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CELEBRATING THE CONSTITUTION DAY

January 26, 2020 (Sunday) marked the year of the adoption of the Constitution of India. This was the moment to celebrate the country's rich legacy as a Republic. When, on January 26, 1950 India became a Republic, few gave the polity a chance. Here was a society divided by caste and religion; it was unequal and hierarchal, poverty and illiteracy were rampant. In spite of this, the drafter of the Constitution invested in creating a magnificent democracy-with periodic elections and universal adult franchise; fundamental rights for citizens; independent judiciary, a complex federal structure; a deep commitment to equality; and non discrimination on lines of caste and religion. The Indian Constitution adopted Secularism as the basic tenet for harmony among different religious communities. The Constitution has the good points of all the major Constitutions of the world, including those of the United States, Britain, Ireland, France and China etc. India's founders had idealism. They dreamed big by giving the country a remarkable Constitution. No other country of this size had become a full fledged democracy.

Indian politicians, public servants, civil society and citizens built the structures provided by the Constitution. Definitely the country has made impressive all round progress since independence. Despite its various problems, India has more people better-fed today than before. There is an improvement in the standard of living in most of the cities and villages. Literacy has gone up, so has life expectancy, so has school enrolment and wages. India is self-sufficient in food. The country has achieved a remarkable success in science, technology, nuclear energy, defence production, agriculture and space exploration.

However, we and our constitution stand for justice, nothing more or less than genuine and lawless justice. Justice, which is fair, impartial and unprejudiced. It should not be selective. If it is so, it would breed frustration in minds of the aggrieved individuals and communities.

So, what is needed now is a renewed pledge to abide by the values of the Constitution-of sovereignty resting with the people of India, of democracy of Justice, liberty, fraternity and equality, of secularism, co-existence and tolerance and dignity of the individuals.

IBLIS WAS DEFIERS

“And when We ordered the angels; ‘Prostrate yourselves before Adam,’ all of them fell prost-rate, except Iblis, He refused, and gloried in his arrogance and became one of the defiers” (Surah Al-Baqarah, 2:34)

This signifies all the angels whose jurisdiction embraces that earth and that part of the universe in which the earth is situated, were ordered to devote themselves to man’s service. Since man had been invested with authority on earth the angels were told that whenever man wanted to make use of the powers with which he had been invested by God, and which God of His own will had allowed him to use, they should cooperate with him and enable him to do whatever he wanted to do, irrespective of right and wrong.

This can be understood with reference to the matter in which government employees are required to work. When a sovereign appoints a governor or a magistrate, all government employees under his jurisdiction are duty-bound to obey him. As long as the sovereign permits the governor or magistrate to exercise authority on his behalf, people are required to obey him, irrespective of whether he exercises this authority

judiciously or not. But as soon as the sovereign indicates to those employees that the governor or magistrate should be barred from doing something, the effective authority of the governor or magistrate comes to an abrupt end. In fact, were the sovereign to issue the order that the governor be dismissed or imprisoned, the same employees who until then had been moving to and fro at his bidding would not feel hesitant in putting hand-cuffs on him and taking him to prison.

God’s order to angels to prostrate themselves before Adam was of a similar nature. It is possible that prostration signifies the fact of their becoming yoked to man’s service. At the same time it is also possible that they were ordered to perform the act of prostration itself as a sign of the envisaged relationship between angels and man.

Iblis literally means “thoroughly dis-appointed; utterly in despair” In Islamic terminology the word denotes the *jinn* who, in defiance of God’s command, refused to obey and to yoke himself to the service of Adam and his progeny and
(Cont on page No. 14)

DUTY TOWARDS NEIGHBOURS

1) Ayesha and Ibn Umar reported from the Messenger of Allah who said: Gabriel did not stop to advise me about neighbor till I thought that he would soon make him an heir *(Saheeh Bukhari & Saheeh Muslim)*

2) Anas reported that the Messenger of Allah said: One whose neighbor is not safe from his troubles shall not enter Paradise. *(Saheeh Muslim)*

3) Abu Hurairah reported that the Messenger of Allah said: O Muslim women! No female neighbor must hold in contempt for her neighbor even a hoof of a goat. *(Saheeh Bukhari and Saheeh Muslim)*

4) Abu Zarr reported that the Messenger of Allah said: When you prepare soup, increase its water and give it to your neighbours. *(Saheeh Muslim)*

5) Ayesha said: O Messenger of Allah! I have got two neighbours. To whom among these two shall I send present? He said: to one who is nearer to you of the two in respect of door. *(Saheeh Bukhari)*

6) Abu Hurairah relates that the Holy Prophet (S.A.W.) said: "Let no neighbour forbid his immediate neighbour placing his rafter on his own wall. Abu Hurairah added: "Now I see you turning away from this, but I shall continue to proclaim it. *(Saheeh Bukhari and Muslim)*

Duty to neighbours has been placed next to duty towards parent and relations. The Supreme importance given to this duty towards neighbours by the Holy Prophet (S.A.W.) was not witnessed before in other system of law and religion. "Love your neighbor as yourself" is the formal expression of a pious instructor. The Holy Prophet of Islam was not, however, satisfied by use of this formal sweet expression but he set up positive rules in the jurisprudence of Islam regarding treatment towards neighbours. That is the Law of Pre-emption or the Law of neighbourhood. Indeed the rules given in the Holy Quran and Hadiths and the practical rules of Pre-emption vest in the neighbor a right which was not known before in any part of the globe. This right has not only been conferred upon neighbours who are Muslims but also on non-Muslims. ***

BELIEF IN THE ANGELS

By. Shaikh Hafiz bin Ahmad Al-Hakami

Q: What is the meaning of the belief in the angels?

Answer: It is to believe in their existence. It is to testify that they are among the creatures of Allah, that they are servants under their Lord and Creator.

Allah said: *And they say: "The most Gracious (Allah) has begotten a son (or children)." Glory to Him! They (whom they call children) of Allah i.e. the angels, Iesa (Jesus) son of Maryam (Mary), 'Uzair (Fzra) are but honoured slaves. They speak not until He has spoken, and they act on His Command) (Surah Anbiya, 21:26-27)*

Allah said: *(Over which are appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded)" (Surah At-Tahreem, 66:6)*

Allah said: "To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so)" (Surah Anbiya, 19-20)

It is also to testify that they never cool down or get weary of Allah's service.

Question: Mention some of the kinds of angels considering what Allah has created them for and charged them with?

Answer: They are of many types. Some specialize in delivering revelation to the Messengers, such as the Trusted Spirit, Jibreel. Some have the duty of taking down rain, like Mikhael. Some have the duty of sounding the trumpet, such as Israfil. Among them one who takes away lives, that is, the angel of death and his helpers. Among them are those who are entrusted with the slave's affairs, who write down what each slave does and says, those are the elevated writers. Among them are those who protect a slave from front and behind. Some of them are the guards of Paradise, such as Ridwan and his helpers. Some are the guards of the Fire and its torture, such as Malik and his helpers. (They are nineteen). Some are to ask those who enter the grave, Munkar and Nakir. Some carry the Throne. Some praise Allah around the Throne. Some are entrusted with putting the sperm into the wombs to create babies and to write down what is wanted from a baby. Some are to enter the House of Allah (in Makkah);

everyday 70, 000 of them enter the House of Allah and never enter it again. Others follow the meetings of the Holy Quran's recitation. Some stand up in prayer never sitting down others bow and prostrate never putting their heads up. Multitude of others are not known to any one except to Allah.

