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**December, 2020**

**“The Simple Truth”**

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**Editorial:**

## **SIR SAYYED’S RELEVANCE TO CONTEMPORARY INDIAN SOCIETY**

Sir Sayyed Ahmad Khan was one of those dynamic and revolutionary personalities of history who have moulded the destinies of nations and changed the course of history. He was, in fact, the varitable morning star of Indian renaissance. While laying the foundation stone of the MAO College on January 8, 1877, Lord Lytton characterized the event as the beginning of “an epoch in the history of social progress in India”. Maulana Abul Kalam Azad in his convocation address at the Aligarh Muslim University observed on February 20, 1949: “The 19<sup>th</sup> centuary marked a period of renaissance for the Indian spirit and Aligarh was one of the centres of such renaissance”. According to Sir Hamilton Gibb the institution founded by him was “the first modernist organization in Islam”. Sir Sayyed Ahmad Khan was a true votary of Islam and true Indian. He said what he believed, and practiced what he preached. Secularism is an ideal with us; it was a reality of life in human relationship with Sir Sayyed. The portals of the MAO College, has been thrown open to members of all the communities from the very

beginning. There was no distinction whatsoever between the Hindu and Muslim students. Besides the MAO College which radiated with the secular spirit of the great man, his personal life too was a glowing example of his profession. He admonished the Muslims of Calcutta against raising a mosque on an unauthorised piece of land which brought them in conflict with the local Hindus. His grandson Ross Masood, read the Kalima at his Bismillah ceremony from the lap of Sir Sayyed’s intimate Hindu friend, Raja Jai Kishan Das. It was a remarkable incident in the annals of Hindu-Muslim relations. The Raja was a staunch Hindu and Sir Sayyed maintained a separate kitchen for him in his house and would not permit its sanctity to be violated even by his toddling grandson. It was through the efforts of Sir Sayyed that the Raja succeeded him as secretary of the Scientific Society.

When once cholera brokeout in North Western Provinces, he worked day and night looking after Hindus and Muslims alike with such dedication that everyone

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admired his humanitarian spirit. Sir Sayyed was the earlist of the Indian leaders to conceive of India as a secular nation. He had the greatest respect for all religions. In *Khutbat-i-Ahmadiya* he wrote.

“Our conviction is that the righteous people, to whatever religion they might belong, deserve our respect and regards as the righteous people of our own religion. It is the first and foremost duty of all the well wishers of the country to strive for the welfare of all the people, irrespective of their caste or religion. He regarded all the inhabitants of India as one nation.

In his speech at Patna on January 27, 1883 he said: “Please remember that the

Hindus and Muslim are religious terms. In fact, all the inhabitants of India whether Hindu, Muslim or Christian, are by virtue of their residence one nation. He preached this view relentlessly. Delivering a speech at Gurdaspur on January 27, 1884, he advised his countrymen in these words. We (Hindus and Muslims) should try to become one heart and soul and act in unison; if united, we can support each other. If not, the effect of one against the other would tend to the destruction and

downfall of both Hindu and Muslim brethren. His writings and speeches are replete with similar statements and one can go on quoting him *adlibitum* on the subject. There was no other leader in the 19<sup>th</sup> century who wrote and spoke so incessantly and so forcefully about communal harmony and the unity of the country as Sir Sayyed Ahmad Khan did.

These views are much more relevant today than in his own time. Today conflicts and quarrels based on religion, political ideology, region and caste are rampant in the Indian Society. In these circumstances,

the teachings of Sir Sayyed would surely serve as the beacon light.

The importance of Sir Sayyed has not diminished with the passage of time. In fact, his teachings, ideals and policies are much more relevant today than in his own time, not only to the Indian Muslims not only to the academic community of Aligarh, but to the Indian society as a whole.

*It is the first and foremost duty of all the well wishers of the country to strive for the welfare of all the people, irrespective of their caste or religion.*

## WE HAVE GUARDED THE CONSTELLATIONS FROM ACCURSED SATAN

*“Indeed We have set constellations in the heaven and have beautified them for the beholders, and have protected them against every accursed Satan save him who may eavesdrop, and then a bright flame pursues him”. (Surah Al-Hijr; 15:16-18*

In Arabic the word *buruj* is used to denote a fort or palace, or a strong, fortified building. In ancient astronomy, it was used a term to indicate the twelve constellations which stood for the twelve spheres of the Zodiac. In view of the above, some commentators on the Holy Quran believe that the word *buruj* refers here to the spheres of the zodiac. Other Commentators have interpreted the word as denoting the planets. Reflection over the content of the present verse and the verse which immediately follows leads me to think that perhaps the reference here is to the heavenly spheres, which have been separated from each other by means of fortified boundaries. Although the frontiers in the atmosphere are imperceptible, it is impossible for anything from one sphere to penetrate into that of another. In this sense,

we are inclined to consider *buruj* as signifying “fortified heavenly spheres.”

