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“The Simple Truth”

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## INTER-FAITH DIALOGUE

The Sachar Committee Report on Social, Economic and Educational status of the Muslim Community of India says: *“The Indian Constitution is committed to the equality of citizens and the responsibility of the state to preserve, protect and assure the rights of minorities in matters of language, religion and culture. That is why our national leaders while framing the Constitution, emphasized to doctrine of “unity in diversity”.*

In order to live peacefully among other people, one has to realize that it is the concept of ignorance about others that makes people denounce one another. To be stubborn, arrogant, vicious or close minded do not help solve any problem. Remaining ignorant and un-willing to learn about others increases the suspicion and mistrust. It is through proper education, information and interfaith dialogue that people may come to understand one another. Then and only then they may appreciate and understand the value of togetherness.

The present attitude of unfriendly relations between the two great communities (Read: Hindues and Muslims) require inter-faith dialogue for cooperation, closer ties, unity, solidarity and prosperity.

The religious leaders, thinkers, journalists, law makers, writers, media persons should come together to play their parts in

encouraging tolerance and share a vision that acknowledges our differences with respect and understanding. Moreover, we must not abuse our great traditions of peace, love, humanness, brotherhood, and must not encourage hate as weapon in the services of selfish worldly gains.

Dialogue is a tool to promote awareness in India of what is sacred to Hindues and Muslims. It is said that there can be no peace without peace among religions. The inter-faith dialogue will strengthen national unity, tolerance among individuals. Let us first build trust. We must sow the seeds of trust and good will now and move on to address other immediate concerns on which depends our common survival and survival of our great traditions.

However a committee should be formed to prepare topics for discussion that may enhance Hindu-Muslim unity through dialogue. Moreover, the Hindu-Muslim dialogue must be clear about the methodological issues involved. For the Muslims, Islam as a message is not negotiable. Belief in Tawheed (monotheism), Prophet-hood of Muhammad (S.A.W.), Quran as a Book of God and Yaumul Akhirah must not be negotiable.

## WISDOM BEHIND DISTRIBUTION OF SUSTENANCE

*“(O Messenger of Allah), say to them: “My Lord grants provision abundantly to whomsoever He pleases and straitens it forwhom-soever He pleases, but most people do not know this. It is not your riches nor your children that make your near-stationed to Us, except for him who has faith and acts righteously.” (Surah 34:36-37)*

The unbelievers do not understand the purpose and wisdom underlying the distribution of sustenance in the world. They fall prey to the misconception that those who are rolling in wealth are necessarily God’s favourites and that those who have been granted provisions on a limited scale are subject to His wrath. Were one to observe things carefully, one would see that quite often conspicuous prosperity is the lot of those who are most notoriously wicked and corrupt. And, those who are upright and whose excellence of character is acclaimed by everyone, live in straitened circumstances. That being the case, how can any reasonable person say that God dislikes people of sterling character and likes those that are wicked and mischievous?

It is not wealth and children that bring one, close to God; rather, it is one’s faith and one’s good deeds that enable one to achieve proximity with Him. But, it is possible that wealth and children might bring one close to God. However, this is possible only in the case of those righteous believers who spend their wealth in God’s cause and who undertake their children’s education and upbringing in such a manner that they grow up being God’s-conscious and upright.

Abdullah Yusuf Ali writes; “Provision (or sustenance means (good things of all kinds in this life, material goods as well as power, opportunities, influence, mental sights, etc.) These do not necessarily all go to the good, nor in their denial to be interpreted to mean that it is a withdrawal of Allah’s favour. Very often the contrary is the case. Their distribution is in accordance with the Universal Plan and purpose, which is all-wise and all-good. But ignorant people cannot understand this. The true test of progress in spiritual life is to be measured by other things than material wealth and influence. What we have to ask ourselves is; are we the least bit nearer to Allah?

## SHUN CRUELTY AND INJUSTICE

Ayesha (may Allah be happy with her) relates that the Holy Prophet (S.A.W) said: “One, who usurped the smallest piece of land will be punished by Allah by having seven earths suspended around his neck.

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

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

Injustice, cruelty and miserliness are three deadly traits, which ruin man’s life. The Blessed Messenger (S.A.W.) has warned the believers against these traits; for they yield them utter loss and failure here as well as in the hereafter.

Injustice and cruelty towards fellow beings and God’s creations are despised and analogized as darkness on the Day of Judgement.

Cruelty and injustice assume different forms. The Blessed Messenger once said that Allah has decreed the fire of Hell for a person who usurps the property of a Muslim through false oath. On another occasion, he warned that your blood, your belongings and your honour are sacred to each other.” Yet on another occasion, he said that a Muslim is a person who does not harm another Muslim either by his tongue (words) or hands (actions).

The Blessed Messenger (S.A.W.) has admonished the believers against cruelty not only upon human beings but also animals, birds and even plants.

Similarly, miserliness is the manifestation of greed and petty mindedness. A misor also does not hesitate to make a prohibited thing permissible for himself. This leads one to envy, hatred, illegal means of amassing wealth and not looking after the needy, the poor and the destitute.



**Fatawa:**

## **A REMEDY FOR DEVILISH INSINUATIONS DURING SALAT**

**By. Allama ‘Abdul ‘Aziz Bin ‘Abdullah Bin Baz**

**Translated by. Dr. Abul Hayat Ashraf**

**Question:** *When I stand up for Salat, I get caught in Devilish insinuations and doubts and sometimes I fail even remembering what I recited and the numbers of Rakaat. Please tell me, what should I do?*

**Answer:** Whether a man or a woman, it is prescribed in the Shari’ah for every Salat-observer that he observes the Salat with full attention, keeps fearing Allah during Salat and fixes his mind on the thought that he is standing in the presence of his Lord. Because of this practice, Shayateen (Satan) will run away and insinuations shall be lessened. Because Allah, the Most High has said: **”قد افلح المؤمنون الذين هم فى صلواتهم خاشعون،”** *Successful indeed are the believers. Those who offer their Salat (prayers) with all humbleness and full submissiveness (Surah Al-Muaminun: 1-2)* So whenever devilish insinuations go on adding, it is prescribed in the Shariah that refuge of Allah be sought against the damned Shaytan (Satan). If one is going

through the process of Salat, he should puff thrice leftward and should beseech Allah same way as we see in case of ‘Uthman Bin Abil ‘Aas (may Allah’s happiness be with him) when he told the Holy Prophet (S.A.W.) that Shytan has created doubts in his Salat and the Prophet (S.A.W.) commanded ‘Uthman Bin Abil ‘Aas to do the same. Now, whenever a Salat observer has come to doubt about numbers of Rakaat for which he is sure to have observed and, then, he should complete the remaining Rakaah. However, Sajda-e-Sahw (prostration of negligence) should be performed before terminating this Salat at final Salam. As Abu Saeed (may Allah be happy with him) narrated the Holy Prophet (may blessing and peace of Allah be upon him) as saying:

“When one of you is in doubt about his prayer, and does not know how much he has prayed, three or four Rakaat, he should throw away, his doubt and base his prayer

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on what he is sure of. He should make two prostrations before giving the salutation. If the (additional) Rakat which he prayed is the fifth one, he will make it an even number by these two prostrations. If the prayer is complete, the two prostrations will be a disgrace for the devil”.