Allah said: *(And none can know the hosts of your Lord but He and this (Hell) is nothing else than a (warning) reminder to mankind)* (Surah Al-Mudassir; 74:31)

BELIEF IN THE HOLY BOOKS:

Question: What evidence is there for the belief in the Holy Books?

Answer: The evidences are quite numerous: Allah said: *"O you who believe! Believe in Allah, and His Messenger (Muhammad (S.A.W.) and the Book (the Holy Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him))"* (Surah An-Nisa; 4:136)

Allah further said: *"(Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismaeel (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and to Al-Isbat (The offspring of the twelve sons of Yaqub (Jacob) and that which has been given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."* (Surah Al-Baqarah, 2:136).

Allah's Saying is sufficient, *(I believe in whatsoever Allah has sent down of the Book (all the holy Books,) this Holy Quran and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the pages of Ibraheem (Abraham). (Surah As-Shu'ra; 42:15)*

Question: Were all the Holy Books mentioned by name in the Holy Quran?

Answer: Allah mentions some Books (of revelation) in the Holy Quran by name: the Quran, the Quran, the Torah (the Old Testament), the Injeel (the Gospel), Zabour (the Psalms) and the Books of Abraham. Other Books however, are mentioned in general. *Allah said: (Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One who sustains and protects all that exists. It is He Who has sent down the Book (The Holy Quran) to you (Muhammad (S.A.W.) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel Gospel aforetime) (Ale Imran; 3: 2-4)*

Allah said: *and to Dawood (David) We gave the Zabur (Psalms) (Surah An-Nisa; 4:163)* Allah said: *"Or is he not informed with what is in the pages (Scripture) of Musa, and of Ibrahim who fulfilled (or conveyed) all that (what Allah ordered him to do or convey) (Surah An-Najm; 53:36-37)*

Again Allah said: *"Indeed We have sent our Messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice) that mankind may keep up justice". (Surah Al-Hadeed; 57:25)*

Those mentioned by name we have to believe in them in detail; while those mentioned in general, we believe in them in general. We say what our Prophet (S.A. W.) commended us to say:

Allah said: *“I believe in whatsoever Allah has sent down of the Book (all the holy Books), this Quran and the Books of the old from the Taurat or the Injeel or the Pages of Ibrahim”*. (Surah As-Shura; 42: 15)

Question: What does the belief in the Holy Books mean?

Answer: It means the firm belief that all these Books are from Allah. That Allah really said these words. Some heard from behind a veil without the Royal Angel of Delivery. Some delivered by the Royal Angel, the spirit to the human messenger.

Some Allah wrote down with His Hand. Allah said: *“It is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills”*. (Surah As-Shura; 42:51)

Allah said to Musa: *“I have chosen you above men by My Messages, and by My speaking (to you)”*. (Surah Al-Aaraf; 7:144)

Allah further said: *(and to Musa Allah spoke directly)”* (Surah An-Nisa; Surah An-Nisa; 4:164)

Allah said: *“And We wrote for him on the tablets the lesson to be drawn from all things*

and the explanation of all things”. (Surah Al-A'araf; 7:145)

Allah said regarding Jesus: *“and We gave him the Injeel”*. (Surah Al-Maidah; 5:46)

Allah said: *“and to Dawad We gave the Zabur”*. (Surah An-Nisa; 4:163)

Allah said: *“But Allah bears witness to that which He has sent down (the Quran) unto you (O Muhammad) (S.A.W.). He has sent it down with His knowledge, and the angels bear witness. And Allah is All-sufficient as a witness”*. (Surah An-Nisa; 4:166)

Allah said: *(And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years) (Surah Bani Israil; 17: 106)*

Allah said: *“And truly, this (this the Holy Quran) is a revelation from the Lord of the ‘Alamin (mankind, jinn and all that exists), which the trustworthy Ruh (Jibril) has brought down upon your heart (O Muhammad) (S.A.W.) that you may be (one) of the warners, in the plain Arabic language”*. (Surah As-Shu'ra; 26: 192-195)

Allah said: *“Verily, those who disbelieved in the Reminder (i.e. the Quran) when it came to them (shall receive the punishment). And verily it is an honourable well-fortified respected Book Falsehood cannot come to it from before it or behind it: (It is) sent down by the All-Wise, Worthy of all praise”*. (Surah Fussilat; 41:41-42)



USEFUL WAYS OF LEADING A HAPPY LIFE

By. Shaikh Abdur Rahman B. Nasir Al-Sii'dy

Among the means of warding off anxieties arising out of nervousness and the pre-occupation of the heart with some sorrowful things: occupying oneself with one activity or another, or with some useful knowledge. This is because doing that will distract the heart away from being immersed in its anxieties. It might even make him forget the things that caused him grief and worry, and he may even experience some happiness and become between both the believer and non-believer. But the believer is different, because when he occupies himself with the knowledge that he is seeking or giving, or with the good action he is doing whether it be an act of worship, or a worldly act in which he has a good intention of doing it to seek strength in worshipping Allah when he does that, he does it out of his belief in Allah, sincerity and seeking the pleasure off Allah. This in itself has the additional effect of warding off grief, worries and anxieties (by a Divine intervention).

We have seen many people afflicted with sorrows and permanent anxieties, to the extent of making them very ill; their only cure was to make them forget the cause of their sorrow and misery, and be pre-occupied with their normal activities. The activity to be pre-occupied with should be something pleasing to the self, and

one that it yearns for. This makes it more effective in achieving the desired goal, and all knowledge is with Allah.

Among the things that ward off worry and anxiety is to concentrate one's attention and concern oneself with the affairs about the future, or grieving over the past. This is why the Holy Prophet (S.A.W.) sought refuge in Allah from anxiety and grief. (this is in a Hadith reported by Saheeh Bukhari and Saheeh Muslim). Grief is usually over past events that you can neither bring back nor rectify. Anxiety is usually fear and concern over what will come in the future. Therefore, a person should be the son of the moment; concentrating his energy and attention in the betterment of his existing events, and his present moment is the necessary cause of their accomplishment, and it is what gets rid of grief and anxiety from the heart. When the Holy Prophet (S.A.W.) asks something from Allah, or guides his community to ask a specific thing from Allah, he is exhorting them that together with seeking help from Allah, and having hope in His favour, at the same time they have to work hard and earnestly for the accomplishment of what they asked, or the removal of what they asked to be removed from them. Therefore making dua' should go side by side with action.

So the slave strives for what will benefit him in his religion and in his worldly life and he asks his Lord to make him accomplish his need, and he seeks His help in that. As the Holy Prophet (S.A.W.) said: “Strive for what will benefit you, and seek the help of Allah, and do not be incapacitated. And of something affects you, do not say: “If I had done such and such, such and such would have happened” But say: “this is the decree of Allah, He does what He wills”, This is because “if opens the act of Shaitan”. (Saheeh Muslim reported)

In this Hadith, the Holy Prophet (S.A.W.) exhorts us to join between two things: the first is to strive for useful things in all situations, and seek the help of Allah, and not to yield and surrender ourselves to incapacity, because that is harmful negligence. The second is to surrender to Allah over past events that have passed, and witness in them the decree of Allah and His predestination.

