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March 2020

“The Simple Truth”

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OUTBREAK OF CORONAVIRUS, SHOULD WE WORRY?

The epicenter of Coronavirus was China that has affected around 60 countries and territories since December 2019. Total number of death globally has reached to 3, 045 and 88, 932 are confirmed cases globally on February 28, 2020.

Coronaviruses are a large family of viruses that causes SARS (Severe acute respiratory syndrome), MERS (Middle East Respiratory syndrome) and virus that causes milder illness, such as the common cold. Coronavirus usually causes mild illness; with few cases in children and young adults. Most deaths are in older people, and those with preexisting medical conditions (such as cardiovascular disease, chronic respiratory disease of diabetes).

According to the WHO the first large analysis of more than 44000 cases from China found that death rate was 10 times higher in very old people compared to young people. The data from China showed that only a handful of the children and teen-agers (0-19 years) affected were hospitalized with fever,

cough or other mild respiratory symptoms.

In most people, the virus causes symptoms such as fever, fatigue, dry cough, muscle pain and difficulty in breathing. A few get headache, dizziness, nausea, diarrhoea, vomiting and abdominal pain.

South Korea is among most worst-affected countries as hundreds of cases have been reported. The identified persons have been asked to use breathing masks. Till Monday March 2, 2020 (3245 sample have been screened of which 5 tested positive (including the 3 Kerala cases) in India. The virus has proliferated around the globe over the past week, emerging on every continent except Antarctica, prompting many governments and businesses to try to stop people travelling or gathering in crowded places, and forcing countries to take drastic measures for its containment. Several countries including India have either lowered flight frequency to affected countries or issued travel advisories.

Saudi Arabia has temporarily halted issuing visas for Umra and Ziyarah. Amid a warning from the WHO that the Coronavirus has pandemic potential.

The US has decided to postpone a meeting with leaders of Southeast Asian countries due to worries about the outbreak of Coronavirus. France is banning all indoor public gathering of more than 5000 people.

God, the creator of humanity, has showed us ways to save ourselves from the onslaught of deadly diseases such as Coronavirus. Islam has evolved several methods including strict fidelity that ensures safeguard from various transmitted and infected diseases. Islam is a way of life that addresses all the problems of human activity. Coronavirus is totally preventable, not by medicine, but by a behavioural change and habit of life.

The Holy Prophet (S.A.W.) has declared that there are some wide spread and infectious diseases which are known by the general name of Ta'un (cholera, small-pox, plague). These diseases generally spread rapidly, not by touch but on account of the rapid spread of germs in the infected house or locality. In this sense, cholera stands on the same footing with smallpox and other diseases of such virus type except in the degree of spread

of germs. The Holy Prophet (S.A.W.) prohibited men of the infected places to go out of their localities to other localities and men of the outside localities from coming to the infected localities. The words of the Holy Prophet are: "..... When you hear that it (plague) has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run out of it" (Saheeh Muslim, Hadith No: 5493)

This proves that germs of some diseases rapidly spread and are dangerously poisonous like some special poisonous reptiles. If there be any disease which is caught by touch or air, the question remains to be solved in the same way by whose touch did the first man catch the disease.

However, the basic advice is not to panic or sensationalize but simply be objective and commonsensical about handling this by following: Keep clean, frequently wash hands with soap, cover your mouth while coughing or sneezing; avoid contact with people who are unwell or showing symptoms such as cough, running nose and don't travel from one place to another; take adequate sleep and rest, and drink plenty of waters and lastly don't spit in public places. Lastly don't forget to remember God with supplication for protection and safety.

SHUN HELPING A TYRANT

”قال رب انى ظلمت نفسى فاغفرلى فغفرله، انه هو الغفور الرحيم. قال رب بما انعمت على فلن اكون ظهيرا للمجرمين“

“Then he (Moses) prayed: “My Lord! I have indeed inflicted wrong on myself, so do forgive me. Wherefore Allah forgave him for He is Ever-Forgiving, Most Merciful. Thereupon Moses vowed: My Lord, because of the favour that You have done me I shall never support the guilty” (Surah Al-Qasas, 28: 16-17)

Prophet Moses pledge is couched in very broad terms. It not only means that he would never lend any assistance to the guilty, but also that his help and assistance would never be for the perpetrators of injustice and tyranny. Ibn Jarir Al- Tabarani and many other Quranic commentators have taken these words to mean that then Moses decided to sever his relations with Pharaoh and his government because it was a tyrannical government which had established an unjust rule over God’s land. A just person could not be a cog in such machinery of government nor

could a just person be instrumental in augmenting its powers and majesty. Muslim scholars have deduced from Moses pledge that a believer should shun helping a tyrant, regardless of whether that tyrant is a person, a group, or a government. Someone asked ‘Ata ibn Abi Rabah, a well known successor (Tabi’i): My brother is a scribe to the governor of Kufah under the Umayyads. Though he does not pledge the disputes of popele, the judgements are written by his pen. If he does not have this job, he will become penniless” ‘Ata at this point recited this verse, saying: “If is better for your brother to throw away his pen for it is God Who provides livelihood.” Abdullah Yusuf Ali writes: “He (Moses) takes a conscious and solemn vow to dedicate himself to Allah, and to do nothing that may in any way assist those who were doing wrong. This was his general idea, but no plan had yet shaped itself in his mind, until a second catastrophe brought matters to a head, and he was plunged in adventure.

IMPORTANCE OF CORDIALITY

Iyaz bin Himar relates that the Holy Prophet Muhammad (S.A.W.) said: “Allah, the Most Exalted, has revealed to me that you should show courtesy and be cordial with each other so that nobody should consider himself superior to another nor harm him”. (Saheeh Muslim)

1. Abu Hurairah relates that the Holy Prophet (S.A.W.) said: do not be envious of other Muslims; do not overbid at auctions (in business) against another Muslim; do not have malice against a Muslims; do not go against a Muslim and forsake him; do not make an offer during a pending transaction “O the Servants of Allah! be like brother with each other; A Muslim is the brother of another Muslim; do not hurt him, or look down upon him or bring shame on him. Piety is a matter of heart. (The Holy Prophet (S.A.W.) repeated it thrice). It is enough evil for a person to look down upon him, Muslim brother. The blood; property and honour of a Muslim is inviolable to a Muslim (Saheeh Muslim)

The stated Ahadith highlights the significance of cordiality and goodness. Cordiality costs nothing but earns much credit and paves the way for lasting goodness. This is the single salient trait of human character which distinguishes a civilized man from an uncivilized one. Since Islam aims at making a person man in the real sense, it moulds the very inner traits of those who pledge to live by its teachings.