A shining plant or star was placed in every sphere with the result that the entire universe became illuminated. In other words, rather than create a vast, dismal and chaotic wilderness, God created a universe of dazzling beauty. The universe not only bespeaks of the skilled workmanship and infinite wisdom of the Creator, it also reflects the superb aesthetics of the Great Artist. The same idea has been beautifully expressed in the Holy Quran in the following words: “(He who created in perfect beauty everything that He created” (*Holy Quran Al-Sajdah, 32:7*)

Like other terrestrial creatures, the Satans belonging to the jinn species are also confined to the sphere of the earth. They has been stated in order to rectify the popular misunderstanding, a misunderstanding held both in the past and even today, that Satan and his descendants are free to strut about in the whole universe. (*Cont on Page No.26*)

## THE BEST CHARITY

1) Abu Hurairah and Hakim ibn Hizam report that the Holy Messenger (S.A.W.) said: "The best charity is that which leaves a man contented and you should make a beginning from those whose care is your responsibility". (*Saheeh Bukhari and Saheeh Muslim*)

2) Salman bin Amir relates that the Holy Prophet (S.A.W.) said: "When you break the fast, break it with a date, for there is a blessing in it, and if you do not find a date, break it with water for water purifies. He added: Giving alms to a poor is one charity, and for a relative it amounts to two good deeds i.e. charity and benevolence to kinsmen". (*Tirmizi*)

Charity is a benevolent act, most liked by Allah. The charity which is given out at a time when one is healthy, has his own problems to attend to and stands in need of wealth, has great value before Allah. Such an act of charity is far from covetousness.

In the stated Hadiths, the Blessed Messenger of Allah provides the believers with a measure of make the charity best. Having contentment while giving out ones wealth in charity means that there should be no second thought after spending something in charity.

Also, while giving out something in charity one should be careful that he is not making himself destitute and thus in need of charity from others.

Abu Bakar Siddique brought all his wealth to the Messenger that nothing but God and His Messenger remained at his home. But he remained quite contented. Yet every one is not Abu Bakar and Islam demands only that which he can cheerfully part with leaving himself solvent, and in any case there should be no strain on the heart otherwise the charity will lose all its merit. Another thing to be noted is that only after meeting the needs of his dependents charity is extended to others; contravention of this is against the very spirit of charity. It always begins from home.

### INVITATION TO PARTICIPATE

The letters to the Editor Section wants to hear from you

Are you concerned about certain issues that are being talked about? Your opinions are important to us.

Please address your correspondence to the Editor:

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# WHAT IS THE OPPOSITE OF SUNNAH

By: Sheikh Hafiz Bin Ahmad Al-Hakami

The opposite of SUNNAH is BID'AH (Innovation) that is to make, as law, what Allah has not permitted to be made a law. It is what the Holy Prophet (S.A.W.) referred to saying, *"Whoever adds to our religion is to be rejected."* (Narrated by Saheeh Al-Bukhari Hadeeth No.2697)

The Holy Prophet (S.A.W.) said: *"Follow my Sunnah and the sunnah of the well-guided Caliphs after me. Take firm hold of it with hands and teeth. Beware of innovations, for every innovation in religion is "Dhalalah" (as act of going astray) (1)*

The Holy Prophet (S.A.W.) referred to its happening saying "My Ummah will be divided into seventy three sects all of which will be thrown into Hell except one" (2)

He (S.A.W.) specified this sect saying: "They are those who follow the way I and my Companion follow".

Almighty Allah cleansed the Holy Prophet (S.A.W.) of the people of Bidah in the following verse:

("Verily those who divide their religion and break up into sects (all kinds of

religious sects), you (O Muhammad (S.A.W.) have no concern in them in the last. Their affair is only with Allah) (Surah 6:159)

## HOW IS BID'AH AS A VIOLATOR OF RELIGION, SUBDIVIDED?

It is divided into two types: One that makes a person a KAFIR (Ubeliever) and one that does not.

