debated topics today in both industry and academic research. Data and information is not knowledge until we know how to dig the value out of it that is the reason why there is a need to have a knowledge management system.

There are various means of seeking knowledge like gaining experience, observation, reading listening, discussing, etc. Among all of these, reading is one of the most important means to gain knowledge. It has at all times and in all ages been a source of knowledge. During the ancient times, till the birth of Prophet Muhammad (S.A.W.), reading was regarded as the privilege of the royal family, of the families of the nobles and aristocrats, and of the clerical and priestly classes. Others did not have an opportunity and were often discouraged or even prevented from bearing how to read and write. In some

instances, they were punished as well, especially in Arabia. But the situation changed completely after the Holy Prophet arrived in Makkah with the prophetic mission

The importance of learning, reading and writing in Islam can be understood from the fact that, the first commandment given by Allah the Exalted to the Holy Prophet was not to pray, not to Dawah, not to give charity but the very first word revealed commanded everyone, male as well as female, to read. "Read", said the Holy Quran to the world in the middle of the 7th century, and the world never looked back from then on and this marked the beginning of the knowledge management. This is one of the key aspects where the Prophet changed the worldview of reading and writing and laid down the foundation stone of knowledge management, opening it for the general public irrespective of gender, status, region, etc.

Allah Says in the Holy Quran, "..... *only those fear Allah, from among His servants, who have knowledge....*" (Surah Fatir; 35:28)

Muslims must continue to pursue knowledge, as long as the breath of life remains in his body. The fact that Allah has raised the status of those

who have knowledge, and described them alone as truly fearing Him, should be enough to encourage the Muslim to apply himself to seeking knowledge. Allah says in the Holy Quran, “..... Say are these who know equal to those who do not know”? Only they will remember (who are) people of understanding” (Surah Az-Zumar; 39:9) Now one truly fears Allah except those whose minds are enlightened enough to see the greatness and power of Allah manifested in the creation of the universe and all living things, and these are the people of knowledge. Allah says in the Holy Quran, “..... And say, “My Lord increase me in knowledge”. (Surah Taha; 20:114). In the verse, Allah the Exalted teaches people also to pray to Him to increase one’s knowledge. These verse clearly show the importance which Islam has given to seeking knowledge and the overall process of knowledge management.

Prophet Muhammad’s job was not only to communicate the message to the people around him but also to the billions far away, who come in future till the Day of Judgement. Thus, he had to take steps to preserve the divine knowledge which came from Allah. Three different methods were adopted to preserve the Holy Quran. First, he would ask the scribes to write it down, as and when it was revealed. Secondly, he ensured that many companions memorise the Holy Quran. Thirdly, a considerable number of the literate companions kept a private record of the text of the Holy Quran. The verses of the Holy Quran were written on pieces of leather, bones and palm leaves. The aspect of preserving

knowledge is so very important that Allah takes the responsibility to do the same. Allah Says in the Holy Quran, “*Indeed, it is We who sent down the message (i.e. the Holy Quran), and indeed, We will be its guardian*”. (Surah Al-Hijr; 15:9). Thus the Holy Quran has been preserved in both the oral as well as written form in a way no other religious book in history has.

Seeking knowledge has a significant importance in Islam. Prophet Muhammad (S.A.W.) has always encouraged his companions to seek knowledge. He said: “Seeking knowledge is a duty on every Muslim”. (Saheeh Bukhari). In a Hadith he makes an obligatory act to gain knowledge. Muslims should exercise their minds and seek knowledge and discover new thing and this can only happen when one is constantly struggling to gain knowledge.

Prophet Muhammad (S.A.W.) said: “O Abu Dharr, if you learn one verse from the Book of Allah (the Holy Quran), it is better for you than to voluntarily pay one hundred rakahs; and if you learn a category of knowledge (religion), regardless if it is applied or not, it is better for you than to voluntarily pray one thousand rakah” (Ibn Majah). The reason that acquiring religious knowledge has so much superiority over praying *nafl* rakah is because of the potential of much greater benefit to oneself and society as a result of knowledge of the Deen. The rules Allah has set out for mankind are for our worldly benefit, as well as for earning everlasting happiness and perfection that can only be enjoyed in the Akhirah. Ever if a person does not initially translate his knowledge of right and wrong into

action, the possibility exists that he may do so. On the other hand, he commanded to people to spread the message. He said, “Convey from me, even if it is one verse”. (*Saheeh Bukhari*)

The Hadith stresses the importance of acquiring knowledge of the Holy Quran and Hadith and imparting it to others. Regardless of whether one has a little knowledge or a great deal he or she must communicate to others. There is no justification to leave inviting to the Message of Allah to those who are well-versed in this sphere. It is a duty upon every Muslim to learn something and pass it on. So much so that if a person knows even a single verse of the Holy Quran, that is, a single injunction of Allah, they should communicate it to others.