Here the Blessed Messenger reveals the Divine wish that one should be humble and courteous towards others. A Muslim should be kind, gentle and considerate. He should never use his strength against his fellow beings. His ability, influence, wealth, shrewdness and physical powers should not be used for the purpose of either suppressing and persecuting other or causing harm to them. One ought to be gentle and merciful. By virtue of the intensity of his faith, the sincerity of character and his insight and perspicacity, a Muslim should work for the welfare and well-being of the Ummah in particular and society in general.

FORTIFICATION OF MUSLIMS Through Remembrance and Supplication

By Dr. Sa'id Ibn 'Ali Ibn Wahf Al-Qahtani

Almighty Allah said:

“فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ”
“Therefore remember Me, I will remember you and be grateful to Me, and never be ungrateful to Me” (Surah Al-Baqrah, 2:152)

Again Almighty Allah said:

“يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا”
“O you who believe! Remember Allah with much remembrance” (Surah Al-Ahzab, 41)

Further Almighty Allah said:

“وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا”
“And for men and women who engage much in Allah’s remembrance, for them has Allah prepared forgiveness and great reward” (Surah Al-Ahzab, 35)

Another place Allah said:

“وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ”
“And bring your Lord to remembrance in your (very) soul, with humility and remember without loudness in words, in the mornings and evenings; and be not of those who are unheeding” (Surah Al-Araf, 205)

The Holy Prophet said: “the companions of the one who remembers Allah and the one who does not remember, Allah, is like that of the living and the dead”. (Saheeh Al-Bukhari)

He also said: “Should I not inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions (with Him), and are better for you than the disbursement of gold and money or battle with the enemy? Inform us. “He (the Prophet (S.A.W.) said: “Remembrance of Allah”. (At-Tirmizi)

The Holy Prophet also said: “Allah Almighty says in the Holy Quran: “Indeed I am as My servant presumes Me to be, and I am with him when he remembers Me, so if he remembers Me to himself I remember him to Myself, and if he remembers Me amongst a company I remember him amongst a company greater than it, and if he draws near to Me the span of a hand I draw to him the span of an arm, and if he draws near to Me the span of an arm I draw

near to him the span to two outstretched arms, and if he takes a step towards Me I hastily step towards him”. (Saheeh Al-Bukhari)

On the authority of ‘Abdullah Ibn Bur: A man said to the Holy Prophet (S.A.W.): “O Messenger of Allah, the rites of Islam are much for me, so tell me of something that I might hold fast to. He said, “Let not your tongue cease from the remembrance of Allah” (Al-Tirmizi)

The Holy Prophet also said, “Whoever recites a letter of Allah’s Book has for it, a merit and ten more like it, not to say that *alif Lam, mim* are one letter but rather *alif* is a letter, *lam* is a letter and *mim* is a letter” (At-Tirmizi)

Uqbah Ibn ‘Amir, may Allah be pleased with him, relates that Allah’s Messenger (S.A.W.) came out when we were in As-Suffah and said: “Are there any of you who would wish to go every day to *Buthan* or *al-Aqiq* (i.e. the name of two ditches in al-Madinah) in the early morning and return from it with two she-camels without incurring any sin or severing relations?” We (the companions) said: We would indeed love that, O Messenger of Allah”. He (S.A.W.) said: “then you should go to the mosque and acquire some knowledge, or recite two ayat from the Book of Allah, that would be better for you than two she camels, and three ayat

are better than three she camels, and four ayat are better than four she-camels, and the same for a like number of male camels”. (Saheeh Muslim)

The Holy Prophet (S.A.W.) said: “Whoever takes a seat and fails to remember Allah, has incurred upon himself a loss from Allah, and whoever lies down (relaxes) and fails to remember Allah, has incurred upon himself a loss from Allah” (Abu Dawud) He (S.A.W.) also said: “Whenever a people sit in a gathering in which they fail to remember Allah and send prayers upon the Holy Prophet they incur a loss upon themselves and if Allah willed He would punish them and if He willed He would forgive them” (At-Tirmizi)

Similarly, he (S.A.W.) said: “Whenever a people rise from a gathering in which they failed to remember Allah, they rise as if they had arisen from the Corpse of an ass and incurring upon themselves grief” (Abu Dawud)

SUPPLICATION WHEN WAKING UP

1. *Al-Hamdu Lillahil Lazi Ahyana baada ma amatana wa alihin nushoor.*

” الحمد لله الذي احيانا بعد ما اماتنا واليه النشور“

“All praise is for Allah who gave us life after having taken it from us and into Him is the resurrection”.

2. *La ilaha illa Allah wahdahoo La Sharika Lah, Lahul mulku wa la hul hamdu wa huwa 'ala kulle shayin qadeer. Sub-ha-na Allah wal hamdu Lillah, wa la-ilaha illa Allah wa Allahu Akbar wa la haula wala quwwata illa billahil aliyil azeem, rabbighfir lee.*

”لا اله الا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شئ قدير. سبحان الله والحمد لله ولا اله الا الله والله اكبر، ولا حول ولا قوة الا بالله العلي العظيم، رب اغفر لي“

“None has the right to be worshipped except Allah, alone, without any partner, to Him belong sovereignty and praise and He is over all things wholly capable. How perfect Allah is, and all praise is for Allah, and none has the right to be worshipped except Allah, Allah is the greatest and there is no power nor might except with Allah, the Most High, The Supreme, O my Lord forgive me.

3. *Al-hamdu lil Allah illazi 'aafani fee jasaki wa radda aliyya roohi wa azina lee zikri.*

” الحمد لله اللذي عفاني في جسدي و رد على روحي واذن لي بذكره“

“All praise is for Allah who restored to me my health and returned my soul and has allowed me to remember Him”.