We see that the Holy Prophet (S.A.W.) has delineated two categories of affairs: the first category is affairs that the slave has the ability to accomplish totally or partially, or those that he can avoid completely or at least lighten their burden. For this category, the slave should exert his utmost, and seek the help of his Deity. The second category is those affairs over which the slave has no power. For this, the slave should calm himself, and accept what came to him and surrender (to Allah). There is no doubt that this is a principle complying with which is a definite means of achieving happiness and keeping worry and grief at bay.

Further, among the greatest means to achieve the expansion of the heart and its tranquility and satisfaction is abundant remembrance of Allah.

Remembrance of Allah has a wonderful effect of bringing expansion and tranquility to the heart, and removing worry and grief from it. Allah, the Most High, said: “*Without doubt, in the remembrance of Allah do hearts find satisfaction*”. (Surah Al-Raad: 28)

This is because of the special effect that the remembrance of Allah has over the hearts, and the fact that the slave, when remembering Allah has the hope of receiving a good reward and recompense from Him.

Among these things also is proclaiming and mentioning the favours and blessings of Allah on oneself, and the hidden. There is no doubt that recognition of Allah’s favours and blessings, and speaking about them, is a means by which Allah removes grief and worry from the heart, and makes a person thankful to Allah. The station of thankfulness is in itself a station of sublimity and excellence, whatever the amount of poverty or illness or other forms of tribulations that engulf him. When he compares the limitless and uncountable favours of Allah on him, and the unpleasant things that befell him, he sees how extremely small they are no comparison with the blessings of Allah on him.

In fact, trials and tribulations are such that when the slave is afflicted with them, and he does what is required of him of patience, acceptance and surrender, their oppressive burden becomes light, and their pain becomes mild in addition to that, the hope that the slave has in the reward of Allah, and his belief in the fact that he is worshipping Allah, by his being patient and accepting what Allah has tried him with, these things sweeten the bitterness of the affliction. So the sweetness of the reward causes him to forget the bitterness of the patience.

WOMEN BEST PROTECTED IN ISLAMIC FRAMEWORK

By Zahid Jamil

Many Muslim sisters living in Western countries are deeply disturbed and show much concern about the atrocities on women in many parts of the Muslim world. It should certainly be a concern of all right minded Muslims, men or women. However, Some sisters tend to blame such practices on Islam, which is certainly not true. Islam has only liberated woman from ancient evil practices and has given woman the respect, the honour and the love which woman rightfully deserves.

It is certainly very disturbing that many tribal practices in Muslim societies are somehow attributed to their faith while in reality such practices are totally against the teachings of Islam. Honour killings in many societies around the world need to be confronted by force and if any local religious leader somehow justify it, action should be taken against them. The perpetrators of heinous crimes such as rape and honour killing should be brought to justice and the men and not the women should face Shariah pronouncement.

It is heartening to note that voices are being raised and heard on this front. However, I am little disappointed as such voices are being raised

by modern women liberation movements and not the Islamic movements.

I tend to discharge with modern women liberation movements on many fronts, as they in an attempt to try to be the champion of equality and human rights, have created social imbalance. They demand equality in physical sense ignoring that nature has made us all different. Women is different to man physically and emotionally. They cannot be made equal in what they may or may not do or achieve. Women have to bear children, which men cannot do. They are made by nature to better serve in their roles rather than trying to do what basically men should be doing. Achieving the right balance is more important than achieving physical equality for social peace.

While education is equally important for both sexes, care must be taken in the role given to women at workforce and it should not only match their physical and emotional needs but also the work environment should ensure their protection. Not only eve teasing or any form of harassment be not allowed, the problems related to free association of men and women should be addressed. High rate of divorce in Western countries can be greatly attributed to men and women having extra marital affairs with their

work colleagues. Such a Phenomenon is unavoidable in modern work environment, given the inherent human weaknesses.

We need to reassess if family peace should be sacrificed in the name of modernity and equality. Also, working women in Western countries, in an attempt to enhance their work careers, opt not to have children at all or delay it till late thirties, which is resulting in rapid fall in birth rates and threatening the maintenance of population levels.

Obviously, the modern trends promoted by women liberation activities have raised serious problems in societies, which cannot be ignored.

I also wish to question these campaigners of women lib in Muslim countries, that while they take their campaign of harassment of women in Muslim societies to international platforms, they do not seem to seek attention towards the plight of million of women around the third world countries in petty brothels where young girls are brought in by purchasing them of their poor parents and then exploited miserably.

Islam preaches moderation, as humans tend to fall to extremes all the time. In the name of protecting women, regimes such as Daish sought refuge in Islam by wrong interpretation of the Quran and Hadith and deprived women of their basic freedom while they, in reality, wanted to carry on with their medieval Tribal traditions. In the name of modernity, the current movements are destroying the family peace and social structure. We again need to find the right balance and Islam, if followed properly, provides an answer.

Let us follow the Holy Prophet's Traditions. He sought employment with a business women and worked as her subordinate. Even after marrying her, she continued to be his boss in business. After being declared Prophet of Islam at the age of forty, he did not order her to limit to the four walls of his house. She became a perfect companion, in spreading his message. The scholarly attributes of prophet's last wife Ayesha were such that not only ordinary but also scholarly men came to her to seek advice and clarifications in the matters of faith, knowledge and wisdom. The Holy Prophet's daughter Fatima was a great example of human perfection. If such were the credentials of the women in Prophet's household, how can Islam be described as an ideology, which oppresses women and deprives her from attaining education and work? Women, in the hour of need, even accompanied men in war. However, by disallowing unnecessary bodily exposure and promoting moral values, Islam secured their honour and protection.

In many western countries a campaign is being run against the wearing of *hijab* by Muslim women as it is considered against western values. Couple of brothels in a corner of each and every western suburb where young girls sell their bodies to hungry men is totally acceptable to these campaigners of western values. Such acts are not hidden but are advertised in local community newspapers. Certainly, those who formulated such values seriously lack human intellect.

Coming back to Islam, if it was an ideology as is presented by the 'ulama of past couple

of centuries and movements such as Daish, it would not have spread like wild fire and then ruled the world for several centuries. So, let us read the Holy Quran and understand Islam, let us use our own intellect to free ourselves from the dogmas and conservatism of medieval traditions and also free ourselves from the obsessions of modernity. Let the Muslim woman be a great friend of her Lord and the Holy Prophet, a great mother, a great wife, a great worker, a great business person who is most proud of being a woman, a great companion of man, recognizing her role and drawing maximum satisfaction from her life.

Let us also forget and reject those so called Islamic movements that have so often promoted non-Islamic conservative dogmas and superstitions. Let us do the right thing. We, Muslim women and men, old and young start using our own intellect, read the Holy Quran, consult each other for clarification and follow the right path (*Sirate-Mustaqeem*).

We, Muslim, better educated, or not so educated, living in Western countries or those living in Muslim or non Muslim Asian/African countries, can bring that change which our future generations will be proud of. Then, we will not look to the modernity of West but they will look to us, their Muslim neighbours, the Muslim community and the Muslim nations and they will try to follow us as we would achieve so much more on all fronts, *Insha-Allah*.



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asked God to allow him a term when he might mislead and tempt mankind to evil and error. He is also called *al-Shaytan* (Satan).

In fact, Satan (or Iblis) is not an abstract, impersonal force. Like human beings he is possessed of a specific personality. Moreover, one should not make the mistake of considering Satan an angel. Elsewhere the Holy Quran itself clearly states that he was a *jinn* and *jinn*, as we know, are an independent species, distinct from the angels.