### **TAHYyatUL-MASJID:**

#### INJUNCTIONS ABOUT OBSERVING TAHAYYATUL MASJID AND NAFIL SALAT BEFORE SALATUL MAGHRIB

**Question:** *What are religious injunctions about observing Salat Tahiyatul Masjid after the Azan of but before Salatul Maghrib, whereas it is known that there is very little time available between Azan and Iqamah? Similarly, what are injunctions about Nafil Salat apart from Tahiyatul Masjid before Salatul Maghrib?*

**Answer:** Tahyyatul Masjid is Sunnate Muakkedah (confirmed tradition) at all times. Rather, according to the correct and true doctrine it may be observed even in those timings in which it is prohibited to observe regular Salat. Because the Holy Apostle (S.A.W.) commanded: “When anyone of you enters the mosque he should not sit till he has observed two Rakaat,” (Saheeh Bukhari and Saheeh Muslim)

And it is sunnat to observe (Nafil) prayer after the Azan of Salatul-Maghrib but before the Iqamah (of Salatul-Maghrib). As the Holy Apostle (S.A.W.) commanded: “Pray two Raka’a before the sunset prayer. He then said: (again): Pray two Rakaat before the sunset prayer. He then said (third time); “Who wishes to do so” (Saheeh Bukhari)

The noble hearted companions used to hasten the Azan of Salatul-Maghrib but before its Iqamah. Whenever the distinguished Prophet (S.A.W.) saw them doing so, he did not prohibited them; rather, as it has occurred in previous traditions, he commanded them to do so.

#### INJUNCTIONS ABOUT TAHAYYATUL-MASJID DURING KHUTBAH

**Question:** *In a masque of the Republic of Sudan, a little alteration appeared between me and certain other Salat-observer about observing two Rakaat of Tahyayatul-Masjid during khutbah of Jumah (Friday Sermon). Kindly issue your Fatwa (decree about its allowability or otherwise. It is to inform you that Salat-observers of the masque belong to Malikee Sect?*

**Answer:** It is as per tradition of entering a mosque that two Rakaat of Tayayyatul-Masjid be observed, even if the Imam be delivering the sermon. Because the Holy Prophet (S.A.W.) commanded: “When anyone of you enters the mosque, he should not sit till he has observed two Rakaat”. (*Saheeh Bukhari and Saheeh Muslim*)

Imam Muslim reported from Jabir bin Abdullah (may Allah be happy with him) who narrated that the Holy Apostle (S.A.W.) commanded: “When anyone of you comes for Friday prayer, while the Imam delivers the Sermon, he should observe two Rakaat and should make them short.”

This tradition is Nasse-Sareeh (a manifest provision) and it is not allowable for any Muslim that he opposes it. Probably, this tradition was not available to Imam Malik and it is on this account that he stopped people from observing the two Rakaat during Sermon. When a Tradition is proven to be handed down by the Apostle of Allah (S.A.W.), then, it is not allowable to oppose it because of certain opinions presented by certain persons. Allah the Most High, said:

"ياايها الذين امنوا اطيعوا الله واطيعوا الرسول واولى الامر منكم فان تنازعتم فى شى فردوه الى الله والرسول ان كنتم تومنون بالله واليوم الاخر ذلك خير واحسن تأويلا" (النساء:٥٩)

*(O you who believe! Obey Allah and obey the Messenger Muhammad (S.A.W.), and those of you (Muslims) who are in authority. (And) if you differ in any thing amongst yourselves, refer it to Allah and His Messenger (S.A.W.), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.)"* (*Surah An-Nisa: 59*)

And there is another Command of Allah:

وما اختلفتم فيه من شى فحكمه الى الله ذلكم الله ربي عليه توكلت واليه انيب (الشورى: ١٠)

*("And in whatsoever you differ, the decision thereof is with Allah. (And say O Muhammad (S.A.W.): such is Allah, my Lord in whom I put my trust, and to Him I turn (in all of my affairs and) in repentance)".* (*Surah Al-Shura:10*)

And this is a well-known fact that decision of the Messenger is decision of the Lord. As Allah, the Most High, said:

"من يطع الرسول فقد اطاع الله" (النساء: ٨٠)

*(He who obeys the Messenger (Muhammad (S.A.W.)), has indeed obeyed Allah (Surah An-Nisa:80)*

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INJUNCTIONS ON OBSERVING  
TAYIYYATUL MASJID IN  
PROHIBITED TIMINGS:

**Question:** *People differ in their talks about Tahiyyatul Masjid (prayer of greetings of Masjid). Certain people say that the two Rakaat of Tahiyyatul Masjid will not be observed in prohibited timings e.g. at the time of sunrise or sunset. (Certain other people, say that it is allowable to observe this Salat even if the lower half past of the sun has set down, because this Salat belongs to that particular category of Salat which are related to special causations and, therefore, wherever these causes shall be present, this Salat will be observed.*

**Answer:** There is a difference of opinion on this issue among Muslim scholars. Correct and true doctrine is just this that Tahiyyatul-Masjid is legitimate at all times, even after the prayers of Fajr and ‘Asr. Because there is a general command of the Holy Apostle (S.A.W.): “When anyone of you enters the mosque he should not sit till he has observed two rakaat.” (Saheeh Bukhari and Saheeh Muslim). This is also a reason that this Salat is related to a particular cause (like two rakat of tawaf (circumambulation) of Kaaba, and the prayer of kasoof) Now, it is correct and

proper to observe the Salat in prohibited timings too, which are related to specific cause (like the Qadha (fulfillment) of those Faradh (duty bound) Salat whose timings have elapsed. Because the Holy Apostle (S.A.W.) about two Rakaat of Tawaf said: “O Banu ‘Abd Munaf: Do not prevent anyone from going round this House (the Kaabah) and from praying any moment he desires by day or by night.” This tradition is narrated by Imam Ahmad and also by As-habe Sunan with sound authority of narration. The Apostle of Allah said about Salatul-Kasoof: “This Sun and moon are two signs of Allah; they are not eclipsed on account of anyone death or on account of anyone’s birth. So when you see them, glorify and supplicate Allah, observe prayer, so that He may dispel it from you”. (Saheeh Bukhari and Saheeh Muslim) This is also saying of the Apostle of Allah (S.A.W.): “If anyone forgets a prayer or oversleeps, he should observe it when he remembers it, there is no expiation for it except that”. These traditions cover all prohibited and non-prohibited times. Shaikhul-Islam Ibn Taimiyya and his pupil ‘Allama Ibn Qayyum have the same opinion.