2. SUPPLICATION WHEN WEARING A GARMENT

1. *“Al- hamdu lil Allah illazi Kasanee haza (as-saub) wa razaqanihe min ghaire haulin minni wa la quwatin”*
”الحمد لله الذي كسوني هذا ورزقنيه من غير حول وقوة“

“All praise is for Allah who has clothed me with this (garment) and provided it for me, with no power nor might from myself.”

SUPPLICATION WHEN WEARING A NEW GARMENT

“Allahumma lakal Hamdu anta Kasawtaneeha asaluka min khairheeh wa khair ma sunea lahu, wa aazu bika min sharriheeh wa sharre ma sunea lahoo”.

” اللهم لك الحمد انت كسوتني اسئلك من خيره و خير ما صنع له، واعوذبك من شره و شر ما صنع له“

“O Allah, for you is all praise, You have clothed me with it, I ask You for the good of it and the good of which it was made, and I seek refuge with You from the evil of it and the evil for which it was made”.

SUPPLICATION BEFORE UNDRESSING

”بسم الله الرحمن الرحيم“

“In the name of Allah, most Gracious, most Merciful”.

SUPPLICATION BEFORE ENTERING THE TOILET:

“Allahumma Innee aaozu bika minal Khubse wal Khabaese”.

”اللهم اني اعوذبك من الخبث والخبائث“

“O Allah, I take refuge with you from all evil and evil doers”.

SUPPLICATION AFTER LEAVING THE TOILET:

“Ghufranaka”

“غفرانك ربنا”

“I ask you (Allah) for forgiveness”

SUPPLICATION WHEN STARTING ABLUTION:

Bismillah

بسم الله الرحمن الرحيم

“In the name of Allah, most Gracious, most Merciful”

SUPPLICATION UPON COMPLETING THE ABLUTION:

“Allahummaj alnee minat-tawwabeena waj alnee minal muta tahhreen”.

“اللهم اجعلني من التوابين واجعلني من المتطهرين”

“O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure”.

SUPPLICATION WHEN LEAVING THE HOME:

“Bismillah, tawakkaltu ‘ala Allah wa la haula wa la quwwata illa bil Allah”.

“بسم الله توكلت على الله ولا حول ولا قوة الا بالله”

“In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah”.

SUPPLICATION UPON ENTERING THE HOME:

“Bismil Allah walajna, wa bismil Allah Kharajna, wa ala rabbena tawakkalna”

“بسم الله ولجنا وبسم الله خرجنا، وعلى ربنا توكلنا”

“In the name of Allah we enter and in the name of Allah we leave, and upon our Lord we place our trust”.

SUPPLICATION UPON ENTERING THE MOSQUE:

Allahummaf tah lee abwaba rahmatika

“اللهم افتح لي ابواب رحمتك”

“O Allah! open the gates of Your mercy for me”.

SUPPLICATION UPON LEAVING THE MOSQUE:

“Allahumma innee as-aluka min fazlika, Allahumma aasimni minas-Shaitanir Rajeem”

“اللهم اني اسئلك من فضلك، اللهم اعصمني من الشيطان الرجيم”

“O Allah, I ask You from Your favour O Allah, guard me from the accursed devil”.

SUPPLICATIONS RELATED TO THE ADHAN:

One repeats just as the muadhhdin (i.e. one who calls to prayer) says, except when he says:

Hayya ‘alas-Salat or Hayya ‘alal Falah
“Come to prayer or come to success”

Instead one should say:

La hawla wa la quwwata illa billah
“there is no might nor power except with Allah”.

Immediately following the declaration of faith called by the muadhlin one should say:

“Wa ana ashhadu an la ilaha illa Allah wahdahu la shareeka lahu wa Ashhadu anna Muhammadan abduhu wa rasoolahu, razitu bil Allahe rabban wa bi Muhammadin rasoolan, wa bil Islame Deenan.

”اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمد عبده ورسوله، رضيت بالله ربا وبمحمد رسولا وبالاسلام ديننا“

“I too bear witness that none has the right to be worshipped except Allah, alone, without any partner, and that Muhammad is His servant and Messenger. I am pleased with Allah as a Lord, and Muhammad as a Messenger and Islam as a religion”.

One should then send prayers on the Holy Prophet (S.A.W.) after answering the call of the Muadhlin”.

Allahumma Rabba hazeheed dawati tammate was Salatil qaaimati, ati Muhammadan al-wasselata wal fazeelata wab ashoo maqamam mahmoodal laze wa ad-ta hoo. (innaka laa tukhliful meeaaad).

”اللهم رب هذه الدعوة التامة والصلاة القائمة ات محمدًا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته. انك لا تخلف الميعاد“

“O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al- waseelah and al-fadhilah and send him upon a praised platform which You have

promised him (verily, You never fail in Your promise)

REMEMBERANCE BEFORE SLEEPING:

When retiring to his bed every night, the Holy Prophet (S.A.W.) would hold his palms together, spit in them, recite the last three chapters of the Holy Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.

The Holy Prophet (S.A.W.) also said: When you are about to sleep recite ayatul Kursi till the end of the ayat for there will remain over you a protection from Allah and no devil will draw near to you until morning.

The Holy Prophet (S.A.W.) also said: “Whoever recites the last two ayat of Surah al-Baqrah at night, those two ayat shall be sufficient for him (Surah al Baqrah, 2; 285-286) starting from AMANAR RASOOLU to FAN SURNA ALAL QAUMIL KAFIREEN Remembrance

REMEMBRANCE UPON EXPERIENCING UNREST, FEAR, APPREHENSIVENESS AND THE LIKE DURING SLEEP:

A’uzu bi kalamatil Allah ittamati min ghazabehee wa iqabihee wa sharri ‘ibadehee wa min hamazatis Shayateene wa an yahzaroon.

” اعوذ بكلمات الله التامة من غضبه وعقابه وشر عباده ومن همزات الشياطين وان يحضرون“
“I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.”

SUPPLICATION FOR ONE IN DISTRESS:

La ilaha illa Allahul Azeem-ul-haleem, la ilaha illa Allahu rabbul ‘arshil azeem, la ilaha illa Allahu rabbus Samawate wa rabbul Arze wa rabbul arshil Kareem.