Prophet Muhammad (S.A.W.) also said: “The best among you are those who learn the Holy Quran and teach it” (*Saheeh Bukhari*). He emphasized the importance of gaining and spreading knowledge, that he declared them to be the best, By this we can understand the seriousness which he had towards various aspects of knowledge.

Once Safwan Ibn Assal Al-Muradi came to the Holy Prophet (S.A.W.) in the mosque and said, “O Messenger of Allah, I have come seeking knowledge”. The Holy Prophet (S.A.W.) told him “Welcome, O seeker of knowledge truly the angels surround the seeker of knowledge, with their wings; gathering around him in ranks one above the other, until they reach the first heaven, out of love for that which he seeks”.

This shows how noble and significant the act of gaining knowledge from the point of view of

Prophet is. Knowledge sharing, which is an integral part of knowledge Management, plays such a significant role in one’s life that it helps a person, even after his death. Prophet Muhammad said, “There are three things that continue to benefit a (believing) person even after his death, charity which he had given which continues to benefit others), beneficial knowledge which he had left behind (i.e. authored and taught), and supplication on his behalf by a righteous child”. (*Saheeh Muslim*)

Once, there was a ship with two compartments. The travelers in the lower compartment had to go to the upper compartment to fetch water and this troubled the people in the upper compartment. The people in the lower compartment then thought, “Let us make a hole in the lower compartment of the ship and get water from the sea,) saving those who are above us from trouble.” So, if the others do what they suggested, all the people of the ship would be destroyed, but if they prevent them, both parties would be safe. (Extrated from *Saheeh Bukhari*). This Hadith explains two things: first the people who have knowledge should share it with others, and secondly, if they do not share the knowledge then both the parties will have to face the consequence.

Prophet Muhammad said, “Knowledge from which no benefit is derived is like a treasure out of which nothing is spent in the cause of Allah” (*Tirmizi*). From this Hadith we learn that, knowledge should not be acquired, maintained and spread but it should be used in such a way that it should benefit people. The ultimate

objective of knowledge is that it should benefit mankind.

After the Battle of Badr, about 70 of the unbelievers were taken as the prisoners of war. They were educated people. The Holy Prophet (S.A.W.) announced that if any one of them would teach ten Muslims how to read and write, he would be freed. This was the first school in the history of Islam in which all of the students were Muslims, and all of the teachers were from the enemy rank. Later in Medina, the Holy Prophet appointed teachers whose sole occupation was to teach the community. This shows the spirit of the Holy Prophet to educate people, spread and share knowledge.

Knowledge is life for one's soul and fuel for one's character. Islam has placed high importance to knowledge Management. It is focused on gaining, preserving, sharing and effective use of knowledge that he addressed this aspect of knowledge in his last sermon. The Holy Prophet said, "All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people". Thus he encouraged people to share the knowledge which he is leaving behind. He also clarified that the two sources of knowledge which he is leaving behind are the Holy Quran and his example.



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in our hearts will also be gathered so that each of us can be presented an evidence of the motives of all our deeds.

It is evident that whatever evil a person perpetrates, he wants to legalise it by trying to find a good motive behind it in order to lull the calls of his conscience to sleep and also save himself from the criticism and degradation of others. In particular, people who pose to be religious or in a position of leadership or a desire to be in such a position cannot do anything without such a justification. In order to conceal their inner-self from people, they are able to invent a garb for themselves. Such clever people are warned in this verse that on that day not only the record of their deeds will be showed to them, but also the record of their motives will be presented to them.

Indeed on that Day, their Lord shall be well aware of them" (verse: 11) This verse emphasizes the warning sounded in the earlier verse. The Almighty is aware of the deeds and motives of all of us even today, however, it is against His Wisdom to reveal everything today. But the Day of Judgement will come for the very reason that each of us is shown his record. When this is done, others too will know how well aware the Almighty was of their inner and outer selves.

(Courtesy: Radiance, New Delhi, 28 September, 2019)

IMPACT OF ISLAMIC REVOLUTION ON SCIENTIFIC RESEARCHES

Dr. Ibrahim B. Syed

The modern age which is the age of science and industry, of freedom and equality is the direct consequence of the Islamic revolution rooted in the Qur'an.