These words seem to indicate that in committing disobedience Iblis was probably not alone. What seems to have been the case is that a section of the *Jinn* was bent upon rebellion and the name of Iblis is mentioned only because he was their leader and the most noted among them for his rebellion.

Another translation of this sentence could be And he was of the defiers (kafirin). If this sense is correct, these words would signify that there was already a party of rebellious and recalcitrant *jinn* and that Iblis belonged to that party. In the Holy Quran the word *Shayatin* (Satans) denotes these *jinn* and their spring. Hence, whenever the context itself does not indicate that the term has been used for human beings who possess Satanic attributes, the word 'Satans' should be understood to signify these Satanic *Jinn*.

THE GENIUS OF Muhammad Bin Musa Al-Khwarizmi

By. Tasnum Yacode

The mathematics of the early Islamic period gave the rise to many Arabs who were eager to absorb, improve and transmit the culture and science of all the countries that fell under their sway. They also wanted to learn all they could from ancient, intellectual cultures. The Arabs were able to culminate the various ideas that were coming in from around the world and achieved much success in their academic endeavours. They were committed to excellence and promoted further studies and investigations in math, chemistry, algebra, trigonometry and astronomy. Their goal was to give a rebirth to human knowledge. In Baghdad, the khalifah, Al-Mamun, opened an academic institute called “*Darul-Hikmah*”, the “House of Wisdom.” Those who studied and researched there did a great service to the progress of civilization by writing many textbooks on arithmetic, algebra, trigonometry and many other subjects. Between the years 750 C.E. to 1450 C.E., Arabs wrote approximately five hundred treatises on various subjects. Overall, they had great fame for their advancement in math. *Atiq-ul-Haque* describes the situation to be that “the most outstanding contribution of the Arabs to human knowledge

was in the field of mathematics”. Out of many Arabs who dominated these fields of study at the time, the Persian, Abu Abdullah Muhammad Ibn Musa Al-Khwarizmi has the greatest honour and distinction. He produced many works that were translated into Latin and were the basis and foundation of mathematical concepts that were built upon by future mathematicians.

HIS BIOGRAPHY:

Al-khwarizmi was born in 770 A.C. in a small town south of the river Oxus in present Uzbekistan. His parents migrated south to Baghdad and it was here that he spent most of his childhood. His father was a very educated man who stressed the importance of religious awareness and educational excellence in his son’s life. Despite being an influential Central Asian mathematician and philosopher little is known about Al-Khwarizmi’s personal life. His contributions to the fields of astronomy, geography: and mathematics flourished under the rule of Caliph Al-Mamun and his “House of “Wisdom” in Baghdad in which he did his studies and research. This institution reached a major milestone with the work of Al-khwarizmi. Al-Khwarizimi is described as “*one of the*

greatest minds of Islam, he influence mathematical thought to a greater extent than any other medieval writer". His works played a very important and influential role in the history of mathematics because they introduced the Western European world to Indian numerals, Arabic algebra and arithmetic.

AL-KHWARIZMI'S ARITHMETIC

His works on arithmetic were translated into Latin, under the name *Algorimus*, and were continually used until the fourteenth century. The word "algorithm" is derived from his name and also happened to be a medieval European term for decimal numeration. His arithmetic explained the Hindu System of numeration and introduced the Arabic numbers to the West. The number writing system used by Arabs used tens, hundreds and thousands and this became the basis for modern mathematics. This led to the use of nine Arabic numerals, along with the zero sign, as the most useful and most basic tool in science. His book on arithmetic was one of the resources by which Western Europe became familiar with the decimal point and was the first book ever to explain the operation of the decimal numbers. Although it is lost in its original Arabic text, a Latin translation still exists.

The title of the translation, *Algorithmi de numero Indorum*, added the word *Algorithm*, a Latinized version of the author's name into mathematical terminology. An *Algorithm* is a "step by step systematic procedure used to accomplish an operation" The information on algorithms that Al-Khwarizmi gathered were

very useful to the Arabs in solving problems and helped others to whom this knowledge was dispersed. Mcleish describes his contributions by saying that, "Arabic numerals and algorithms, presented by Al-Khwarizmi, made arithmetic so simple that one could throw away all auxiliary aids, such as the abacus, and work directly with the numbers themselves. This made it easier to understand and comprehend the abstract nature of numbers.

FRACTIONS

A whole chapter of Al-Khwarizmi's book was devoted to his work with fractions. He introduced the work "Kasra", meaning broken numbers, to represent fractions. The same connection between the words "fractions" and "fracture" in English exists between "Kasra" and the Arabic counterpart for future. He described how each single unit can be divided in smaller pieces by each number of the decimal system. He went on to give a name to each fraction that further described them.

Al-Khwarizmi also introduced a method of multiplying fractions together. He would set up a table in which he would multiply all the dominators to find the common denominator. Then he would express the whole numbers as fractions to these denominators. Next he would multiply numerator by numerator and denominator by denominator. In another section of his book he deals with multiplying mixed numbers. McLeish illustrates an example of how he solved the problem of multiplying $3 \frac{1}{2}$ (three and half) by $8 \frac{3}{4}$ (Eight and quarter). This

example shows how hard these new methods must have been for people trained in classical mathematics. Only through their hard efforts could these techniques be mastered and used to further investigate math.

AL-KHWARIZMI'S ALGEBRA:

His book on Algebra, *Hisb al-Jabr wal Muqabala*, was translated into Latin by Robert Chester in the twelfth century. Commonly referred to as *The Book of Summary in the Process of Calculation for completion and Equation*, it is said to be the place where the science of algebra is originated.

This book served as the principal mathematical textbook in the European universities. In it, Al-Khawarizmi dealt with equations, algebraic multiplication and division, measurement of surfaces and other questions. The reason that Al-Khawarizmi wrote this book on algebra was to help scholars solve complex yet practical problems. For example, his algebra made it simpler to calculate the division of an estate among the legitimate heirs in accordance with Islamic Law. But Al-Khawarizmi, being a true mathematician, was not simply concerned with such mundane matters. He also was interested in the theoretical aspects of algebra as the science of equations.

The concept of Jabr, completion, is illustrated when an equation such as $X-4=20$ becomes $X=14$. The left side of the equation, where the x is reduced by 4, is "restored" or "completed" back to x . The operation of muqablahl,

"cancelling" or "balancing" can be seen in an equation like, $X^2+X=X^2+4$ that becomes $X=4$. The two sides of an equation are being "cancelled" by subtracting X^2 from both sides.

Having written his book on Algebra, he was given the distinction of being one of the founders of algebra who developed this branch of science to an exceptional level. His book contained and illustrated calculations of integrat and equation presented in over 800 examples. He also introduced the negative signs to the Arabs to which they had been completely oblivious before.

Another celebrated text that he wrote was *The Book of Algebra and Almucabola containing Demonstrations of the Rules of the Equations of Algebra*. He begins this book with an invocation to God, which signified that religion was the guiding force in his life. In his book, Al-Khawarizmi came to the realization that,

".... all things which men need require computation. I discovered that all things involve numbers and I discovered that numbers are nothing more than that which is composed of units. Moreover, I discovered all numbers to be so arranged that they proceed from unity upto ten" Al-Khawarizmi went on to talk about how 10 is the unit and when it is doubled the number 20 is made and when it is tripled the number 30 is made. And when the 10 is multiplied by itself, you arrive at 100 and that number can be doubled and tripled in a like fashion as the number 10 was.