” لا اله الا الله العلي العظيم الحليم، لا اله الا الله رب السموات ورب الارض ورب العرش الكريم“

“None has the right to be worshipped except Allah. The Supreme, the Most For bearing. None has the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be worshipped except Allah Lord of the heavens, Lord of the earth and the Lord of the noble throne”.

SUPPLICATION FOR SEEKING GUIDANCE IN FORMING A DECISION OR CHOOSING THE PROPER COURSE ETC:

Allahumma innee astakheeruka bi ilmeka wa taqdiruka bi qudratika wa’as aluka min fazlikal azeem fa innaka taqdiru wala aqdiru wa taalamu wala a’alamu wa anta ‘allamul ghayub, Allahumma in kunta taalamu anna

hazal amr (here he should mention the need) Khairun be fee deeni wa ma ashee wa ‘aqibate amree faqdir-hu be wa yassirhu be thumma barik lee feehi, wa in kunta talamu anna hazal amr Sharran be fee deenee wa maashee wa ‘aaqibate amree fas rifhu ‘annee was rif nee anhu waqdir lil Khair haisu kana thumma arzinee bihee”.

” اللهم انى استخيرك بعلمك و استقدرك بقدرتك واسئلك من فضلك العظيم فانك تقدر ولا اقدر، وتعلم ولا اعلم، وانت علام الغيوب. اللهم ان كنت تعلم ان هذا الامر خير لى فى دينى ومعاشى وعاقبت امرى فقدره لى ويسره لى ثم بارك لى فيه، وان كنت تعلم ان هذا الامر شرا لى فى دينى ومعاشى و عاقبتى امرى فاصرفه عنى واصرفنى عنه واقدر لى لخير حيث كان ثم رضنى به“

“O Allah! I seek Your counsel by Your knowledge and by Your power I seek strength and I ask you from Your immense favour, for verily you are able while I am not and verily you know while I do not and you are the knower of the unseen. O Allah, if you know this affair (and here he/she mentions his need) to be good for me in relation to my religion, my life, and end, then decree and felilitate it for me, and bless me with it, and you know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.

COMMUNAL HARMONY A QUR'ANIC PERSPECTIVE

By: Dr. Tariq Kifayatullah

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

Religion is generally understood to be a dividing force and not a force of uniting the masses while we discuss the subject of communal harmony. Maybe, it is true to some extent as we see a sharp reaction of masses on religious issues. Passions are aroused spontaneously when there is an issue having some kind of religious tone. Anti-social elements as well as petty politicians exploit this situation to their narrow ends apathetically. Since religion is considered to be a sensitive topic, people belonging to different faiths,

even educated ones, rarely discuss it openly and rationally to avoid any embarrassing situation. They know very little and also don't try to know, about the faith and religion of "other party" whom they take as their opponent. In most of the cases their sphere of knowledge hardly goes beyond the rites. The matter of fact is that there is no religion in the world which in theory preaches intolerance, hatred, enmity, fanaticism, etc. and provokes for the killing or elimination of the followers of other religions. So is the case with Islam as well.

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

presented latest by Muhammad (S.A.W.).

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

The Holy Qur'an, the sacred book of Islam, revealed to Muhammad (S.A.W.) is the basis of all Islamic tenets, practices, social behaviours and more significantly the fundamental source of Shariah, the Islamic law and jurisprudence and total code of life. Rightly the Qur'an may be taken as parameter for gauging the temperament and mindset of Islam.

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

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

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

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

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

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

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

“And he that works a righteous deed whether man or woman and is believer

such will enter the garden (of bliss).” (Al-Qur’an-40:40)

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

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

According to the Qur’an divine admonition and guidance has been provided for man since day One, is one and same in its nature. The only difference is of language medium and time factors. Prophets and Apostles of Allah had been coming in all the ages and to all the races-nations, though some of the names are mentioned yet the Qur’an does not give the exact number however according to tradition it is no less than, 1,24000 (Wherry, Rev. EM, *A Comprehensive commentary on Qur’an, vol. 1, page 125*). They came to every nook and corner of this earth. Not a single human race or a region has been kept deprived. They came with their respective scriptures, of these

names of five revealed scriptures figure in Qur’an. These are 1. *Suhf-e-Ibrahim* (Scriptures of Ibrahim), 2. *Zaboor (Psalms of Dawood)*, 3. *Taurat or Torah of Musa*, 4. *Injeel (Gospel) of Jesus Christ* and 5. Quran. The Quran further tells that all of them are from the same source that is Ummal-Kitab (The Mother of the Book) or Lauh-e-Mahfooz (Preserved Tablet), hence bore the same message as they were the different version of a single text. All former scriptures were corrupted later. Every revealed book bore the testimony of the other. e.g., the Torah has been testified by Gospel and the Qur’an bears the testimony of both Torah and Gospel as it reveals:

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

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

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

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

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

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

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

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

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

But at the same time it does not please Allah that the difference of opinions, or contradiction of faith turn into main cause for bloodshed, or rioting and permanent hostilities between the groups of people. Allah likes construction and development not destruction and devastation on earth. He wants an order to prevail not the anarchy and disorder. He dislikes and warns those people who spread mischief and plunder:

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

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

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

was conveyed to Muhammad (S.A.W.) by his Mentor in the following verse:

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

In the event of provocation and being the target of hatred, the Quran advises its followers not to be violent or infuriated rather they should be serene, tolerant, mindful and just in their behaviour and actions, as it is only justice and equity that bring peace and pleasantness to society:

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

The goal of harmony between various sects and section of state can only be achieved by building a harmonious social structure and harmonious social structure can be built by individuals in accord with each other and each one with and within the self. Islam's primary endeavour is therefore to create the inner peace within individuals by filling hearts with faith and conviction

which streamlines all the gifts of brain and body. Its important task is to guarantee an environment which promote the certainty that justice, rule of law, social acknowledgement and mutual love prevails. For this Quran conceptualizes a model welfare society in which:

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

O you who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame, nor be sarcastic to each other, nor call each other by (offensive) nick names: III seeming is a name connoting wickedness, (to be used of one) after he has believed: And those do not desist are (in deed) doing wrong. (Al-Qur'an-49:11)

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

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

If you find no one in the house, enter not until permission is given to you: if

you are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that you do. (Al-Qur'an-24:27-28)

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

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

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

(e) Individuals are persuaded to forgive and have mercy instead of retaliation and if they find themselves unable to do so they have to follow the law of equality and are not allowed to transgress:

O you who believe! The law of equality is prescribed for you. In case of murder, the free for free, the slave for slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand and compensate him with handsome gratitude. This is a

concession and a mercy from your Lord. After this who ever exceeds the limits shall be in grave chastisement.