# WHAT IS TAWHEED OF ILOOHIYYAH (ONENESS OF GODHEAD)?

By Sheikh Hafiz bin Ahamd Al-Hakami

Iman means irrefutable belief in the very core of the heart that Allah exists. It is to believe that His existence has never been preceded by any and has never been succeeded by any, because He is the First with nothing before Him and He is the Last with nothing after him. He is the Most High, with nothing above Him, and He is the Knower of all hidden things with nothing hidden from Him. He is Ever-Living, He is Ever needed. He is One and absolute.

Allah said: *(He begets not, nor was He begotten. "And there is none co-equal or comparable unto Him." (112:3-4)*

It is to believe in His Oneness, in His Godhead and Lordship, and to believe in His Names and His Attributes.

## TAWHEED ILOOHIYYAH

It is giving Allah Alone all kinds of *Ibadah* (Worship) whether done in public or in private, in words and deed, as well as denying *Ibadah* to any other but Allah; whoever that may be.

*Allah said: (And your Lord has decreed that you worship none but Him (17:23)*

Allah again said: *(Whorship Allah and join none with Him in worship" (4:36)*

Allah Almighty further said in the Holy Quran; *"Verily, I am Allah! La ilaha Illa ana (none has the right to be worshipped but I), so worship Me and perform As-Salat (Iqamat Salat) for My Remembrance) (20:114)*

Other verses are mentioned to mean the same declaration "There is no god but Allah" fulfils the meaning perfectly.

## WHAT IS THE OPPOSITE OF TAWHEED OF ILOOHIYYAT (Oneness of Godhead)

Its opposite is "shirk" (associating other god with Allah). It is of two types: a major shirk which is the absolute opposite of "Tawheed", and Minor Shirk, which is opposite to it terms Allah's Perfection.

## WHAT IS THE MAJOR "SHIRK"?

It is when a servant takes a partner besides Allah making him equal to the Lord and

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Cherisher of Worlds, loving him as he loves Allah and fearing him as he fears Allah, turning to him and calling upon him, fearing him and supplicating to him, asking him and trusting in him, or obeying him in disobeying Allah, or following him in what displeases Allah.....etc.

Almighty Allah said: *(Verily, Allah forgives not the partners should be setup with Him (in worship), but He forgives except that (anything else) to whom He wills; and whenever sets up partners with Allah in worship, he has indeed invented a tremendous sin). (4:48)*

Allah again said: *(and whoever setup partners in worship with Allah, has indeed strayed far away) (4:116)*

Almighty Allah further said: *(Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden paradise to him, and the Fire will be his abode!) (5:72)*

Allah Almighty again said: *(and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place). (22:31)*

Many other verses are there that means the same thing. The Holy Prophet (S.A.W.) said: “The right of Allah over Ibad (Servants) is that they worship Him and

assign no partners to Him. And the right of “Ibad” (servants) on Allah is that He does not punish whoever does not assign anything to ‘Him”. (Mentioned in the Saheehain)

In this kind of “Shirk” it is equal whether to make it public, like the Disbelievers of Quraish, to make it secret, like the Hypocrites of Madeenah who acted publicly as Muslims but secretly they were disbelievers.

Allah said: *(Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helpers will you find for them. Except those who repent from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah’s sake only, not to show off), then they will be with the believers” (4:145-146)*

Other verses give the same meaning.

WHAT IS THE MINOR “SHIRK”?

It is when the deed, done for the sake of Allah, is tarnished with a little “Riyaa” (Hypocrisy), i.e. showing off or wanting others to see how good one is.

Allah said: *(“Say: I am but a man like yourselves, (but) the aspiration has come to me, that your God is One God: whoever accepts his Lord, let him work righteous,*

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*and, in the worship of his Lord, admit no one as partner)” (18:110)*

The Holy Prophet (S.A.W.) said: “the most I fear for you is the minor “Shirk”.

They asked him what it was and he said. “*Riyaa*” (Hypocrisy). Then he explained: “A man would stand for prayer and would make his prayer very good if he saw others watching him.”

Also swearing by the name of any other than Allah, such as saying: “By my father, “By peer”, “By the Kaaba”, By my trust, etc.

The Holy Prophet (S.A.W.) said: “Do not swear by your fathers, nor your mothers nor by your peers.”

The Holy Prophet (S.A.W.) said: “Do not say: “By the Ka’aba”, but say, “By the Lord of the Ka’ba.”

The Holy Prophet (S.A.W.) said: “Never swear except by Allah”.

The Holy Prophet (S.A.W.) again said: “Whoever takes an oath saying, By honesty,” is not one of us”.

The Holy Prophet (S.A.W.), further said: “Whoever takes an oath by other than Allah is a “Kafir” (unbeliever) or “Mushrik” (one who associates others with Allah”).

When a man said to the Holy Prophet (S.A.W.), “What Allah wills and what you will,” the Holy Prophet (S.A.W.) said: “Have you made me as equal to Allah? Say what Allah Alone wills?”

#### WHAT IS TAWHEED OF LORDSHIP

It is the (firm belief that Allah is the Lord of everything, their king, their Creator, and the One Who directs and controls them. That He has no partner in His Domain, no protector from humiliation, that no one can stop His Command, that no one can question His Judgement that no one can oppose Him, that no one is equal to Him, that no one shares any of the Attributes of His Lordship or the meanings of His Name and Attributes.

Allah said: *(All praises and thanks are to Allah, who (Alone)created the heavens and the earth, and originated the darkness and the light” (6:1)*

Allah again said: “All the praises and thanks be to Allah, the Lord of the “Alamin (mankind, jinn and all that exists)” (1:2)

Allah said: (Say (O Muhammad (S.A.W.): “*Who is the Lord of the heavens and the earth?” Say: “(It is) Allah” Say: “Have you then takenfor worship) Auliya” (protector) other than Him, such as have no power either benefit or for harm to themselves?” Say: “Is the blind equal to*

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*the one who sees. Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (Which they made and His creation) seemed alike to them". Say: "Allah is the Creator of all things; He is the One, the Irresistible" (13:16)*

*Allah said: "Allah is He who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so called) partners (of Allah) that do anything of that? Glory is to Him! And Exalted is He above all that (evil) they associate (with Him). (30:40) Allah again said: (This is the Creation of Allah. So show Me that which those (whom you worship) besides Him have created) (31:11)*

*Allah said: "(Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief" (52; 35-36)*

*Allah further said: (Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (Of course none is similar or co-equal or comparable to Him, and He has none as partner with*

*Him). (There is nothing like unto Him and He is the All-Hearer, the All-Seer)" (19:65)*

*Allah said: (There is nothing like Him; and He is the All-Hearer, the All-Seer)" (42:11)*

*Almighty Allah again said: (And say: "All the praises and thanks be to Allah, Who has not begotten a son nor an off-spring), and Who has no partner in (His Dominion), nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all the magnificence, (allahu akbar) (Allah is the Most Great)" (17:111) Allah Almighty again said: (Say: (O Muhammad (S.A.W.) to those polytheists, pagans). Call upon those who you assert (to be associate gods) besides Allah, they possess not even an atom's (or a small ants) weight, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much as that when fear is banished from their (angels) hearts, they (angels) say: "What is it that your Lord has said:?" "They say: "The truth. And He is the Most High, the Most Great.) (34:22-23)*