The *Tawheed*, which Muhammad (S.A.W.) propagated, was distinct from all other ideas because it was based on two principles:

Tawheed Rububiyyah, which means that Allah is One, without any partners or associates.

Tawheed 'Ulluhiyyah, which means that Allah must be worshipped alone in everything, and total slavery must be to Allah alone in everything ranging from the spiritual to the political ones.

It was this call for *Tawheed*, which provoked the anger of the Makkan political authority because they realized that Muhammad (S.A.W.) posed a threat to their societal set-up with this call. The response of Ja'far ibn Abi Talib also illustrates this understanding which the Makkan authorities feared:

“He summoned us to worship the One True God and reject the stones and idols we and our fathers had been worshipping in addition to Allah. He ordered us to be trustful in speech, fulfil all the duties that were entrusted to us, care for

our relatives, be kind to our neighbours, and refrain from unlawful food and consumption of blood. He forbade us to engage in lewdness and lying, the devouring of the money of the orphan and the defamation of married women. He commanded us to worship the One God and assign no partners unto Him, pray, pay the purifying tax and fast. We deemed him truthful and we believed him, and we accepted the Message he brought from Allah.”

This understanding of the spiritual-political nature of the Message of Islam can also be found in many Ayats of the Qur'an.

Neal Armstrong walked on the surface of the moon on July 20, 1969. Why did it take thousands of years for man to land on the moon? Non-Muslims ask, “If Islam had never come into existence, would there have been anything seriously lacking in world history?” The answer is yes.

Polytheism and superstition looked upon things and creatures as deities, and encouraged their worship. Before the advent of Islam polytheism dominated the entire world. Man considered the moon, the sun, other planets, wind, river, snake, cow, fire, mountain, etc. as deities. These natural objects inspired man to bow before it rather

than try to conquer it. Holding the moon to be sacred was a major obstacle to even thinking of conquering it. The supremacy of polytheism was brought to an end by the Islamic revolution, which replaced it with monotheism, making it the dominant creed of the times.

What Is Revolution?

Revolution is defined as a sudden, radical or complete change; especially the overthrow or renunciation of one ruler or government and substitution of another by the governed. To change fundamentally or completely. To turn over in the mind: reflect upon: ponder.

In the Muslim world this revolution was brought about through the influence of religion. The Western world began its revolution by separating the secular sciences from religion, culminating in the landing of man on the moon. Modern science is a part of the polytheistic view, natural sciences had become forbidden territory and natural phenomena were given sanctity. The Islamic revolution of monotheism opened the doors of research and investigation by displacing nature from its sacred pedestal. Modern science is wholly the gift of the Islamic revolution-directly in its later stages. Modern scientific revolution was set in motion by Islam, which was sent by the Almighty for the guidance of all mankind for all eternity. Henry Pirenne, author of *History of Western Europe*, says, "Islam changed the face of the globe. The traditional order of history was overthrown." Islam is complete truth. All-pervasiveness of superstition served as a hurdle to all kinds of human development. The kings or rulers exploited the masses through polytheism and superstition.

The kings represented God on earth. Some kings like Nimrod, Pharaoh claimed as gods. George Sarton:

It was God's decree that Prophet Muhammad (S.A.W.) to be a *da'i* (missionary) as well as a *mahi* (eradicator).

The Qur'an says: "*We have revealed to you this Book so that, by the will of their Lord, you may lead men from darkness to light.*" (14:1)

The Nile Goddess:

In Egypt, it was an ancient and pagan custom that sometime in July a virgin decorated with bridal clothes was thrown in the Nile river as an offering to propitiate (or to do something to get favours) the Goddess of the river Nile. After the advent of Christianity, the Egyptians became Christians, however they continued to follow the ancient custom of sacrificing a virgin to the Goddess of river Nile.

During the time of Hazrat Omar, Egypt came under the Muslim rule and Amr bin Al-Aas was appointed Governor of Egypt. The Egyptian elders waited on the Governor in July, and wanted his permission for continuing the old custom of throwing a virgin in the river to seek the pleasure and favours of the Nile Goddess.

The Governor said that such a practice was offensive and revolting to Islam and hence he disallowed such practice in an Islamic State. He further argued that Islam recognized no Goddess of the Nile and the question any propitiation did not arise. Islam recognizes only One God-Allah and Allah does not stand in need of any propitiation.

After listening to this argument the Egyptian elders were not satisfied. They warned the Governor Amr bin Al-Aas that unless the sacrifice was made, the Nile River would not rise in flood and the entire countryside would get arid. Governor Amr was, however, unyielding and inflexible that floods or no floods; human sacrifice could not be permitted. The Egyptian leaders returned home in a gloomily mood.