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

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

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

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

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

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

WORSHIP THE CREATOR, NOT HIS CREATIONS

By Muhammad Abdus Samad

Some of my no-Muslim friends once asked me, “Whom do the Muslims worship?” I replied, “Allah alone!” Why Allah alone? Because He is the Creator of the heavens and the earth and whatever is between them. He is the Life-giver and Life-taker. While man is the best creation of Allah, the Almighty and Exalted. Man is bestowed with precious powers like understanding and reasoning that distinguish him from God’s other creations.

Then came my turn to ask them, “Whom do you worship?” One of them said, “We worship some gods and goddesses.” I said, “A number of people like you worship different gods and goddesses, and objects seen or unseen, living or dead, celestial or worldly, Now a question arises: Are the gods and goddesses, objects and beings worshipped by you the creators or creations?”

After a little pausing they said slowly, “They are creators!” I again asked him, “Do you believe in many creators?” Another friend broke his silence, “No, they are not creators but creations.”

I again asked them, “Do you worship God’s creations instead of God? The Creator has created man to worship Him, not His creations. In spite of being the best creation of God, you worship His creations that are inferior to you! Doesn’t it belittle your status of being the best creation of God?”

Then yet another friend came with his argument, “We don’t in fact worship the creations but we simply want to get access to the Creator through these beings or objects.” I submitted, “Do you mean to say that man cannot get direct access to his Creator; so he has to seek the help of some objects or beings inferior to him? Does it not amount to humiliation to man’s dignity?”

They, almost in one voice, finally told me that there is enough reason and justification in what I said. But they maintained that religion is a subject which requires profound study. Afterward I continued to say that we the Muslims worship only the Creator and pray to Him alone for the welfare and success of both the worlds. In fact the true religion must have this

characteristic that it teaches worship of and surrender to the Creator. Islam is the only religion in the world that teaches the man how to worship and pray to the Creator.

Why should the mankind worship Allah? Firstly, because Allah is the Creator of man and secondly, because man has been endowed with knowledge and dignity and placed at a very high position compared to other creations. Through knowledge man can understand what is right and what is wrong. Allah announces in the Holy Qur'an: *"Verily We honoured the progeny of Adam."* (Al-Qur'an-17:70) *"And He has subjected to you, as from Him all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect."* (Al-Quran:45:13) *"He has subjected the night and the day and the sun and the moon for you, and the stars have also been made subservient by His Command."* (Al-Qur'an-16:12, 31:20) *Furthermore, Adam was honoured by directing angels to prostrate before him. The angels did so except Iblis who was cursed forever for the same.* (Al-Quran-38:72-78)

Thus it appears that man has attained the authority and control over the heavens, earth and sea and it became possible due to the knowledge and power granted to him by Allah. No creature of Allah, as far as our knowledge goes, has been granted such honour and status as man. Hence the man is regarded as the best creation of Allah. Now a question arises: Is it justified on the part of man that he who is created as the best Creation by Allah should worship and pray to any object (creation) inferior or equal to

him other than his Creator (Allah)? If the answer is in negative, we must admit that a large section of people have committed a serious crime against the Creator (Allah). He can no longer be called the best Creation of Allah. So the man is highly obliged to worship and pray to his Creator for his welfare and success in both worlds. The Qur'an invites: *"O mankind, serve your Lord, who has created you as well as those before you; do so that you are saved."* (Al-Quran-2:21) *"Your God is the One and Only God."* Hence, *whoever looks forward to meet his Lord, let him do righteous works, and let him associate none with the worship of his Lord."* (Al-Qur'an-18:110,16:22) *"O men! Fear your Lord Who created you from a single being."* (Al-Quran-4:1)

How has the worship of creation crept into the human society? The answer to his question needs some explanations. The Quran tells that the religion that has been prescribed for man since his arrival on earth is Islam meaning submission to the will of Allah, the Creator. The Quran states: *"The true religion with Allah is Islam. The people of the Book adopted many different ways rather than follow the true way of Islam even after the knowledge of truth had reached them, and they merely to commit excesses against one another. Let him who refuses to follow the ordinances and directives of Allah know that Allah is swift in His reckoning."* (Al Quran-3:19) All Prophet of Allah right

from Adam, the first Prophet, to last Prophet, Muhammad (S.A.W.) established submission to the will of Allah (divine law) revealed to them and also taught their respective people to do so for their redemption in the next world. Submission to the will of Allah (divine law) is called the worship of Creator (Allah) in Islam and one who does so is called Muslim. The Quran announces: *“Abraham was neither a Jew nor a Christian; he was a Muslim, wholly devoted to God.”* (Al-Quran-3:67) *When death approached Jacob, he asked his sons: what will you worship after me? They said: we shall worship your God, the God of your fathers Abraham and Ismael and Issaac and we have surrendered unto Him.* (Al Quran:3.133) *And (Allah) have raised in every nation a Prophet proclaiming: “Serve Allah and shun the Evil One.”* (Al Quran-16:36, 21:25) Abraham prayed: *“Our Lord! Make us submissive to You and make out of our descendants a community that submits itself to You, and show us the ways of Your worship, and turn to us in mercy. You are Much Relenting, Most Compassionate.”* (Al-Quran-2:128) But when a section of people, having given up the worship of the Creator started to worship His creations and preachers (Prophets), the worship of creations emerged giving the birth to various man-made religions in human society. And it still continues among the humans. The basic reason of unrest and clash between man and man is the worship of creations instead of the worship of the