**WHAT IS THE OPPOSITE OF TAWHEED OF "RUBOOBIYYAH" (ONENESS OF LORDSHIP) ?**

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It is when one believes that there is another who dispatches commands besides Allah, concerning anything pertaining to the Universe, whether creating or annihilating, giving life or death, sending good or fending off evil, or any other that pertains Allah's Lordship; or the belief that there is another who is associate who shares in any of His Names and Attributes: such as knowledge of the unseen, or glory or arrogance and the like Allah said; "(Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? (35:2-3)

Almighty Allah further said: *(And if Allah touches you with hurt there is none who can remove it but He, and if He intends any good for you, there is none who can repel His favour)* (10:107) Almighty Allah again said: *(Say, Tell me then, the things that you invoke besides Allah if Allah intended some harm for me, could they remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His Mercy?)* Say: *"Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust"* (34:38)

Almighty Allah further said: *(And with Him are the keys of the Ghaib (all that is hidden), none knows them but He)*". (6:59)

Allah again said: *(Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected"* (27:65)

Again Allah said: *"And they will never compass anything of His knowledge except that which He wills"* (2:255).

#### WHAT IS THE MEANING OF TAWHEED OF NAMES AND ATTRIBUTES?

It is the belief in what Allah has attributed to Himself in His Book. And what His Messenger (S.A.W.) described Him with. These Attributes are the Most Beautiful Names of Allah and the Highest Attributes. Belief in such should be without having to ask "how". As Allah combined the affirmed belief in them and the negating of describing "how" they are, in several Quranic verses.

Allah Almighty said: *(He (Allah) knows what happens to them (His Creatures) in this world, and what will happen to them/in the Hereafter), but they will never compass anything of His Knowledge).* (20:110)

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Allah said: *(there is nothing like Him; and He is the All-Hearer, the All-seer)*” (42:11)

Allah further said: *(No vision can grasp Him, but He Grasps all vision. He is Al-Latif (the Most subtle and Courteous), Well-Acquainted with all things)*” (6:103)

There are many other verses that mean the same. Al-Tirmidhee mentioned about Ubay Bin Kaab (may Allah be pleased with him) that he said that the disbelievers said to the Messenger (S.A.W.) when he mentioned their gods, “tell us the lineage of your Lord God?” Allah revealed the following verse: *Allah said: (Say, (O Muhammad (S.A.W.) “He is Allah, (the) One, “Allahus-Samad (Allah the self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks) “He begets, not, nor was He begotten) (112:1-3)*

As-Samad is the “One Who is not born nor dies; “because anything that is born must die, and nothing that dies but is inherited. Allah, however, neither dies, nor is inherited.

Allah said: *(“And there is none co-equal or comparable into Him)” (112:4)*

The Holy Prophet (S.A.W.) said: He has no similar or equal, and there is nothing like unto Him”. (Narrated by Ahmad).

WHAT EVIDENCE IS THERE FOR THE MOST BEAUTIFUL NAMES OF ALLAH IN THE HOLY QURAN AND THE SUNNAH?

Allah said: *(And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of these who belie or deny (or utter impious speech against His Names). (7:180)*

Allah further said: (Say (O Muhammad (S.A.W.) “Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him. (it is the same), for Him belong the Best Names) (17:110)

Allah further said: *(Allah! La ilaha illa Huwa (none has the right to be worshipped but. He)! To Him belong the Best Names)” (20:8)* Other verses stress the same meaning: the Holy Prophet (S.A.W.) said: “Allah has 99 Names, whoever knows all of them will enter paradise” (*Saheeh Bukhari*)

The Holy Prophet (S.A.W.) said: “I ask You Allah by every Name that belongs to You, whether You attributed to Yourself, revealed in Your Book, taught to anyone of Your Creatures, or kept with you and made unknown to others, to make the Great Quran the Spring of my heart”. (Authentic) Narrated by Ahmad)

## SPECIAL APPEAL TO BENEVOLENTS OF MADARSAS

By. Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadees Hind

*Note: The Deeni Madaris managements are requested to avoid sending their representatives out of town till the situation returns to normal. Similarly the benevolents of Madarsas are earnestly requested not to forget the Islamic Madarsas during lockdown due to Coronavirus (Covid-19).*

MADARSAS, forts of deen, are guarantor of our respectful, faithful and religious life and great source of preserving the teachings of Holy Quran and Hadith. Madarsas have stood as castles of Islam in preserving Muslim's identity. Madarsas have been resisting the pressure aimed at undermining their faith and its values. A close watch will reveal that, by the help of Allah, it is the Madarsas yielding, helping and strengthening our Deen, faith and Shariah injunctions. Even in this material age, the spiritual attachment and stock of next word are due to kind act of Madarsas. Call of Azan, sweet voices of *Allahu Akbar* and inspite of some short-comings, the sanctuary chamber and prayers in mosques are due to the teachings of Madarsas too.

Our forefathers and Aslaf's great ilmi, deeni, cultural Islamic legacy of last 1400

years have been protected and preserved by serious efforts of Ulama and Madarsas for which we honestly praise their valuable contributions with a sense of pride. Our Madarsas and Ulama have been the torch bearers of the doctrine of the Maroof and Munkar, Halalu Haram, its faraiz, wajibat, hudood and conditions are taught and instil in them in Madarsas. Moreover, importance and significance of etiquette, modesty and noble character, can not be denied, are outcome of Madarsa teachings. Its obligatory importance and practice on it are kind act of Madarsas and *wa innaka la ala khulqin Azeem* (and surely you have sublime morals) (*Surah Qalam: 68:4*) like knowledge and teachings are conferred and pupularised by Madarsas. Along with it Madarsas have been providing successful religious guidance in matters of adoration, public dealings, economy, livelihood, ethics, political and social life and essential commodities etc. Without proper guidance in rites of Nikah and marriage, aqeeqa, waleema and other ceremonies, we can no longer continue to be a Muslim. Generally its guidance and direction comes through Madarsa's associates or in any way people having relation with it.

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The present day new challenges, problems, industrial innovations, decorum and etiquette of food, dress gets necessary guidance and accountability through these Deeni forts and its inhabitants. The Madarsas have been popularizing the message of peace, justice equality, national integration, brotherhood, humanness of all mankind. Madarsas have been promoting development of brotherly relations among all human beings without any discrimination of their different temperament, race and language, surroundings, faith and practice. It commands Muslim students to live in such a way that they are sympathizers of people and sharer of woes of humanity. They are asked not to keep prejudice and hate against anyone and any community.

Please believe me! Students, teachers, managements and members are Madarsas forts and its benevolents and philanthropists are strong elements of its pillars and supporters. If physical walls and doors of Madaris are physique, teachers and students in a way are soul of the body and you benevolents and generous people are its running blood. Because mechanism of structure of the said forts is made in such a way that if its combined structure is spoiled then the existence of these forts will come to an end. There would be mirage and dream only and consequently

living behind despair, sorrow, grief and some derrent lesson.