THEORY OF QUADRATIC EQUATIONS

Al-Khwarizmi also dealt with equations in his book, *The Book of Algebra and Almucabola, containing Demonstrations of the Rules of the Equations of Algebra*. He discussed the numbers of restoration and opposition, which are roots, squares, and numbers. Al-Khwarizmi's major contributions in this area was to the theory of equations. Five of his equations are linear, meaning that the equation is of the first power of the unknown. He was able to systemize the Babylonian treatment of quadratics by reducing all such problems to the six basic types.

Also in *The Book of Algebra and Almucabola Containing Demonstrations of the Rules of the Equations of Algebra*, Al-Khwarizmi deals with geometric figures. He says that it is not enough to just speak about these concepts in terms of numbers but that these concepts must also be proven by geometrical demonstrations and proofs. He commonly used squares with sides of unknown values to help prove that the manipulation of numbers that were performed were correct.

Al-Khwarizmi was a genius who contributed a tremendous amount of knowledge to the early developments of mathematics. As can be seen from his work with arithmetic, fractions, algebra, and quadratic equations. Al-Khwarizmi made many groundbreaking discoveries that changed the course of mathematical history. It is hard to believe that procedures that seem so obvious to us in the

twenty first century had to actually be discovered and invented by someone. It is interesting to think that if this man had not worked with mathematics to the extent that he did, we may not have had the mathematical concepts that we do today. Al-Khwarizmi has left a lasting mark on the mathematical concepts and procedures that are still taught and used today.



Obituary:

The Death of Sheikh Abdul Aziz Madani is a great loss to Academic circle:

According to a press release, a meritorious Islamic scholar, Maulana Abdul Aziz Madani Tayyabi died on January 27, 2020 at 8. AM at Barhni, Siddharth Nagar (UP) at the age of 76. Maulana Asghar Ali Imam Mahadi Salafi expressed deep shock over his death and described him a sincere and devoted teacher and a guiding force for Jamia Sirajul Uloom, Jhanda Nagar as well as rest of Jamaate Ahle Hadeeth. He has left a great impact on his uncountable students and people. He was born at Tayyabpur either in 1942 or 1943 and got education at Jamia Islamia Faize Aam, Mau and later Shifted to Darul Uloom Deoband and then to Jamia Islamia Madina for higher education. May Allah bestow His mercy and reward him high status in Jannat. Ameen



VICES THAT EAT UP OUR BELIEF AND MORALITY

Our society is being flooded with many vices and immoral behavior. Among these bribery, drinking, gambling, nudity, obscenity, unfair means, hypocrisy, fast growing irreligiosity are some most condemnable vices that are taking our society by storm. No amount of word is sufficient to deplore these immoral activities among the masses. And, the saddest part of the story is that they are happening under the patronage of the state machinery.

BRIBERY:

Take the case of bribery. Everyone in the society, big or small, elder or younger, knows this plain truth of give and take formula in the process of doing a job for which the same employee is also getting remuneration from this employer. The society has become so used to this phenomenon that to a certain circle, this ability of sucking public is regarded as a special quality so much so that at the time of marriage negotiation it is kept in view rather brazenly whether or not the prospective bridegroom earns extra money as well as his regular income. For its unusual charm for earning money through bribery, some of the jobs are regarded as “most wanted”.

In olden days, say about 50 years ago, one

would have heard that the father of XYZ in his locality has cut off his relations with the son for the latter’s alleged involvement in bribery. There were also numerous occasions when a father or a near kin of a bribe taker would voluntarily report to the police about the sin of the person concerned and help the police send him behind the bars. But today, due to its epidemic-like spread in the society and also due to the fact that our education system and state machinery are neglecting moral education, such candid examples can scarcely be seen.

Now the situation has touched such a sorry puss that if one wants to remain honest to the pie, his colleagues who are accustomed to this vice, would not like him. Because, they would treat this person as a live threat to their illegal activities and hence conspiracy to get rid of him by labelling even baseless allegations against him. This way either the person has to abandon the job disgracefully, or have to accept a transfer order to a hard post.

TELLING LIES:

Another most powerful vice that is eating up our morality and characteristics as Muslims is lying. Children lie to their parents to escape

punishment or to put his/her hand on such attractive things, which his/her parents cannot afford normally. Students lie to their teachers also for escaping punishment, teachers in turn lie to the parents, husband lies to his wife, wife in turn lies to her husband, workers lie to their bosses and the bosses lie to their big bosses. Politicians lie to the public in broad day-light and there happens competition between the advocates of treasury bench and that of the public prosecutor on producing false statements/documents in order to influence the judgement. The hypocritical action reaches its zenith when it is found that a witness promises to say the truth under oath (taking the Holy Book in hand) and in the next moment he starts telling white lies to influence the judgement against or in favour of the accused. Hoards of commercial TV ads do come up everyday with lots of qualities being labeled on their respective products, but in fact, most of the statements made are being done only to gain financial benefits. No amount of good advice would be sufficient to eradicate this most powerful vice (according to the Holy Prophet (S.A.W.), mother of all vices) until our educational system, both at home and at the school, are re-oriented with religious teachings kept at the top of the syllabus. The Holy Prophet (S.A.W.) had proclaimed that doing business is a simple and honest method of earning livelihood.

AN ILLUSTRATION:

To gather wealth by adopting unfair means has become a normal practice in government offices. By a single stroke of a pen, lakhs and crores of

money are being looted and pocketed by the officers. Thereby cheating the poor public by whose tax and toll payment, these white elephants in the government offices are being brought and carried up. About a decade ago, I had read a very interesting story in a Bengali daily. A District Commissioner was posted to a moffassila town. After taking charge of the office, one day he was going through the files in the office and spotted a file in which excavation of a pond near the DC's bungalow was recorded. It was also mentioned that for the purpose, about Rs.50000 had to be spent. The DC could not find out any pond near his bungalow. Therefore, he summoned the officer in charge to his room and asked about the file and its content. The officer very politely narrated that this was only a file work, done by his predecessor (i.e. the former DC), nothing else. In fact, the entire money, earmarked for the job, had gone into the pocket of the DC. The new DC instantly got a bright idea. He instructed the officer to reopen the file and to put up a note stating that there was actually no need of pond and therefore, this should be filled up and for this work, tender should be invited from contractors. He directed the officer with a meaningful hint of eyes and smile. The officer in charge was clever and he completed the official formalities, and got sanctioned the money (another Rs.50,000) from the Head Office for the purpose. The new DC then gulped the money, with a nominal commission being offered to the officer in charge.

Let us come to the now very common scenario

of gluing in front of TV to watch programmes, especially those, which are full of vulgarity and obscenity. And watching world cup cricket/ soccer matches, thereby wasting one's precious time has now become a normal phenomenon in each and every house. Even your relations with your own children, even if he/she is only four/ five years old, may get strained on the question of keeping open your TV, when there is a Triangular test series between India, Pakistan and Sri Lanka. Whereas, there is a well known Hadith, in which the last Prophet (S.A.W.) has proclaimed that on the Day of Judgement, every man and woman would be asked about every seconds of his/her business while they were in this world.