The month of July came and passed away. No sacrifice was offered, and there was also no rise in the level of the river Nile. The month of August came and still the river did not rise. The Egyptians were trembling at what would happen if the river did not rise. The month of August passed away and still there was no flood in the river. The Egyptian leaders grieved and said, "That is all due to Islam. The Muslim have brought this fate on us".

The month of August was gone and September came, and still there was no sign of any rise in the level of the river Nile. The Egyptians lost hope and most of them were thinking of migration elsewhere. That made Amr bin al-Aas worried. He reported the facts of the case to Hazrat Umar and wanted his instruction. Hazrat Umar approved of the action of Amr in not permitting the human sacrifice. Along with the letter, Hazrat Umar sent a card on which it was written:

"In the name of Allah, the Beneficent, the Merciful. From the slave of Allah, Umar, the Commander of the faithful to the Nile of Egypt.

Everything in the Universe is subject to the will of Allah. The rise in your level is subject to the

will of Allah, and we pray to Allah to command you to rise in level".

Hazrat Umar asked Amr that the card should be thrown in the middle of the river. On the eve of the Feast of the Christian Day of the Cross, Amr had the Christians assemble on the river bank and after reciting some verses from the Noble Quran and taking the name of Allah, he threw the card of Hazrat Umar in the middle of the river. Then the Muslims assembled on the riverbank, lifted their hands in prayers seeking the blessings of Allah, in making the river rise in level. The card of Hazrat Umar floated on the surface of the Nile for some distance and then it disappeared.

The next morning the river rose to its full flood height. Verily Allah had commanded the river to flow, and that was the end of the evil custom of sacrificing a virgin to secure a rise in the level of the river. That was the vindication of Islam. Many Egyptians now came to believe that Islam was a blessing and true religion. They hastened to the Muslim camp and were converted to Islam.

Islamic Revolution:

Before the time of the Prophet of Islam, the ancient civilizations such as Greek, Egyptian, Roman and Persian all were polytheistic (*Shirk*) in their beliefs. That is, they worshipped natural phenomena such as the earth (Goddess Gaia now in the West), rivers, mountains, sun, moon or stars. Only Islam was able to displace them from the pedestal of worship and created the intellectual frame of mind, which is known as the scientific revolution.

The polytheists believed the river to possess divine attributes. They believed the goddess of river caused the water to move and made it useful or harmful. In Islam the river is a creation of Allah and not a creator and it was a servant of Allah and not the Lord. Thus the Muslims found ways and means to exploit the rivers on a large scale. The history books disclose that there is no precedent in any nation to the large-scale irrigation system developed by the Spanish Muslims. The Spanish Muslims developed agriculture and created departments of agriculture science irrigation in the universities. They studied trees and carried out research on the properties of soil. The infertile lands were converted into orchards and lush green fields, in today's terms a green revolution. Before this people treated rivers, springs and sea as gods. But the Muslims brought the green revolution because of their monotheistic thinking.

Polytheism (shirk) was prevalent until the 7th century. It was replaced with monotheism (Tawhid) by the Islamic Revolution. This in turn opened the doors of research and investigation by abolishing the practice of worshipping the natural phenomena. Modern industrial progress owes its existence to the Arab Muslims due to their creed of monotheism, which instilled them a mental and practical revolution. Islam changed the thinking of the Muslims and contributed to the modern scientific revolution. Historians acknowledge that Islam changed the face of the globe. Polytheism and superstition blocked the progress and advancement of human development. Islam encouraged the investigation of nature and destroyed the sanctity of nature.

God & Man:

Islam also destroyed the concept of intermediaries between God and man, such as the kings and priests who claimed as God's representatives on earth or even the incarnations of God on earth. Polytheism (shirk) curbed freedom of thought. Polytheism and superstition were the major obstacles to all kinds of progress. Superstitious beliefs were an obstruction in the path of free enquiry. The search for new truths and discovery of nature's secrets remained forbidden areas for them for centuries. Before the Islamic revolution, the world had been swept by superstitious beliefs and idolatry. The revolution based on monotheism of Islam put an almost complete end to polytheism (shirk). The Greeks excelled in the fields of art and philosophy. Their contribution to the field of science (except Archimedes' hydrostatics) was actually quite never worshipped the pagan gods which were worshipped by the Athenians in Greece and instilled free enquiry among the youth of Athens and for that he was forced to drink hemlock as a punishment in 399 BC. Archimedes was killed by a Roman soldier in 212 BC. The atmosphere for scientific progress did not exist in ancient Greece. Similarly, the mighty Roman Empire never produced a single scientist.