However, the importance of Madarsas in present day world is more than the past. Its needs with passage of time have increased. The Islamic education imparted in Madarsas, is dear to every Muslim, who wants to spend his life according the Holy Quran and Hadith. However, Muslims need to constantly assess and improve every system that is related to their way of life. So that it can match with the teachings of their faith on one hand and meet the challenges of the time on the other. Millions of people around the world are suffering from the Coronavirus and Indian Muslims are worried about how the Madarsas will finance and support themselves amid the pandemic (Covid-19). Madarsas expenses and debt are mounting. In times of anxiety and uncertainty, we can only try to imagine what these Madarsas are going through. My intent is not to equate that horror with our times, but only to suggest that even in the worst of times, Madarsas are striving hard to produce the right methodology to enable the Muslims to combine and integrate Islamic revealed knowledge with human knowledge in order to bring humanity back from the brink of destruction.

In the last few months, things we couldn't have imagined have come to pass. The 'Ulama and Fuzla of Madarsas are our



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identity and backbone of our generation's protection. The Holy Prophet (S.A.W.) has said: *"those who learn and teach the Holy Quran are best among you"*. So in this time of despair, Madarsas are at the cross road. They need our financial support to survive. Hence, I appeal to all philanthropists, businessmen, traders, generous people, NGOs and welfare agencies to come forward with a generous hand and donate wholeheartedly to Madarsas through Zakat, Charity and alms keeping in mind its significance and utilities. Allah Says: (*"O Muslims) you will not attain into pity until you spend of that which you love most"*) (Surah A'le Imran. 92) However the management is required to follow certain behaviour norms when interacting with teachers and students. They ought to be committed to efficiency at Madarsas. They must be very careful in their deeds as the Satan is always to play the devilish game.

Among the most important behavioural norms are honesty in financial matters, humility, patience, consultation, admission of mistakes and fairness. There must be transparency in the accounts. The Holy Quran points out that each individual is accountable before God for every act even if it is of an atom weight. This imparts a sense of responsibility and continuous vigilance on the part of the management. They should be more vigilant in managing the affairs of the Madarsas. They must give

respect to teachers and students and consider them as an amanat (trust) of the Community.

Lastly I make an earnest appeal to all philanthropists, general benevolents, generous people, kind-hearted, sympathizers, sincere, charitable, obliging, humane, pillars of mulku-millat, businessmen and guards of Quran and Sunnat not to forget the forts of Deen, castles of our identity to help them as much as possible. This is a test of your faith, sacrifice, and zeal, enthusiasm, and fervor. May God protect you from all evils and multiply your business, trade, industrial products, increase your financial status and keep you healthy, and safe, from Coronavirus and other evil effects and may God give you ease and comfort, pleasant life and better substitute in what you have lost during Lockdown.

Dear brothers in Islam! If you have been given chance to serve Madarsas, please do remember that making revile after boon and benevolence is not appropriate for a faithful. It is better to thank God that He has given you practical chance for kindness and generosity in the following words:

*"O God bring good success to us which you like and make you happy"*

Lastly this is my good wishes and prayer from myself and people across the world.

# HAJJ-IBADAT PAR EXCELLENCE

Pilgrimage (Hajj) is the fifth pillar of Islam. It is a duty of a Muslim to perform pilgrimage to the House of Allah once in a life-time, but it is permissible for him to go on pilgrimage voluntarily more than once.

They meet in one place, Makkah, all being dressed in one uniform, worshipping Allah The One God. Performing the same rites during the fixed period of Hajj. There is no discrimination between them; all are Allah's bondsmen; no white man has preference over a black man, neither the rich over the poor.

The Kaabah is the Qiblah of all Muslims, they direct their faces towards it when they observe their prayers. But, it should be well-known that all the rites of pilgrimage such as circumambulating round the Kaaba, attending Arafat, Muzdalifa, and staying for several days in Mina.....all these rites have one objective.....that is to worship Allah according to the method He commanded and during the time He fixed. According to the Muslim's faith, all forms of worshipping are enjoined by Allah and should never be based on individual judgement or taste. Therefore, had Allah not commanded people to perform pilgrimage to the Sacred House at Makkah, Muslims would have never performed it.

Evidence for pilgrimage from the Holy Quran.

*“Pilgrimage thereto is a duty men own to Allah; those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures” (Al-Quran,3:97)*

Performing “Umara” or lesser pilgrimage once in a life time is also a duty that a Muslim should fulfill either during Hajj time or at any other time. It is not an indispensable duty for every Muslim to visit the mosque of the Holy Prophet in Al-Madinah during Hajj time or at any other time, but this is an advisable deed and whoever performs it will be recompensed by Allah. The tradition which states: “Whoever performs pilgrimage and does not visit me is turning away from me” is untrue and is imputed falsely to the Prophet.

A Muslim leaving for Madinah intends to visit the mosque of the Holy Prophet. When he arrives there, he prays in the mosque and then visits the tomb of the Holy Prophet (S.A.W.). The visitor salutes the Prophet politely and leaves the place adopting by that the same manner that the companions of the Holy Prophet (S.A.W.) used to do. He should not ask the Holy Prophet or supplicate for anything from

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him. In fact those who supplicate the Prophet for help, ask him for what they need, or invoke him to be their intercessor to Allah, are committing idolatry and the Prophet is innocent of their ill-deed. After visiting the Prophet's mosque the visitor visits also the tombs of Baqei. He should behave during his visit in conformity with Islamic ethics and invoke Allah to bless the deads and martyrs buried in these tombs.

***The manners of performing Hajj and Umrah:***

A Muslims who intends to perform pilgrimage or Umra should expend in this journey of his pure and lawful property and avoid using illicit gains lest it should ruin his noble pilgrimage. The Holy Prophet (S.A.W.) said:

“Whatever flesh that comes to grow out of illicit gains is rather doomed to hell “fire” It is also advisable for a pilgrim to select a man of good faith to accompany him on pilgrimage.

A pilgrim, whether travelling by car or train, puts on “Ihram” as soon as he arrives at the miqat (the station for Ihram), and a pilgrim, travelling by plane, puts on Ihram when he approaches that miqat.

According to Prophetic traditions, there are five mawaqit (five stations for Ihram):

1.Zul Hulaifa (Abyar Ali): for pilgrims from Madinah.

2.Al-Juha, a place near Rabigh: for people coming from the directions of Syria, Egypt and Maghrib.

3.Qaran al-Manazil: for people coming from Najd, Al-Taif and other regions of that direction.

4.Zat-Irq, for people coming from Iraq.

5.Yalamlam: for people coming from Yemen. These mawaqit are not only for people coming from the above mentioned regions, but also for those who chance to travel by these routs.

As for the inhabitants of Makkah and those who live within the area bounded by these mawaqit, they assume their Ihrams from their homes.