Creator (Allah). No Prophet ever told his people to worship the creation or himself but the creator. When Israelites considered Jesus to be God he expressly prohibited it. The Quran states: *“They are surely disbelievers who say: Lo! Allah is the Messiah (Christ), son of Mary. The Messiah said: “O children of Israel! Serve Allah, who is your Lord and my Lord. Allah has forbidden Paradise for those who associate anything with Him in His divinity and their refuge shall be the Fire. No one will be able to help such wrong doers.”* (Al-Quran-5:72) When Prophet Moses was away for 40 days from his people (Israelites), they started worshipping a calf. When Prophet Moses came to know it, he strongly rebuked them. The Holy Quran says: *Verily those who worshipped the calf will certainly incur indignation from their Lord, and will be abased in the life of this world. Thus do We reward those who fabricate lies. As for those who do evil, and later repent and have faith, such shall find their Lord All-Forgiving, All-Compassionate after (they repent and believe).”* (Al-Quran-7:148-153) Prophet Abraham rebuked his father and his people for idol worship and said: *“Fie on you and all that you worship instead of Allah.*

(Al-Quran-21:51-69 Describing the futility of the worship of gods, the Quran says: *“And they have taken other gods besides Allah that they may be a source of strength*

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EXECUTIVE BODY MEETING of Markazi Jamiat Ahle Hadees Hind Held on February 17, 2020

The Executive Body of Markazi Jamiat Ahle Hadeeth Hind met on February 17, 2020 at Ahle Hadeeth Complex, Okhla New Delhi under the chair of Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind. The meeting was attended by all State members and special invitees from across the country.

The agenda of the meeting was:

1. Introductory /Welcome address by Ameer Jamaat;
2. Reading and Confirmation of minutes of last meeting;
3. Report by General Secretary of Follow up Action;
4. Report of Finance Secretary;
5. Discussion on holding 35th All India Ahle Hadeeth Conference;
6. A perceptive look at present day situation;
7. Contemplation for Jamiat's financial stability and constancy;
8. Other matters with the permission of the chair.

The proceedings of meeting started on time with the recitation of the Holy Quran. The Ameer Jamaat, in an introductory remarks said that the meeting should be held under proper discipline and decorum.

Welcoming the respectable members of Executive Body, Ameer Markazi Jamiat Ahle Hadeeth, Maulana Asghar Ali Imam

Mahadi Salafi, in his comprehensive address said: I appreciate your presence in the meeting in spite your dawati, religious and scholastic activities at home. This shows your strong and close attachment and high regards for Jamiat as well as its peaceful activities. May Allah accept your endeavours and sincerity.

Along with this good wishes, I appeal all of you to be law-abiding as ordained in the Holy Quran and Sunnah. I appeal all of you to develop qualities of concord, brotherhood, communal harmony, humanness, honesty, love, peace, righteousness and benevolence which are exemplary teachings of Islam. I call upon all Indian Muslims by means of your kindnesses to build character and make it worthy of imitation. Muslims should stand for the well-being and development of our fellow countrymen. This is our responsibility as a KHARE UMMAH (best nation). We should take effective measures to cleanse society from the evils of terrorism, unrest, hate, exploitation, deception and wickedness accusation, addiction and dowry. We should condemn all bad qualities prevailing in the society with strong faith, patience, courage, wisdom, peace and reconciliation. We should convey Islamic teachings to others extensively and discourage the destructive elements damaging the country's excellent

identity. Media has to play its positive role. We have to appeal all segments of media to play constructive roles. You all should be loving, caring and nondiscriminatory.

The address of Ameere Jamaat was fascinating, full of thought, wisdom and valuable advises. He further urged the members to take part in dawati, reformative and taleemi work ceaselessly to demonstrate piety, unity and national integration. So that you might consciously strive to perfect your character and acquire manners to assist human beings to live righteously. All of us are bound to convey the message of Islam to countrymen.

Following the agenda, Secretary General Markazi Jamiat Ahle Hadeeth, Maulana Muhammad Haroon Sanabli read the minutes of last meeting and was confirmed. Later the progress report was presented by the General Secretary. The members of Executive Body discussed various issues including their local problems confronting the Jamaat and nation. Some of their local problems were resolved amicably. The satisfaction was shown on the report and was appreciated by the members.

The Finance Secretary, Janab Wakeel Parvez Sahab presented the financial statement of the last six months in a very professional way. The income and expenditure were properly recorded. Every paisa was rightly used. The members were happy on the over all financial report.

RESOLUTIONS ADOPTED:

1. The Executive Body believes that Islam is for all mankind and for all times to come. So there is dire need to introduce its teachings, especially the Belief in Oneness of God (Tawheed) to country men and all nations. The human race has wrong impression of Islam which is unfair and dangerous. So there is need to remove the

false rumours and wrong propaganda against it and keep in touch with them with Islam's benevolence and prosperous ideologies.

2. The Executive Body appeals the milli Jamaat, Ulama and Muslim Organisations to show milli ittihad and shun their tongue and pen from loose talkings against each other. Their unfounded allegations may harm the millat. They should maintain unity by all costs and means.

3. The Executive Body feels that high prices, poverty, unemployment, boarding and illiteracy are burning issues of the country. The country cannot develop without solving the said problems. The Body appeals, the government, political and social organizations to take effective measures of its own to meet and solve the problems without making it an election issue. Moreover, they should avoid to make religion and cast as the issue of election. It is harmful to nation.

4. The Executive Body perceives that national integration, brotherhood, kindness, expressing pity, fellow-feelings have been the characteristics of this country known to world and have contributed a lot in progress and development of the country. It is unfortunate that some selfish and rancorous people are trying to destroy this great identity. In this context, it is necessary that our countrymen including electronic and print media should discharge their responsibilities objectively and discourage politicians playing negativity by spreading hate and discord.

5. The Executive Body expresses its anguish over decline of Indian economy and increasing unemployment and appeals the authorities in power to seriously take

care of the matter and desist from the path harmful to Indian economy.

6. The executive Body express concern over the women's impediment across the world, who are vulnerable to various types of violence, dowry, discrimination in inheritance, foetus killing, addiction of alcohol and other social evils and appeals the general public and authority to protect the women's rights. So that the natural balance could prevail.

7. The Executive Body views that giving citizenship on the basis of religion is a dangerous trend. Moreover, the NRC and NPR are not favourable to country and its citizens but are contradictory to fundamental rights of citizens. They are causing confusion and distraction among Muslims and backward classes.