In Islam with its foundation of monotheism created an atmosphere and environment, which stimulated scientific research that led to the conquest of natural phenomena. The modern age which is the age of science and industry, of freedom and equality is the direct consequence of the Islamic revolution rooted in the Quran.

From the sixth to the 10th century Europe was in dark ages while the Islamic civilization attained the pinnacles of science and technology. After the crusades, the Europeans came in contact with the Islamic civilization. They went to Muslim universities in Spain, Sicily, Cairo, and Baghdad. They translated the Arabic works into Latin for over two hundred years. The European Renaissance started in the 15th century and culminated in the emergence of the modern industrial civilization. Islamic revolution is responsible for the emancipating the human thought.

During the Abbaside era, paper was being manufactured on a large scale and so books could be produced without the dearth of paper. There were more than 4,00,000 books in the library of Cordovan (Spain) in the 10th century, whereas in Europe at that time, the library of Canterbury the top of the list of the Christian libraries contained only 1800 books in the 13th century.

In many countries scholars were born with creative minds who could think independently of their fellow citizens. But due to the unfavourable atmosphere and hostile environment of times, their efforts could be brought to fruition. Their knowledge withered away before they could flourish. On the other hand, Islamic revolution produced favourable atmosphere, it unleashed a mighty flood of knowledge which had been kept pent up for thousands of years by the dam of polytheism (shirk) and superstition. For progress of Science and Technology an atmosphere of free investigation is essential. One may be surprised to know that even today there are some people and societies who believe that the earth is flat. Even today the Hindus with M.D. and Ph.D. degrees worship the sun as god and

believe that the lunar and solar eclipse are caused when the snakes Rahu and Ketu swallow them. One thousand years ago Abu Rayhan Al-Biruni explained how the solar and lunar eclipses are caused by the shadows of moon and earth falling on the sun and moon respectively. The Hindus believe in 330 million gods and goddesses. Even if one spends one minute in reciting the name of a god, the whole life is not enough to recite the names of 330 million gods and goddesses. ❖❖❖❖

BETRAYAL OF AUTHORITY

1. *Abu Yaala Maagil bin Yasar relates that he heard the Holy Messenger (S.A.W.) saying: "A person who is appointed in authority over people and he betrays them will not be allowed to enter Paradise after his death". (Bukhari & Muslim)*

2. *Jabir bin Abdullah relates that the Holy Prophet (S.A.W.) said: Avoid cruelty and injustice for, on the Day of Judgement, the same will turn into several darkness; and guard yourselves against miserliness; for this has ruined Miserliness and led them to bloodshed and to treat unlawful as lawful. (Saheeh Muslim)*

3. *Abu Hurairah relates that the Holy Prophet (S.A.W.) said: Allah will definitely enforce the settlement of all the dues to those entitled to receive them on the Day of Judgement; even the wrong done to a hornless goat by a horned goat, will be redressed. (Saheeh Muslim)*

ANGER AND DEJECTION AN ISLAMIC PERSPECTIVE

By: Shah Athar

When God created human beings, He created many emotions and desires within him, which we call human instincts. These include positive qualities such as recognizing truth and expressing it, love and compassion pure physiological desires such as being thirsty and hungry. Then there are some negative qualities such as hate and anger, with resultant violence and defection. The angels who were the witnesses to Adam's creation knew about some of the negative qualities of man and questioned the creation of this new being who was to create "mischief on earth" (Al-Quran:2:30)

However, at the time, the Creator also instilled some protective mechanisms for fighting these negative instincts.

"Man was created weak," says the Holy Quran. During the moment of weakness, we succumb to the designs of our enemy, that is, the devil, who "will attack us from front, from behind, from the side," "in order to divert us from God consciousness and return to our true animistic nature. Thus anger by itself is not unnatural, it is the expression of anger, which if done wrongfully, can lead to problems. The difference between

the wild beasts and wild humans is the difference of free will. When a lion or a wolf is angry, he does not think. When a man becomes angry as a result of provocation, he has choice to control his anger or to respond to it as he has been taught by the teachings of Prophets, or forget all that and become a wild animal. Thus anger takes place when we are not in control of ourselves, but the devil is controlling us.

Anger is a destabilizing thought. It is the most dividing emotion between friends; it takes away judgement, leads to depression, madness and wrong actions that we would repent later or when we are not angry. But why do we get angry to begin with? It is either an unexpected provocation or unexpected situation, which leads to frustration and an angry response.