***MANNER OF IHRAM***

It is advisable for a pilgrim to take a bath, to clean and perfume himself before assuming Ihram at the miqat. The Ihram dress for males consists of two simple white seamless sheets, one to be wrapped round the lions and the other to cover the upper part of the body. The head should not be covered. Women have no special dress for Ihram, but they should be dressed in wide veiling and unalluring clothes. After assuming the Ihram, a woman should neither veil her face with a seamed veil, nor use any seamed gloves to cover her hands. It is permissible for her to cover her face with a part of her head-veil if she finds herself surrounded by men. The same manner was adopted before by the wives of

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the Holy Prophet (S.A.W.) and the wives of his companions.

The pilgrim, after assuming Ihram, intends by heart to perform ‘Umra and says:

“*Allahumma Labbaik ‘Umratan*” which means. “O Allah! here I am at your service intending to perform Umra. In this way the pilgrim performs Hajj-Tamattu” which is really excellent because the Holy Prophet (S.A.W.) recommended his companions to perform this kind of Hajj. He even obliged them to abandon, their Ihram and make their visit to Kabaah an Umrah, giving exception only to those who brought with them their “Hady” “Sacrifices”, and carried on their Hajj by Qiran, the same manner which the Holy Prophet (S.A.W.) himself adopted. The Qarin (who performs Hajj by Qiran) intends when he starts his pilgrimage rites by saying: “*Allahumma Labbaik Umratan wa Hajjan*” (Here I am, O Allah! I intend to perform ‘Umra and Hajj).

Therefore he should not abandon his Ihram and all Ihram restrictions till he offers his sacrifice on the feast day (Day of Immolation, 10<sup>th</sup> of Zul-Hijjah called Idul-Adhha).

After assuming the Ihram:

1.It is forbidden for a Muslim to cohabit with his wife, kiss, or touch her lustfully. During the Ihram period a pilgrim is also not allowed to marry or propose to a lady.

2.It is also forbidden for a Muslim to remove or trim his hair from any part of the body.

3.Similarly, paring the nails of hands and toes is also forbidden.

4.A man in Ihram should not cover his head, but it is permissible for him to be shaded by an umbrella or sit in the shadow of a tent.

5.During the Ihram one is not allowed to apply perfume to his body or garments or even to smell it.

6.It is forbidden during the Ihram to kill animals of game or to help others to do so.

7.A male pilgrim is not allowed to wear tailored clothes during the period of Ihram; instead of shoes he can use sandals. Women should not wear seamed veils on their faces.

As soon as the pilgrim arrives at the Kaaba, the Holy House of Allah, he circumambulates it seven times for the Tawaf-Al-Qudoom, (circumambulation of arrival). That is his Umra Tawaf; the pilgrim can invoke Allah by whatever prayers he likes. After terminating the seven rounds of Tawaf he moves to the station of Ibrahim, where or somewhere in the vicinity, he performs a two rakaat prayer of the Tawaf.

A pilgrim proceeds after that for “Sa’ee”. He starts by mounting the eminence Al-Safa and faces the Qibla saying: *Allahu Akbar, la ilaha illa Allah*, and invokes Allah by whatever prayers he likes. Then,

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he walks to the eminence of Al-Marwa, mounts it, faces the Qibla, saying Allahu Akbar, invokes Allah, then returns to the eminence of Al-Safa, then repeats this walking from Safa to Marwa and vice versa, till he completes seven rounds at Al-Marwa.

A pilgrim who performs pilgrimage by Tamattu; gets his hair shaven or trimmed after completing his "Sa'ee". For women, it is enough to trim a small part of their hair as long as finger-tip. In this way the pilgrim completes his Umra, discards his Ihram and is free to lead a normal life in all respects.

If a woman menstruates or gives birth before or after her Ihram, she becomes Qarinah and performs Hajj by Qiran. Therefore, she should intend to perform Hajj and Umra combined in one Ihram. Menstruation and confinement do not forbid a woman from doing any of the acts of Hajj except the circumambulation of the Holy House which she should postpone until she becomes clean. If she gets clean before people assume their Ihram, she takes a cleansing bath, joins them when they assume their Ihram, and performs with them the rituals of Hajj. But if her cleansing from menses occurs at a later time, following her assuming Ihram, she combines Hajj and Umra in one Ihram, performs all the rituals of Hajj, including staying in Mina, Standing in Arafat, going to Muzdalifah, pelting, offering the sacrifice and trimming her hair on feast-day, but she cannot circumambulation the

Holy House till she is clean. When she gets clean, she takes a cleansing bath and performs circumambulation round the Kaaba and "Sae'e", hence, fulfilling both Hajj and Umra. This was the method adopted by the mother of believers, Aisha according to the directions of the Holy Prophet (S.A.W.). The Holy Prophet affirmed by his deeds and sayings that the Qarin combines Hajj and Umra and fulfills them both by performing one circumambulation and one "Sa'ee". The Holy Prophet (S.A.W.) himself performed Hajj in accordance with this manner and said that "Umra is included in Hajj till Doomsday".

On the 8<sup>th</sup> day of Dhul Hajj, the pilgrims assume Ihram from their settlements in Makkah in the same manner they had done before at the miqat. A pilgrim, whether a man or a woman, intends to perform Hajj by saying "Here I am my Lord, I intend to perform Hajj" *"Allahumma Labbaika Hajjan"*

Then he proceeds with other pilgrims to Mina to pass the night there. A pilgrim should perform his prayers there in time. He is permitted to shorten his prayers but not to combine one of them with the other. On the morning of Arafat (the 9<sup>th</sup> of Zul Hijja), the pilgrims go to Namira mosque to perform in congregation the Zuhr (noon) and Asr (after noon) prayers combined together. By noon, they proceed to Arafat to stay there till sunset praying, supplicating Allah and asking Him for forgiveness. The pilgrim can stand at any

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place in the valley of Arafat because the whole of Arafat is reserved for wuquf (standing). He should turn his face while praying and supplicating towards the Qibla, and not towards the mount of Arafat. The pilgrim should be aware that climbing the mount is not a ritual service, and that wiping oneself with its stones is a heretical deed.

After sunset, the pilgrim proceed to Muzdalifa where they perform Maghrib (evening) and Isha prayers combined together, and shortening only Isha prayer. They spend the night there, and next day they observe the Fajar prayer at dawn and leave to Mina before sunrise. When they arrive there, they pelt Jamarat Al-Aqaba by seven pebbles, each one of which should not be larger than a chickpea. One should observe strictly the guidance and orders of the Holy Prophet to overcome the allurements of the satan and avoid such devious actions as pelting the “Jamra” by shoes and any other action which is not in accordance with the commandments of Allah or the traditions of the Holy Prophet (S.A.W.)

After pelting Jamrat Al-Aqaba, the pilgrim offers his sacrifice, then shaves or shortens his hair (but it is better to have it shaven rather than having it shortened). Women slightly trim off parts of their hair.

After that, the pilgrim can discard Ihram and perform all the acts which were forbidden during the Ihram period except

sexual intercourse. Then the pilgrim heads for Makkah, performs Tawaf Al-Ifadah, and the Sa’ee, hence, discarding Ihram completely and he is then allowed to perform all the acts that were forbidden during the Ihram period with no exception.