8. The Executive Body views the on going peaceful endeavours in various parts of the country against CAA, NRC and NPR as constitutional rights of its citizens. Use of power (force) against them is unconstitutional and paving way to weaken the spirit of democracy. The Body appeals the authority to release the unjustly arrested people and show sympathy to families of perished people.

9. The Executive Body congratulates and conveys its good wishes to Mr. Arvind Kejriwal, chairam AAM ADMI Party, other leaders and people of Delhi on its landslide victory in Delhi Assembly election by consolidating the vote on the name of development and progress. This is a milestone and sign of good luck in history of the country. Furthermore, it is expected that people will follow the same strategy of development and achievement in future election by rejecting hate and divisive politics.

10. The Body takes it in good faith the Union Home Minister Mr Amit Shah's statement that defeat of BJP in Delhi election may be due to hate and divisive politics. He regretted it and appeal the political parties to raise development, brotherhood, fraternity and other national issues for future election campaign. There is no place of hate and division in a democratic country. This attitude of hate is extremely dangerous for a peaceful country and demands it to be avoided.

11. The Executive Body believes that media is an important pillar of democracy. Some of them have made their habit to one sided reporting and raising unimportant issues and neglecting burning national issues which are harmful to the country. There is a need that sincere and judicious people take effective steps to curb the situation.

12. The Body expresses anguish over attitude of some evil minded and crafty people who are misleading and cunning activities against Jamiat and Jamaat, especially against Ameere Jamaat through newsportal and social media. They are taking help of fake news and photoshop and airing it by amputating the photographs and statements. The Executive Body condemns it in strong words and repel their allegations, fabricated claims and compulsion including ugly propaganda. The Body rejecting it appeals all to be careful from such type of people. They should shun themselves from such a wicked move and defaming the Ameere Jamaat.

13. The Body condemns terror acts in the country and across the world. The Body believes that terrorism has no religion and hence it is not appropriate to attach it with any religion or community. Islam in itself

is peace and considering it as a hub of terrorism is very unfortunate.

14. The Body expresses concern over the rapid decaying of climate, a burning issue for humanity and appeals everyone to take appropriate measures for its protection. First they themselves should take care of it and advise others to do so. So that the climate balance could remain steady and human beings are protected by its poisonous end.

15. The Body expresses its shock over the spread of Coronavirus causing hundreds and thousands death in China and across the world. The epicenter of the virus was China. The Body considers it torment of God and urges people to return to the right path repenting from sins and praying, to God for forgiveness. It is right time to help the sufferers and show sympathy towards them.

16. The Body expresses anguish over enmity of Arab countries confronting each other causing their weaknesses and giving chance to world powers to implement their evil designs. The natural resources bestowed by God should have been used for human services, are being plundered by greedy powers. Therefore the Arabs should reconcile themselves and desist from unlawful confrontation.

17. The Body condemns atrocities and mass killings of Palestinians by Israelis. The Body appeals the UNO to show its responsibility and take the matter seriously in solving the Palestinian problems. So that the world may have trust on UNO's dignity and good faith could prevail in its favour. Moreover, denying the Palestinian's rights is against humanity.

18. The Jamiat's Executive Body expresses its grief over the demise of Ataullah sb. Alhaj Abdur Rashid sb Maler

Kotla former member Executive Body Markazi Jamiat Ahle Hadeeth Hind, Janab Wahid Husain Quraishy, former D.S.O Electricity Dept. Delhi; Maulana Maqsoodur Rahman Reyazi, former teacher of Madarsa Riyazul 'Uloom Delhi; Mother of Maulana Muhammad Shuaib Maiman Gujrat; Hakeem Muhammad Irfan sb, member of Jamiat Ahle Hadeeth's General Body; Alhaj Sharafat Husain Waziri, a leading figure of Bhadohi; wife of Maulana Abdur Raqib Asari; Mother of Maulana Muhammad Ahmad Salafi (office worker at Jamiat headquarter); Janab Muhammad Owas, son of Maulana Abdur Rauf (Punjab); Al Haj Nisar Ahmad Kotha, former Secretary of Jamia Islamia Faize Aam, Master Kaleemullah Sant Kabeer Nagar, Janab Mohd. Ibrahim sb. (elder brother in Law of Alhaj Wakeel Parvez sb (finance secretary Markazi Jamiat); Shawkat Ali sb (unde of Maulana Muhd Raees Faizi (office worker at Jamait headquarter Delhi); Mohd Ibrahim Ansari (father of Abul Khair, an office worker at Jameat headquarter); wofe of Maulana Mukhtar Ahmad Nadvi (former Ameer Markazi Jamiat Ahle Hadeeth); Maulana Amanullah Faiziformer, Shaikhul Hadeeth Jamia Ibn Taimyya Bihar and Madarsa Reyazul Uloom Delhi; Qamruddin Ansari deputy Ameer of Jamaate Ahle Hadeeth Chhapra (Bihar); Engr. Mansoor Ahmad Khan, the uncle of Maulana Reyaz Ahmad Salafi, deputy Ameer Markazi Jamiat Ahle Hadeeth, Hind; Maulna Jamaluddin Salafi (Assam). May God Bless them and Bestow His Mercy on them in Jannatul Firdaus and give patience to the deseased families, 'Ameen!

RESTORING PEACE AND TRANQUILLITY, GOODNESS AND WELL BEING AS WELL AS COMMUNAL HARMONY IS GOVT, PEOPLE AND EVERY ONE'S RESPONSIBILITY

19. In a press release on February 25, 2020 Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind stated: The recent incidents that are occurring in the country, especially in Delhi, disturbing peace, harmony and fraternity over past few days are shocking. I describe it against our peaceful, harmonious, concordant and communal harmony which were central to our ethos and Ganga Jamuni culture for centuries.

20. I appeal each and every individual in society to come forward and maintain this ethos by protecting each other's lives and properties

without any bias of cast and religion. We should cooperate with administration, law enforcement agencies to safeguard public and private properties, establish truth and justice, do not take law into our own hands, do

not share any kind of inflammatory remarks and maintain calm and normalcy as well as patience and perseverance. The stated suggestions are need of the hour.