When anger is directed toward a group of people, then it can manifest in terrorism, whether against people of other faiths or nations, or against even one's own government. However, all anger is not of Satanic origin. How can we blame Satan for a child who is angry because he does not get his toy or when he is hungry? The point I am making is that the natural fulfillment

of normal desires, whether in terms of food or sex, is a pre-requisite for prevention of anger. There are many chemicals and hormones, which affect our moods and behaviour. It is well-known that hypoglycemia and hyperthyroidism precipitate irritability and anger. We must keep our hormones in balance in addition to facilitate our spiritual well being.

Prophet Muhammad (S.A.W.), who was sent to mankind to teach them good moral conduct, learned to control his anger toward the unbelievers and teach them appropriate expressions. He constantly spoke against being angry. One companion asked him, give me some short advice by virtue of which I hope for good in the life Hereafter. He said, "Don't be angry". Another person asked, what will save me from the wrath of God, and he said, "Do not express your anger". A third person asked three times, O Prophet of God, give me an order to do a short good deed. He said: "Don't be angry. " Once he asked a question of his companion, "Who among you do you consider a strong man"? They said, the one who can defeat so and so wrestler in a fight, and he said, that is not so. The one who is strong is the one who can control himself at the time of anger. He also said that anger is like fire, which destroys you from within, and it can also lead you to the fire of hell by your own expressions of anger unjustly.

Being angry is like being drunk. In both cases, we do not know what we are doing, hurting ourselves or someone else, and afterwards when the intoxication is over, we repent.

Anger should be distinguished between the natural response to wrong doing and disbelief.

A person who has no feelings about oppression, wrongdoing and disbelief is, in fact, an impotent person emotionally. It has been said, "Evil flourishes when a few good people do not do anything to oppose it. Thus response to injustice by operation in a civilized way is the appropriate expression of anger. Being neutral to injustice is equal to contributing to injustice. Sometimes taking arms in order to fight the oppression and injustice, in defence or in off is the basis of "the just war". However, this "just war" is not justified on a personal level.

Caliph Ali was once fighting in a war imposed on Muslims, and the chief of the unbelievers confronted him. During the fight, Ali was able to overcome him, who fell down on the ground and Ali was about to kill him. This person, knowing his fate now, had no choice so he spit on the face of Ali. Ali immediately got up and left him alone. The man came running to him and asked: "You had a chance to kill me since I was defeated; how come you didn't use your sword?" Ali said: "I have no personal animosity toward you. I was fighting you because of your disbelief, on behalf of God. If I had killed you after you spat on my face, then it would have become my personal revenge which I do not wish to take". That unbelievers chief became a Muslim immediately.

When Prophet Muhammad (S.A.W.) became angry at someone else's wrong actions or

disbelief, he never expressed it with his hand or tongue. His companions knew that he was angry by looking at his face, which would be red and with some sweat on his forehead, and he would keep quiet for a moment, trying to control himself.

What happens to us physiologically when we are angry? Our heart rate and blood pressure go up; this is direct effect of excessive adrenaline in our system. Our physical strength increases although spiritual strength decreases. Our intellect or power to reason goes away, and things we would not justify in a normal state become acceptable. The organs of our body, which are otherwise under our control, become out of control. Thus, our tongues become abusive and we would say words, which would hurt someone else. Our hands are out of control, and we will hit someone or sometimes ourselves. Our feet are out of control and we might kick some one whether a human, an animal or sometimes a broken machine.

HOW DO WE CONTROL ANGER?

Contrary to other teachings, I believe that to root out anger is impossible and unnatural, and may even be harmful. A person who does not control or redirect the expression of anger may have built up anger within himself, which may hurt him physically. Apart from being depressed and having a feeling of dejection, during the phase of unexpressed anger, his constant, rapid heart rate and high blood pressure may harm his heart and even lead to a heart attack over the long run. Apart from being violent, during

the phase of anger since his mind does not work, he may make a wrong decision about his job or personal relationship, which will affect his future.

MEDICINE FOR ANGER

The first preventive medicine is to avoid being too sensitive to provocation and become “deaf” dumb and mute”. It may be necessary for some people to engage in something else to divert themselves. For God-fearing men, it may be advisable to engage in remembrance of God or meditation, but for common folk, they need some worldly tools. A couple went to Prophet Muhammad (S.A.W.) and said, We have been fighting each other for many years. Each time she says something to hurt my feelings, I become angry, and then I fight back and this fight come to such a degree that I am afraid that this verbal fight may, become physical, or we may send up divorced. So please advise how we can control our anger. He told the husband that when your wife provokes you and makes you angry, sip water and do not swallow it or spit out, but keep it there until she has calmed down. Well he practiced that and a few months later, he reported back that it did work.