To put on record, besides the common man, who has no knowledge about do's and dot's prescribed by the Shariah, numerous religious families do keep show pieces depicting images of animals and birds, in their drawing rooms to decorate, not to speak of the photographs, which have become rather common. The darkened situation was once described by a learned Maulana in these words: they have become so much fascinated and a crazy lover of these mini-dolls and murals, that even when they are out of the house, they would invariably keep one such dolls hanging in front of them in the car while they drive the cars. While they do such thing, they completely ignore the fact that the last Prophet (S.A.W.) had been sent to this world to destroy all these idols and stop worshipping them. The first thing he had done after the victory of Makkah, he went to the Holy

Kaa'ba and had smashed and threw out all the 360 man-made deities/idols kept in the Kaaba by the idol worshippers.

And a few words about drinking. Drinking, which has been proclaimed *haram* by the Holy Prophet (S.A.W.), has also now become very common in the higher echelon of the Muslim society. If a western educated, person doesn't have a liquor corner in his drawing room, then he would be treated as a backdated person. I had the opportunity of attending many official functions where hard drinks constitute a vital part of the refreshment. During Muslim and Hindu festivals as well, high ranking officials in the Ministeries and affiliated departments are gifted (exchanged) with costly foreign drinks. On the other hand, illiterate and slum dwellers would also go for drinking whatever they could manage. This is primarily because of lack of religious education among the masses and also because they would try to forget the day's hardships which they would have passed through, struggling for a mouthful of meal.

And last but not the least, a few words about the skipping habit of the Muslims on the necessity of performing five-times prayer every day or on obligatory fasting for all adults during the holy month of Ramadhan. The Shariah has directed a Muslim to stop family exchanges i.e. visiting each other on various occasions, eating together etc. With those who deliberately neglect five-times prayer, and do not fast (obligatory) there is even harder punishment prescribed in our Shariah for the defaulters. But the practice is so widespread that sometimes, I think that but for

only Almighty's infinite love and forgiveness for us, we are still dwelling on earth. In today's context only the prayer and one-month's fasting in the month of Ramadhan have remained to give Muslims separate identity. In all other aspects, say attires, eating habits, recreational activities, involvement in daily household chores etc. It is difficult to differentiate a person whether he is a Muslim or not. The other two basic pillars of Islam i.e. Hajj and Zakah are to follow by the affluent persons only who constitute a very little segment of the Muslim society in our part of the world. Therefore, the dictum of Shariah that one should not keep relationship with his/her kinsmen, who don't care for 5-times prayer, is very much justified. This would leave a psychological effect on the minds of the people who neglect their obligatory duties to the Almighty and would make the practicing Muslims more resolute and determined in their mission to fight against all odds.

Therefore, I am sure, if people also follow the Shariah dictum in case of neglect of prayers, it will definitely bring desired results in this respect. Looking at the speedy degradation of our moral and social ethics, it does not seem that our Islamic scholars are giving too much thinking on this vital subject. Time has arrived, to think over and over again, on where the human society is heading for? How long the Ummah of Prophet (S.A.W.) will neglect their real duty towards humanity and carry on this hypocrisy and still would think that they are the blessed ones and would enter in the heaven after death?

Allah has chosen the Muslims as the best among

His creatures and bestowed men with the responsibility to carry the mantle of Truth and the Latest Revelation to the humankind for all time to come. But they simply forgot their duties and have either started following non-Muslims in their day to day business or have sat down with *tasbih* and *musallah* at the corner of the house or mosque.

Allah says in the Holy Quran that with the help of Quran and Sunnah, Muslims will rule over the world till the Final Day. But Muslims, accepting and submitting to the theory of their colonial masters, have divided their way of life into two segments, (a) Politics-only to be taken care of by the politicians, Mosque/Church has no right to interfere in it and (b) Religion-to be preached and practiced by Mosque/Church. They Simply forget the declaration in the Holy Quran wherein Allah Says, "Today We have completed Our Deen (way of life) for you and have chosen Islam as the only religion/complete code of life for the mankind" There is no way that Muslims could divide and share the injunctions of the Holy Book with man-made theories.

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

ISLAM THE EARLIEST DEMOCRATIC SYSTEM

By: Muhammad Sirajuddin

Umar was among the very few most knowledgeable of the companions coming only after Abu Bakr. He took his knowledge straight from Allah's Messenger (S.A.W.), who bore witness to Umar's position and his knowledge. Those who accuse Umar and others of betraying Islam, "stealing" the Caliphate. etc. should fear Allah in giving the lie to the clear testimony of Allah's Messenger (S.A.W.) himself.

In *Sahih Al-Bukhari*, the Prophet (S.A.W.) said: "While sleeping, I saw myself at a well on which there was a water bucket. I took from the well the amount, which Allah wished. Then, Abu Bakr took the bucket and took out a bucket or two and in his drawing of water was weakness- and Allah forgive him his weakness. Then it (the bucket) was transformed into a huge barrel. Umar took this barrel and began drawing water. I never saw any leader among the people who could pull the water like Umar ibn Al-Khattab until the people sent their camels to their pens."

The meaning of "sent their camels to their pens" is that the people got all the water they needed for themselves and for all of their animals until their camel were fully loaded with water.

From *Sahih Al-Bukhari*. the Prophet (S.A.W.) said: "There were among those who came before

you individuals spoken to. If anyone among my nation is one of these, it is surely Umar."

Those 'spoken to' means individuals who, while not prophets, receive inspirations, which match or foretell the actual Communication from Allah received by the prophet of their time. These people do not have the status of the prophets, and their ideas or inspirations are of no use or validity until confirmed by the actual communication. In the absence of a prophet, this is one of the greatest gifts which an imam or scholar of fiqh can possess. The texts and other scholars can define the perimeter within which the truth must lie, but a great individual such as Umar has the added advantage of their gift of "in-stinct" or inspiration, which leads them in the right direction.

Any claim of inspiration, dreams. etc. which is at odds with the evidence, whether during the time of a prophet or not, is falsehood and is from Satan regardless of the apparent knowledge, station or good works of the individual involved. Umar (R.A.) did not appoint a successor though he was alive for some time after being stabbed knowing that he was dying. Rather, he appointed a committee of six individuals who he ordered to pick a Khalifa from among themselves with the exception of

his son Abdullah ibn Umar (R.A.) who was on the committee to participate in the pro-chance, but Umar did not allow that he could be the one chosen. Umar chose these six people based on his knowledge that the Prophet (S.A.W.) had left this world pleased with every single one of them. This was the best way for the successor to be chosen. For Umar to merely appoint a successor as was requested of him would have established a wrong tradition and could have led to controversy. Rather, Umar (R.A.) put the issue into the most capable and knowledgeable Companions of the Prophet (S.A.W.) and left it for them to choose one among themselves. Since these six all knew from the Prophet's (S.A.W.) teachings the requirement to consult the Muslims in their affairs, they did this, but ultimately, it was within this committee of six that the decision was made as you can see in the following Sahih Hadith:

Narrated 'Amr bin Maimun (radi-Allaahu 'anhu): I saw 'Umar bin Al-Khattab a few days before he was stabbed in Madinah. He was standing with Hudhaifa bin Al-Yaman and 'Uthmaan bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad i.e. 'Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between

me and him (i.e. Umar) except Abdullah bin 'Abbas. Whenever Umar passed between the two rows, he would say, "Stand in straight lines."