21. Maulana Asghar further stated:

Since yesterday's violent incidents and barbaric acts in some parts of Delhi which left a trail of death and injury, destruction of public and private properties are shocking and condemnable. It is beyond imagination that life and

I appeal each and every individual in society to come forward and maintain this ethos by protecting each other's lives and properties without any bias of cast and religion.

property are not safe in the national capital. The Indian Constitution has given rights to its citizens of free speech, raise voices against injustice done to them and to make peaceful strive to achieve the goal. It is saddening to see fear, terror, outrage and anarchy committed by some evil minded elements and enemy of peaceful atmosphere of Delhi.

22. Moreover, the Aameere Jamaat appeals the govt. people and law enforcement agencies to work together to restore peace and normalcy at the earliest in national capital and across the country. It is high time to identify the culprits and punish them accordingly and expunge the people's fear and apprehension of danger. Maulana further appeals people not to spread fake news and do not lend ears to rumours which are usually seen in such circumstances. It is necessary to show patience and endurance through saying and action, desisting from inflammatory speeches, shunning away from provocative action that may give chance to bad elements to play their destructive games. The age old communal harmony must be maintained by all means.

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for them. By no means! They shall soon deny their worship and shall become their adversaries instead.” (Al-Quran-19:81-82)

The worship of Allah the Creator as prescribed in Islam is not confined only to some rites and rituals, but to the management of both individual and social life in accordance with the will of Allah. And it is called “Ibadat” (worship and obedience to Allah) in Islam for which Allah has created mankind. (Al-Qur’an-51:56) The success of man in the next world depends on ibada the establishes in this mundane world.

We must one day leave this mundane world. Our death is certain but its time is uncertain. Birth is the warrant of death. We must present an account of our belief and action before the Creator (Allah). Allah will not be pleased with us if we worship His creations instead of Himself. Consequently we will be consigned to the Hell fire. Conversely Allah will be pleased with us if we worship and pray Him alone. The Quran announces: *“Wosoever acts righteously whether a man or a woman and embraces Belief, We will surely grant him a good life, and will surely grant such persons their reward according to the best of their deeds.” (Al-Quran-16:97) For those who believe and do righteous deeds, will be in Gardens. Beneath which rivers flow. That is the great Triumph.” (Al-Qur’an-85:11)*

OWING TO CORONAVIRUS, SAUDI ARABIA'S TRAVEL ADVISORY IS COMMENDABLE AND REASONABLE

In a press release on February 28, 2020, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind stated that amid a warning from the World Health Organisation (WHO) that Coronavirus has pandemic potential, Saudi Arabia's temporary halts of religious and Umara visits viza to curb the spread of the virus outbreak is commendable and reasonable. The Ameere Jamaat described its global risk to its highest level because of the continued increase in cases and the number of new countries affected in recent days. Many countries across the globe have prompted to take drastic measures to fight against the outbreak and for its restrain.

Saudi Arabia, which hosts millions of pilgrims every year, has taken precautionary measures by issuing advisory to its citizens and temporarily suspending visas for religious and Umara visitor as fears of a panasmic deepen. The shariat has strong

foundation to curb the risks arising from rapid spread of the Coronavirus.

The Holy Prophet (S.A.W.) prohibited men of the infected places to go out of their localities to other localities and men of the outside localities from coming to the infected localities.

Traditionally Saudi Arabia has been taking utmost care and maximum comfort of its pilgrims and visitors.

The virus starting from China has proliferated around the globe, emerging on every continent and prompted every country to take preventive measures.

Ameere Jamaat Ahle Hadith, Maulana Asghar Ali Imam Mahadi Salafi appeals Muslims to be patience and defer the 'Umara and Ziyarah programmes till the fear and apprehension of virus risks go away honouring the Saudi Arabia's decision as a counter measures.

May God protect our beloved country, Saudi Arabia and all humans on the surface of the globe from the infectious and other contagious deases.

DEMISE OF

DR MUHAMMAD LUQMAN SALAFI,

FOUNDER AND CHANCELLOR OF JAMIA IBN TAIMIYYA,

A BIG LOSS TO UMMAH

In a press release on March 5, 2020, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind expressed his grief over the death of Dr. Muhammad Luqman Salafi, the founder and Chancellor of famous Jamia Ibn Taimiyya, Madinatus Salam, Chandan Bara, Bihar (India). He described his death a great loss to academic circles of Ummah.

No doubt the Indian Muslims and Muslims across the world have lost one of the great scholars. In the death of Dr. Muhammad Luqman Salafi, Muslim world is deprived of a gifted religious scholar, writer, expounder, commentator of Hadith, jurisprudent, man of letters, critically examiner, administrater, and founder as well as patron of a number of educational Institutions. Jamia Ibn Taimiyya is a living example of his sincere endeavours from wheer hundreds of grraduates are serving the counrty and Ummah. It is a running charity for him.

Dr. Muhammad Luqman Salafi got his Fazeelat from Darul Uloom Ahmadiya Salafiya, Darbhanga (Bihar) and shifted to Jamia Islamia Madinah Munawirah for his higher education. His speciality was serving the Traditions of the Holy Prophet. He has authored dozens of valuable books. The credit goes to him

that he served under the patronage of Late Sheikh Bin Baz for a number of years. He was an untiring dedicated dawah activist. Dr. Muhammad Luqman has devoted his whole life to the service of Islam and to the issues and concerns of the Ummah. He was sick for sometime admitted to famous Shumaisi hospital in Reyadh. Just few weeks ago I have chance to visit him while he was in ICO. However he couldnot servive and submitted his soul to his Lord at the age of 77. He is survived by a wife, one son (Dr. Abdullah Salafi) and 11 daughters. May Allah bless His Mercy and forgiveness. May Allah shower His Mercy on Dr. Muhammad Lueqman.

Dr. Muhammad Luqman was born in chandanbara, Bihar (India). During his service in Saudi Darul Ifta, as a translator and interpretor, he got Saudi citizenship and permanently lived there. He dedicated his whole life to purify the Faith and serve the cause of Islam and Shariah. He represented pure school of Islamic thought distinguished for its farsightedness and moderation. Jamiat office bearers and express grief over the death of Dr. Muhammad Luqman as their own loss and pray God for his high status in Jannatul Firdaus. ‘Ameen!