Since we believe that anger is an expression of Satanic control, we must not let this control take over. The Holy Prophet (S.A.W.) had advised us that when angry, one should sit down or lie down, as it is not easy to hit someone else in those positions. Obviously, the best remedy is to think about God and ask yourself a question, are you in control of yourself, or would you allow God to take control of you? “Think of God’s

anger and punishment. Is God's wrath less than your wrath? And what happens when He expresses His wrath? We humans who seek forgiveness from God must forgive others first. When one forgives someone else, it establishes peace and tranquility in one's heart, but at the same time, the matter of injustice or wrong actions which made one angry, become a dispute between him and God, and if one does not take revenge and forgive God might act on one's behalf.

The first attribute of God that we Muslims are reminded (of) is Ar Rahman-Ar-Raheem that is, kind and Merciful. God himself said: my mercy overtakes my wrath, and He told in one of the Hadith Qudsi, "O Son of Adam, when you get angry, remember Me" Thus, remembrance of God and meditation will keep us on the right track. One of the meditation words is *ya Haleem*, which is one of the attributes of God, being the Mild one. One can also pray to God to take control of the situation and the person or the people who have caused his anger.

DEJECTION

Dejection is a state of sad thought, depression and feeling of being worthless. This could be a result of anger with self or someone else, unexpressed anger, failure and frustration. Dejection is a deadly disease, which can harm the body acutely or on a chronic basis and can irreversibly destroy one's relationships. It is during this state of dejection that people have suicidal thoughts and sometimes actions. During

anger, however, a person tries to manifest his verbal and physical strengthening dejection, he completely gives up, thinking he is not good. Dejection slowly builds up while anger is a more acute manifestation, which is like a moth which slowly eats away the human spirit and body.

Dejection can be the result of losses, financial or of a dear one, or even failure in work, education and business. Many times terminally ill patients, without any hope of getting better would also be dejected. Sometimes dejection or depression is due to a chemical imbalance just like anger, whether it is a psychotropic condition with depletion of brain amines, epinephrine, norepinephrine and dopamine, or hormonal imbalance like hypothyroidism and Addison's disease. Therefore, in all cases of depression, when a physician sees them, he must evaluate them for a treatable organic cause.

The way to fight dejection again is mind-control phenomenon. We must realize that we are not in control of our destiny. Certain failures and adversity have been designed to teach us certain lessons. We must know that someone else is in control of our past, present and future. This is what Caliph Ali once said: *What makes me a believer in God is the fact that I realize that after doing every thing humanly possible to make certain things go right, it goes wrong unexpectedly, making me believe that someone else was in control of that situation, not me*"

When we give good advice to our teenaged

children, encouraging them to do good and avoiding something wrong and they don't listen, as a result they get into trouble. It is human to be sad, but it is unnecessary to be dejected, thinking that I am not a good parent. We will be questioned for things we can do that we must do, but we will not be questioned on things that are beyond our control.

The remedy for dejection is hope. God made hopelessness unlawful by saying, "*Do not despair of God's mercy*". Thus, no matter at what level of despair, depression and frustration we are, whether loss of a loved one or a job, or as the result of anger from someone else, we must not give up hope as there is a ray of hope at the end of tunnel. The greatest hope is mercy from God.

Thus, whoever has lost worldly possessions, expects and hopes that God will replace his losses in a better way. The person who has lost a dear one hopes to see that dear one in the life Hereafter.

Hope is the medicine which keeps one alive and going, which is when we say, hang on, we mean hang into the thread of hope. It is not unnatural to be sad over situations and events. Even Prophet Muhammad (S.A.W.) used to be sad. Looking at the plight of unbelievers and their rejection of his message about oneness of God, and not becoming Muslims. And God reminded him by saying, "*It is not your duty to make them Muslims, but just proclaim the truth, and God gives guidance to those whom He wishes*".

We Muslims believe that all our sufferings, failures and adversities are nothing but a test from God, who has said: *You will not enter paradise until you are tested*". He has also said: "*Be sure We will test you with something of fear and hunger, a small loss in wealth and lives and the fruits (of your labour), but give glad tidings to those who patiently persevere, when afflicted with calamities, to God we belong and to Him shall we return*" (Al-Quran, 2:15, 5:157)



WILL THEY NOT REALISE?

"Did the disbelievers (in the teaching of the Prophet) not realise that the heaven and the earth were one solid mass, then We tore them apart, and We made every living thing of water? Will they, then, not believe (that We created all this)? And We placed firm mountains on earth lest it should sway with them, and We made wide paths in them that they may find their way" .