When he saw no defect (in the rows), he would go forward and start the prayer with Takbeer. He would recite Surah Yoosuf or An-Nahl or the like in the first Rak'ah so that the people may have the time to join the prayer. As soon as he said Takbeer, I heard him saying, "The dog has killed or eaten me." at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself, 'Umar held the hand of 'Abdur-Rahmaan bin Auf and let him lead the prayer.

Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of 'Umar and they were saying, "Subhaan Allah! Sub-haan Allah! (i.e. Glorified be Allah)." 'Abdur-Rahmaan bin Auf led the people a short prayer. When they finished the prayer, 'Umar said, "O Ibn 'Abbas! Find out who attacked me." Ibn 'Abbas kept on looking here and there for a short time and came to say. "The slave of Al Mugheerah." On that 'Umar said, "The craftsman?" Ibn 'Abbas said. "Yes." 'Umar said, "May Allah curse him. I did not treat him unjustly. All the Praises are for Allah Who has not caused me to die at the hand of a man who claims him-self to be a Muslim. No doubt, you and your father (Abbas) used to love

to have more non-Arab infidels in Madinah.” Al-Abbas had the greatest number of slaves. Ibn ‘Abbas said to ‘Umar. “If you wish, we will do.” He meant, “If you wish we will kill them.” ‘Umar said. “You are mistaken (for you can’t kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours.”

Then Umar was carried out to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, “Do not worry (he will be alright soon).” Some said, “We are afraid (that he will die).” Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying, “O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah’s Messenger and your superiority in Islam, which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred.” ‘Umar said, “I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything.”

When the young man turned back to leave, his clothes seemed to be touching the ground. ‘Umar said, “Call the young man back to me.” (When he came back) ‘Umar said, “O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord.” ‘Umar further said, “O ‘Abdullah bin ‘Umar! See how much I am

in debt to others.” When the debt was checked, it amounted to approximately eightysix thousand. ‘Umar said, “If the property of Umar’s family covers the debt, then pay the debt thereof; otherwise request it from Bani ‘Adi bin Ka’b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf.”

“I also recommend that he be kind to the Ansar who had lived in Madinah before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the ‘Arab bedouin, as they are the origin of the ‘Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah’s and His Messenger’s protectors (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability.” So when ‘Umar expired, we carried him out and set out walking. ‘Abdullah bin ‘Umar greeted (‘Aa’ishah) and said. “Umar bin Al-Khattab asks for the permission.” ‘Aa’ishah said. “Bring him in.” He was brought in and buried beside his two companions. When he was buried, the group (recommended by ‘Umar) held a meeting. [*Sahib Al-Bukhari - Volume 5, Book 57, Number 50, Aqeedatus-Salaf*] ❖❖❖

IMAM MUHAMMAD IBN ISMAIL BUKHARI

By Owais Mateen

Who is not aware of Imam Bukhari and his work *Saheeh-al-Bukhari*? However, in the present day, a majority of Muslims use his *Kitaab* to refer to whenever in need of a supporting reference for their actions or deeds without the knowledge of the life of the great Muhaddis.

Saheeh-e-Bukhari has been given the status of being the most authentic book only next to the Holy Quran. But why?

How much do we actually know about this great, rather exceptional scholar of Hadeeth?

More importantly, what can we learn from the exemplary life he led?

Imam Bukhari was born on Friday, 13th Shawwal 194 A.H. He lost the use of his eyes in his early childhood. However, thanks to the pious and lengthy prayers of his mother, his eyesight was restored miraculously.

Ismail, the father of Imam Bukhari, died in Imam Bukharis childhood, leaving him to the care of his mother who brought him up with love and care. At the age of 16 after having memorized the compiled books of Imam Waki and Abdullah Ibn Mubarak, he performed Hajj with his elder brother and mother. After the completion of

Hajj, Imam Bukhari remained in Makkah for two more years; and, upon reaching the age of 18, headed for Madinah, and spent his nights next to the grave of the Holy Prophet (S.A.W.) compiling the books of *Qadhaayas Sahaba Wat Tabieen* and *Tarikhul-Kabeer* with the moonlight as the only means of light.

Imam Bukhari travelled a great deal in order to expand his knowledge. He made two trips to Syria and Egypt and stayed six years in Arabia. He also happened to return to Kufa, Baghdad and Basra four times and at times remained there for a period of five years. Also at Hajj season he used to return to Makkah.

Among the most powerful tools that accompanied him on his mission to study Islam and collect Ahadeeth was his exceptionally powerful memory. There is one spectacular incident which took place in Baghdad when Imam Bukhari took up temporary residence there. The people having heard of his many accomplishments, and the attributes which were issued to him, decided to test him so as to make him prove himself to them. In order to do that they choose one hundred different Ahadeeth and changing the testimonials and the text of the Ahadeeth they were then recited by ten people to Imam Bukhari.

There was a crowd of people from within and outside the city to witness the outcome of such a test. When the Ahadeeth were recited, Imam Bukhari replied to all in one manner, “Not to my knowledge”. However, after the completion of all the Ahadeeth, Imam Bukhari repeated each text and testimonial which had been changed, followed by the correct text and testimonial. Such was the memory of Imam Bukhari.

There are a number of books compiled by Imam Bukhari. However, Bukhari has gained great esteem and high status in the learning and memorizing of Ahadeeth. Imam Bukhari memorized over 2,00,000 traditions and written over 3,00,000. Unfortunately, some of these traditions were not genuinely authentic and thus unreliable, for he was born at a time when traditions of the Holy Prophet (S.A.W.) were being forged and distorted either to please kings and rulers or to corrupt the religion of Islam.

It was because of this reason that Imam Bukhari decided to dedicate the rest of his life to compiling a book that would strictly comprise of authentic traditions. The Imam’s mission was further strengthened when he was advised by his respected teacher, Sheikhul-Hadith Ishaq Ibn Rahway to compile such a book that would exclusively contain “Saheeh” (authentic) Prophetic Traditions.

Imam Bukhari devoted not only his entire intelligence and exceptional memory to the writing of the momentous work, *Saheeh Bukhari*, he attended to the task with utmost dedication and piety. He used to take a bath and pray whenever he sat down to write the book. A part of

this book was written by him sitting by the side of the Prophet’s grave at Madinah.

An interesting aspect of his memory power can be observed from the life of Imam Bukhari. He Started learning the Ahadeeth at a very early age and kept learning till an age that is considered to be beyond the learning age. This shows us that the more a person keeps learning, the more his learning power increases even at an extremely old age.

Imam Bukhari returned to his native place, Bukhara, at last and was given a rousing reception by the entire populace of this great cultural city. But he was not destined to live here for long. He was asked by the Ruler of Bukhara to teach him and his children the Ahadeeth of the Holy Prophet (S.A.W.) at his palace. This he declined and migrated to a town near Samarqand. Here he breathed his last on 30th Ramadhan, 256 A.H. (13 August 870 A.C)

There are several qualitative aspects of the Imam’s life from which we can learn a lot.

In today’s world, a person with doctorates, Ph. Ds, and holders of various other degrees are accorded with a lot of respect. It is interesting that the same respect was given to the Muhadditheen (Scholars of the Ahadeeth) in the by-gone era of the Muslim glory. The knowledge of the Holy Quran and the Ahadeeth along with that of this world are on equal footing and there should be no doubt or misconception in relation to this.