The pilgrim returns to Mina, to stay there for three successive days (the feast day and the following two days). He spends the nights of these days at Mina and every noon or mid-day he pelts the three Jamarat (on the 11<sup>th</sup> and 12<sup>th</sup> of Zul-Hijja). He starts by pelting Al-Jamarat-al-Sughra (the small Jamara), then Al-Jamarat-al-Wusta (the medium Jamarah) and finally jamarat Al-Aqbah, which he had pelted before on the morning of the Feast Day. Each one of these jamarat is pelted by seven pebbles. The pilgrim has the choice after that, either to leave Mina on the 12<sup>th</sup> of Zul-Hijja or stay there next day. It is better to stay till next day and perform a pelting at noon. The final thing that a pilgrim should do before leaving Makkah, is to perform Tawaf-Al-Wadaa’ (Tawaf of Departure). However, a woman in a state of menstruation or childbed is allowed to leave Makkah without performing Tawaf Al-Wadaa. Offering the sacrifice can be done also on 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Zul-Hijja, and Tawaf-al-Ifada can also be postponed till the pilgrim leaves Mina, but it is better to perform the rituals in accordance with the order and times which are mentioned above.



**Press Release**

## **OUR RESPONSIBILITY TO STOP THE SPREAD OF DEADLY VIRUS, COVID-19**

Delhi; 23 March 2020

According to a press release, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind stated: “The announcement of National Lockdown to Stop the spread of deadly virus Covid-19 has been made by the government, I appeal the people to cooperate and take precautionary measures and follow the guidelines issued by central and state governments which are significant for our common good, better health and physical safety. Apart from precautionary measures, other remedial dimensions related to health should be on every body’s guard. Continuing his statement, the Ameere Jamaat further said: Since large gatherings, educational institutions, important offices, public transports, assembly halls, religious places of all faiths are advised to shutdown. Therefore all citizens without any distinction of cast and creed should follow the guidelines of national lockdown till further notice of March 31, 2020 for public safety by making endeavours to keep themselves aloof and taking necessary steps for its obstruction. The Imams, and faithful worshippers should observe prayers at home following SALLO FEE REHALIKUM.

The deadly virus spreads rapidly through touching, coughing and sneezing. Thus the said precautionary measures would be in favour of every individual. Moreover, it would not violate the trust on Allah. Albet everyone should keep his home and surroundings neat and clean and free from all sorts of dirt. It will make him/her closer to his/her Creator through prayers, supplications, remembrance and repentances. The way you have been closely obeying God’s Command of going to mosques for prayers, if God wishes, in the present unpleasant situation, the reward would be the same as if your heart is attached with the mosques.

The Ameer further said: Since business, trade and shops of essential commodities are closed and inspite of Government’s watchful and attentive measures, there might be shortage of essential goods, all are requested not to forget the less fortunate, poor, necessitous brothers and sisters. Your helping hand to them would not be counted insignificant.

May God protect our great nation, millat and humanity from the deadly virus. A’meen!

Issued by;

**Markazi Jamiat Ahle Hadeeth Hind**

Press Release

## ABIDE BY THE EXTENDED PERIOD OF LOCK DOWN

WHOLE-HEARTEDLY AND HAPPILY: Maulana Asghar Ali Imam Mahadi Salafi

Delhi 14, April, 2020

No doubt the deadly Coronavirus is rapidly increasing in our beloved motherland. The number of effected people are sharply growing. The situation has compeled the central and state governments to extend the continuous 21 days lockdown till May 3, 2020. It is the need of the hour and necessity of the alarming situation. We welcome and support the government move and consider it our national, milli and human duty.

Thus, the norms and guidelines issued by governments, doctors, health authorities and injunctions prescribed by Shariah must be obeyed wholeheartedly and firmly like previous days locknown. We should obligue ourselves to check the alarming situation respecting the valuable services and sacrifices being rendered by doctors, nurses, lab technicians, cleaners, police deptt- and other Covid warriors. We must not discourage and misbehave with them in any way. Only a concerted effort by all of us can help in preventing this disease from spreading. The previous lockdown was a sudden imposition causing uneasiness and discomfort among public. We hope the governments would strictly implement the

guidelines along with providing better and easy facilities. So that the nation could not face any hardship and no shortage of food items, medicines and essential sources of medical items and para-medical resources are not in shorty Supply.

In this situation, I appeal the 130 carorh Indians, especially the Muslim Ummah to abide by the norms and guidelines issued by the governments and epidemic experts as well as Shariah injunctions regarding lockdown. It would be in the interest of individuals to take precautionary measures. The compliane of it is for better health and a preventive measure. Avoid to go out unnecessarily, and stay at home. Social distancing and use of masks in public places is essential. Please keep the home and surrounding areas neat and clean, pray the obligatory prayers at home; observe Zuhar prayer at home instead of Juma prayer. Taraweeh prayer should be observed at home too. It would be good to recite Holy Quran extensively and frequently and make endeavours with family members to get rewards and blessings through fast. Moreover, take care of needs of the poor, make arrangement to feed the hungry. Try not to forget the



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Islamic Madarsas, the forts of Deen, by supporting them morally and financially. The Madarsas dispatched representatives should avoid to travel till the situation becomes normal. Keep strong trust on God with patience and tolerance as well as seek consolation of God in the matter; Make sure you are regular in observing Nawafil prayers, invocative and repentants as well as pray God to rescue our nation, millat and humanity from this deadly disease. Lastly I thank all for paying kind attention to my previous and present appeals.

Maulana Asghar Ali Imam Mahadi Salafi  
Ameer, Markazi Jamiat Ahle Hadeeth Hind

## **HUMBLE REQUEST TO READERS**

Due to Lockdown THE SIMPLE TRUTH was not printed and posted on time. The Present issue is a combined issue of April to September, 2020. Kindly bear with us and pray for the safety of all human beings across the globe. (Editor)



*(From Page No. 30)*

MAHARASHI BADRINVIYAS  
SAMMMAN in 2004 by the former  
President of India A.P.J. Abdul Kalam.

Prof Wali Akhtar Nadvi was very valuable in every field of life. He was very obedient to his parents, highly admired by his teachers and students alike, and exemplary teacher, shining star of his village, benefactor to neighbours and relatives, leading figure in social services, helper to poor and needy, avoider of false show, noble, passionate, ardent in deeni, milli and jamaati pursuit, an illustration of simplicity, purity and taqwa. Despite of his departmental, academic, literary and research responsibilities, he participated in Jamaati programmes frequently.

For the last few days he was suffering from fever and got chest infection. He was admitted to Al-Shifa Hospital Okhla, New Delhi two days ago and lastly expired at 6.20 pm on June 9, 2020 and buried at Abul Fazl Enclave graveyard on the same day. He is survived by his wife, 2 sons and 2 daughters. May Allah give him eternal peace in Paradise and forgive his sins and accept all his good deeds. Ameen!