(Surah Al-Anbiya 30-31)



OBITUARIES

(1) **ALHAJ SHARAFAT HUSSAIN WAZIRI:** (a prominent figure, famous poet and well-known trader of Bhadohi) passed away on November 29, 2019 at the age of 87 and was buried there on November 30 after Isha prayer. *INNA LILLAHI WA INNA ALAHI RAJEOON*

According to a press release issued by Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind, Alhaj Sharafat Hussain Waziri was pious, religious, God fearing, follower of Shariah, Sincere with noble ideas and practical Ahle Hadeeth of Bhadohi. His personality was a light and model for his business-family members and rest of business community at Bhadohi. He was a great Urdu Poet, expert of Urooz with RAUNAQUE as a takhallus. His book of poetry “Ehsas ki Khushboo” has already been published for benefit of the poetry lovers. His poems were free of corruption, vulgarity and evil ideas. He used to give Islamic touch in his poems with pure and excellent ideas as well as he used to write Naat in praise of the Holy Prophet (S.A.W.).

His elder brother Janab Ashfaq Waziri was like an organization in himself having close touch and attachment with Markazi Jamiat Ahle Hadeeth and its cause. The recent progress, development and forward-marching of Jamiat are due to his endeavours and good wishes. His 9 sons and one daughter got high education and moral training under his noble and sympathetic guidance, Among his 9 surviving sons are Janab Arshad Waziri, Janab Najmi Waziri (Judge Delhi High Court), Janab Farhat Waziri, Janab Ishrat Waziri, Janab Intikhab Waziri, Janab Feeroz Waziri, Janab Fazal Waziri, Janab Anees Waziri, Janab Zia Waziri and a good number of grand sons, and grand daughters etc.

May Allah forgive his sins and Bestow on him His special Mercy as well as make his grave full of light and comfort.

The Ameere Jamaat, Maulana Asghar Ali Imam Mahadi Salafi, General Secretary, Fincance Secretary of Markazi Jamiat Ahle Hadeeth Hind and office workers at Jamiat headquarter at Delhi express deep sorrow and grief over the death

of Alhaj Sharafat Waziri and pray Allah for his heavenly abode. Ameen.

May Allah accept all our prayers in his favour.

(2) Late Maulana Abdur Raqeeb Asari Simravi's wife (mother of Maulana Muhammad Ahmad Salafi) passed away on December 2, 2019 at 4 p.m. She was 70 years old, very pious, followers of Islamic teachings, social, having pure Islamic ideas and practicing Muslima. She was a lady of excellent moral character. She is survived by 4 sons and two daughters as well as a number of grand sons and grand daughters. Maulana Muhammad Ahmad Salafi; one of her sons is an office worker at Markazi Jamiat Ahle Hadeeth Hind, Delhi for a long time. Her other sons are Muhammad Khan, Muhammad Arshad Khan and Asad Khan. She was buried on December 3 after Zuhar prayer at Simra, Siddharth Nagar graveyard. The funeral prayer was led by Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind. The funeral prayer was attended by local, district and state office bearers of Jamiat Ahle Hadeeth including representatives of Jamia Khairul Uloom, Domarya Ganj, Jamia Sirajul Uloom Bondihar, Jamia Al-Farooq Al Islamia and Nadwatus Sunnah Etwah, Kulliyatul Banat Domarya Ganj; Jamia Islamia Daryabad. Maulana Iqbal Ahmad Muhammadi, Maulana Ibraheem Madani, Maulana Abdul Mannan Salafi, Maulana Shamim Madani, Maulana Abdul Mueen Madani, Dr. Lais Muhammad Makki and

Maulana Mohd Mustaqeem Salafi and other Ulama and clerics of the area attended the funeral prayer.

The Ameer Jamaat, General Secretary, Financial Secretary of Markazi Jamiat Ahle Hadeeth Hind expressing grief over her death, sent condolences to family members, praying Allah for her forgiveness, high status in Jannatul Firdaus and patience to all family members. Ameen.



Kaa'ba (The first House of Allah) is full of blessing and a center of guidance

"Behold the first House (of Prayer) established for mankind is the one at Makkah: it is full of blessing and a center of guidance for the whole world. In it there are clear signs and the station of Ibrahim; whoever enters it becomes secure. Pilgrimage to the House is a duty owed to Allah by all who can make their way to it. As for those who refuse to follow His command, surely Allah does not stand in need of anything".

(Al-Quran, 3:96-97)