It seems that the moment our Ummah stopped studying the Holy Quran, and Hadeeth and all
(Cont on Page No.29)

A VERY HAPPY REPUBLIC DAY TO MAGNIFICENT PEOPLE OF INDIA

According to a press release, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind extended his personal as well as Markazi Jamiat Ahle Hadeeth Hind's all good wishes, sincere hope and regards to the magnificent people of India on this 71th happy Republic Day of India. He expressed same good wishes to all Indians residing abroad or working anywhere in the world and earning good names for this great country.

This day is very significant in the history of India when a beautiful and comprehensive Constitution was prepared under the guiding force of Baba Bhim Raw Ambedkar, Ghandhiji, Pandit Jawahar Lal Nehru and Maulana Abul Kalam Azad and other leading personalities of India. The constitution gave us a vision, skills to go forward with certain duties and responsibilities. The Hindues, Muslims, Sikhs, Christians, Parsis, civil society, politicians and all respected citizens of the country accepted and paid their respect to the Constitution and all are eager to move forward. They are all making endeavours to make India a shining country unitedly without any discrimination of cast and religion. The credit for the significance of the Constitution goes to its founders.

The stated views were expressed by the Ameer Jamat Ahle Hadeeth, Maulana Asghar Ali Imam Mahadi Salafi on the occasion of Republic Day

celebration and flaggering at Al-Mahad Al-Alee lit Takhassus fid Darasatil Islamia at Ahle Hadeeth Complex, Okhla, New Delhi.

He further stated that we all Hindues, Sikhs and Christians have made joint endeavours through our sacrifices, and slogans "united we all brothers are," and made this great country free from the colonial power. In the same way lets pledge together to safeguard the Constitution, its spirit and move forward in its bright light and make this great nation among the most advance countries.

The Ameere Jamat futher stated that this is an occasion when, Schools, Madarsas, Colleges, Unviersities and other educational institutions celebrate the Happy Republic Day and memorise the history and transfer the courage, hope and good intention and love of the country to our new generation. So that we all will be united in future by all strength and means like previous occasions accepting the internal & external challenges. Moreover we should pledge to play a leading role for development and advancement of this great nation and serve the humanity all over the world as well as propagate peace, brotherhood and fraternity in India and abroad.

Like previous years the Republic Day was celebrated at Al-Mahad AlAlee, Ahle Hadeeth Complex Okhla, New Delhi where after national

anthem and patriotic songs were presented by students of Al Maahad. Among the celebrities were prominent figures of Delhi, including office workers at Jamaate Ahle Hadeeth, Mufti Jameel Ahmad Madani, Dr. Shees Idrees Taimi, Engr. Qamruzzama, Dr Abdul Wase Taimi and Maulana Jamil Akhtar Salafi etc. etc.

The Heinous Violence At Jawaharlal Nehru University Is Condemnable:

In a press release, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind described the heinous violence at the Jawaharlal Nehru University campus, an condemnable act. The attack by a group of masked men on the evening of January 5, with lathi and sticks, terrorizing students and teachers alike has grim portents for the future. The Jawaharlal Nehru University (JNU) is a hub of academic excellence, having mixed Ganga-Jamuni culture, unity in diversity, and a unique Indian identity.

The educational institutions are breeding grounds of the future of young generations and are backbone as well as valuable assets of the country. There must be thorough impartial investigation and tough resolve bringing all the culprits involved in the incident to book. The situation in the country is getting bad to worse and a sort of anarchy is raising its head. In this situation, the government, JNU administration and public should make joint and sincere efforts to curb the situation. So that no such incidence take place in future.

Maulana Asghar Ali Imam Mahadi Salafi, also extended his sympathy to the injured students and teachers and appeal them to be law-abiding and peaceable by all means.

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those research centres were forgotten and the Muslims started to ignore them, did the downfall of Muslims come about. In today's world we have an excess of huffaz but lack of muhadditheen. True scholars who can rightly interpret the Hadeeth are the need of the day. Hence it is of utmost importance that today, we learn the hadeeth and more importantly implement it.

The life of Imam Bukhari truly embodies the importance of the Holy Prophet (S.A.W.) traditions that we so blatantly ignore today. We must realise that it was the hard work and patience of these early scholars that enable us to access the Hadeeth so easily.

It also brings out an important aspect of our lives. The scholars of the bygone days devoted their entire lives to the study of the Prophet traditions. Today we do not lack huffaz of the Holy Quran but how many scholars of the hadith do we have? Is it not imperative on us that we make a studious venture into this extremely important world of the Prophet's traditions?

After all it is the Ahadeeth that help us interpret the Holy Quran, Islam and most importantly the various laws of the Islamic jurisprudence that cannot be interpreted in a clear and lucid fashion. Imam Bukhari's life is truly a model for us. Lessons should be learned from the Imam's steadfastness, piety and manners. May Allah strengthen our love for the beautiful traditions of the chosen Messenger of Allah and may Allah bless us and accept our efforts in the cause of Islam like He accepted the man who has left a mark on the pages of Hadeeth literature forever.

OBITUARIES

DISTRESS TO ALHAJ WAKEEL PARVEZ

(Finance Secretary, Markazi Jamiat Ahle Hadeeth Hind)

According to a press release, Maulana Asghar Ali Imam Mahadi Salafi; Ameer Markazi Jamiat Ahle Hadeeth Hind, expressed deep sorrow and grief over the death of Muhammad Ibrahim, elder brother-in-law of Alhaj Wakeel Parvez. Maulana described him noble, gentle, sincere, humble and hospitable. Maulana was very much impressed by his stated qualities. Janab Muhammad Ibrahim died on January 6, 2020 at the age of 90 at Nagpur and was buried over there. The deceased used to take interest in Jamaati work and never missed the Jamaati programmes. Maulana recollected his last visit to Nagpur barely last month where he met the Ibrahim Sahab. The deceased has left behind two sons, daughter and a number of grandsons and grand daughters. Maulana Haroon Sanabli, Secretary Markazi Jamiat Ahle Hadeeth and other office-bearers have expressed grief and sent condolence messages to Al Hajj Wakeel Parvez sb with prayer for deceased forgiveness and high status in Jannat.

WIFE OF MAULANA MUKHTAR AHMAD NADVI PASSED AWAY

The wife of Maulana Mukhtar Ahmad Nadvi, former Ameer-Jamaat Markazi Jamiat Ahle Hadeeth Hind died on January 31, 2020 at about 10.30 pm in Mumbai. She was a source of courage and wisdom to Late Maulana Mukhtar Ahmad Nadvi in the field of preaching, writing, welfare causes and publishing Islamic books. She died at the age of 90 and left behind sons and daughter such as Aslam Mukhtar, Maulana Akram Mukhtar, Maulana Arshad Mukhtar who have devoted their life for dawati and humanitarian services. Her daughter was married to Maulana Sher Khan Jameel Ahmad Madani.

Maulana Asghar Ali Imam Mahadi Salafi in a press release, described her very pious, generous, religious and kind-hearted woman. He extended his heart-felt sympathy to the deceased family with sincere prayers for her heavenly abode. May Allah forgive her shortcomings and reward her high place in Jannatul Firdaus.

Maulana Haroon Sanabli, General Secretary and Janab Wakeel Parvez and rest of office bearers of Markazi Jamiat Ahle Hadeeth also expressed deep sorrow over her demise and pray Allah for her heavenly abode.