May God give patience, and perseverance to his brothers Maulana Ali Akhtar Makki, Jameel Akhtar and Maulana Suhail Akhtar Nadvi and all family members.

According to press release the office bearers of Jamiat, members and workers at Jamiat headquarter have expressed shock over his death and pray God for His Mercy on him.

**OBITUARY****SHOCKING INCIDENT FOR  
MAULANA ASGHAR ALI IMAM MAHADI SALAFI,  
AMEER MARKAZI JAMIAT  
AHLE HADEETH HIND**

Delhi 29, May 2020

According to a press release issued by Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi's paternal uncle Alhaj Jameel Ahmad, who suffered a heart attack and expired on May 29, at his native place Brindaban, West Champaran (Bihar) and was buried over there. He was 76. The sorrow and deep grief is being expressed on his sudden demise by Markazi Jamiat Ahle Hadeeth Hind. His death is considered a great loss to Jamaat, millate Islamiyya and family members as well as immense shock to Maulana Asghar Ali Imam Mahadi Salafi. The deceased was closely attached with Maulana Asghar sb. In fact both of them were conducive to each other. The deceased was kind-hearted, social, competent, Tahajjud guzar and regular observer of Salat and Sawm. He was a leading figure of the area in taking part in social and deeni activities. The deceased has been very helpful, cooperative and benefactor to Maulana Asghar Ali Imam Mahadi Salafi Sahab's dawatee, tableeghi and taleemi mission. Thus his death is a great shocking incident for Maulana Asghar Ali Imam Mahadi Salafi. The deceased was promptly attached with the Holy Quran. In olden days when generally Ulama were not found in villages, he used to teach Holy Quran to village girls out of his interest and longing as well as good

intention. In spite of busy schedule of his young age, he used to recite Holy Quran in a special dialect (tip of the tongue). Maulana Asghar sb who was in Delhi by the time of this incident, he instructed family members not to delay the funeral prayers and burial rites. He was very much upset not to attend the last rites. However he, reached there next day.

He is survived by his wife, 3 sons (Maulana Hafiz Inamul Haque Faizi, Maulana Hafiz Muhammad Kamran Faisal Salafi; and Tariq Faisal (presently residing in Riyadh, Saudi Arabia) 3 daughters and a number of grandsons and granddaughters.

May Almighty God bestow His special mercy on him, forgive his shortcomings and give him Jannatul Firdaus. Ameen!. May God give patience to Maulana Asghar Ali Imam Mahadi Salafi sb, Jawwad Hussain Azad (the deceased elder nephew) Maulana Jawed Akthar Faizi (son-in-law) and younger brother Khalilullah sb. etc. etc.

According to the press release the office bearers, workers, at headquarter, members of Executive Body and Majlise Shura expressed their condolences to deceased family members. May his soul rest in peace. Ameen!

Issued by:

**Markazi Jamiat Ahle Hadeeth Hind**

Obituary:

## SHOCKING DEATH OF MAULANA S. HAFIZ ‘AINUL BARI AALIYAVI

Delhi 17 May 2020

According to a press release issued by Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind expressed his deep shock and grief over the death of Maulana Hafiz Ainul Bari Aliyavi and described his death a great loss to the country, millate-Islamia and Jamaat. According to Ameere Jamiat the deceased for a long time has been the Ameere Jamaat of West Bengal, deputy Ameer, Markazi Jamiat Ahle Hadeeth Hind, member of Executive Council Jamia Salafia (Markazi Darul Uloom) Benaras and local representative of I.D.B. in India. He never missed any chance to attend All India Ahle Hadeeth Conferences, Seminars, and meetings of Executive and Shura Bodies offering his valuable opinions and suggestions regarding Jamiat's progress and stead-fastness. He was associated with teaching profession at Aliya University Calcutta producing a number of pupils who have been illuminating the light of deeni knowledge in Bengal and surrounding areas. This is a Sadqa jariya for him. He

has served the millat and Jamaat through his speech and pen by Islamic and tarbiyyati literatures in Bengla language. Tarjuma Quran, Tafseer, fundamental principles of Islam such as Kalma, Prayer, Fast, Zakat, Hajj and injunctions regarding Sacrifice etc. Its translation in Urdu and other languages is printed and available.

Once he was given commendatory award recognizing his ilmi, deeni, dawati, research, scholastic, journalistic and other literary works by Markazi Jamiat Ahle Hadeeth Hind. Few months back the Ameere Jamiat with a reverend delegation visited the sick Hafiz Sb. and found him highly pleasing engaged in scholastic fiqahee discussion in his old style. May his soul rest in peace and may God give him Jannatul Firdaus and forgive his short comings. ‘Ameen!

The office bearers of Jamiat expressed sorrow on his demise and prayed for his heavenly abode. May God give patience to his family members.



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**Press Release**

## **A SHINING STAR FADED AWAY PROF. WALI AKHTAR NADVI PASSES AWAY IN HISTORY**

Delhi; 10 June 2020

According to a press release issued by Markazi Jamiat Ahle Hadeeth, Hind Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind, expressed his deep shock and sorrow over sudden demise of Prof Wali Akhtar Nadvi, second son of Shaikhul Hadeeth Maulana Amanullah Khan Faizi. Prof. Wali Akhtar Nadvi was a meritorious professor and scholar in Delhi University Arabic deptt. The deceased had penned several books of Arabic and English, a successful teacher of Arabic language and literature as well as a well-known translator. His sudden death due to Coronavirus is a great loss to academic and literary world as well as to nation and millate Islamia.

According to Ameere Jamaat, Dr. Wali Akhtar Nadvi was a religious minded, pious, social, humble, sincere and simple. He was born at Bhakurahar, Sitamadhi (Bihar). His grandfather Maulvi Tasleem Khan was a prominent and well respected person of his area. Prof Wali Akhtar Nadvi got his early education under proper guidance of his father Maulana Amanullah Khan first at Madarsa Islahul Muslemeen Patna and later at Madarsa Riyazul Uloom

Delhi where his father had joined as a Shaikhul Hadeeth. From there Maulana Amanullah Khan was shifted to Jamia Ibn Taimiyya, Champaran Bihar. Prof W.A. Nadvi got his Almiyyat, Fazeelat from Darul Uloom Nadwatul Ullama Lucknow. Soon he joined Jamia Millia Islamia New Delhi and got his B.A, MA. M. Phl, Phd in Arabic language and literature. His teaching career started as a temporary teacher from Jamia Millia Islamia Delhi. He was lucky to join Delhi Universtiy in 1997 as a lecturer and gradually appointed as a professor of Arabic, Several times he was crowned as a head of Arabic deptt. He was nominated as a member of several academic committees. Several students got chance to write M. Phil and Phd thesis under his guidance. As a successful teacher he was pious and kind-hearted man. He made several experiences in easy teaching of Arabic language and penned several books including Taysirus Sarf 1 and II, A practical approach to the Arabic language. Some of his books are prescribed in syllabus of some universities. Recognizing his academic achievements in academic and literary field he was awarded

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