## WHAT ARE THE INNOVATIONS THAT DEEM THEIR DOER A NON-MUSLIM?

They are many. They are whatever denied of what is known to be necessarily part of religion, because this entails disbelief in the Holy Quran and what Allah sent with His Messengers, such as the innovation *Jahamiyah* sect who denied the Attributes of Allah and said that the Holy Quran was created or that the Attributes were created, denying that Ibrahim (Abraham) was a close friend of Allah, or that Allah spoke to Moses. The *Qadariyya* sect also denied Allah's knowledge, His deeds and His Destiny. Also there is the innovation of those who say that Allah looks like His Creatures. On the one hand, some of the

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above had the prior intention of destroying the basis of Islam and planting the seeds of doubt in its people. Such are sure Kafirs. They are foreign to Islam and are its worst enemies. On the other hand, some are confused and do not know. Those are only pronounced kafirs after confronting them at a trial and evidence is brought against them.

**WHAT IS THE BIDA THAT DOES NOT DEEM ITS DOER A NON-MUSLIM?**

It is the one that does not entail disbelief in the Holy Quran or in what Allah sent His Messenger with, such as the innovation of *Marwani* sect. the Virtuous Companions denied their innovation but did not call them “Kafirs” for saying it, or undo the hand of allegiance for it. An example of such is delaying some prayers till the end of their proper time, making the *khutbah* (sermon) before the prayer of Eid, sitting for the same *Khutbah* during *Jumah* and other prayers, abusing some of the Prophets Companions on the Mimber (pulpit), etc. They did such acts not because they believe them to be Islamically legal, but out of their own wrong interpretations, personal wishes and worldly reasons.

**HOW IS BIDAT (Innovation in religion), ACCORDING TO THE WAY IT IS PRACTISED, DIVIDED?**

It is divided into two types: innovation in worship and innovation in dealings.

**HOW IS BIDAT IN WORSHIP SUBDIVIDED?**

It is subdivided into two kinds; the first is worshipping Allah in a way He did not prescribe. As what some of the ignorant people, among the Sufi Sect, do by worshipping Allah through singing, using music and dancing. About those, Allah mentioned the following verse:

*“Their Salat (prayer) at the House of Allah, i.e. the Kaabah at Makkah) was nothing but whistling and clapping of hands (Holy Quran, Surah; 8:35)*

The Second is worshipping Allah in a way He prescribed but not in the correct way. Praying bare headed when in *Ihram* is lawful, but praying bare headed when not in *Ihram* with the intention of this being an act of worship is an example of the second type. Likewise, is performing an act of worship in the wrong way to which it is prescribed, like praying at prohibited times, fasting the day of doubt or fasting during Eid.

**HOW MANY ARE THE CASES OF BID’AT IN THE WORSHIP IN WHICH IT OCCURS?**

It has two cases. In the first, it annuls the whole act, like adding a *Rakaat* to *Fajr* (Dawn) prayer or a fourth to *Maghrib* (Evening) prayer or a fifth to a four *Rakaat* prayer. The same applies to reducing the number of prescribed *Rakaat*.

In the second case, it annuls the innovation only but the whole act in which it occurs remains accepted. Such as the one who washes more than three times during ablution, one's ablution is still valid, but the Holy Prophet (S.A.W.) said: "*He who adds has done bad, has transgressed and has done wrong*". (3)

### WHAT ARE THE INNOVATIONS IN RELIGION IN DEALINGS WITH PEOPLE?

They are to make a condition that does not agree with Holy Quran and the Sunnah; like making a condition of alliance with a former slave for one other than the one who set him free. This is shown in the story of Burairah when her people set a condition of different alliance. The Holy Prophet (S.A.W.) thanked Allah and said: "*There are some people who set conditions not in the Holy Quran. Any condition not in agreement with the Holy Quran is null and void. Even if they be a hundred conditions, the judgment of Allah is better and the conditions Allah sets are more secure. Why do some of you say: "You set the slave free and I will be the ally". Alliance is for the one who gives the freedom*". (4)

Likewise, any condition that allows what is prohibited or prohibits what is allowed is null and void.

### REFERENCE:

(1) Narrated by *Ahmad* (4/126-127, by Al-Tirmizi (2676), who said it was good

Hadeeth, by *Abu Dawood* (4607), by *Ibn Majah*, (42), by Al-Hakim (1/95,96,97).

(2) Narrated by *Al-Tirmizee* (2641) and *Abu Dawood* (4596) and *Ibn Majah* (3991).

(3) Narrated by *Al-Nissai* (1/88), by *Ibn Majah* (422) and by *Al-Baihaqi*. *Al-Albani* said that its relatedness according to *Al-Nissai*, *Ibn Majah* and *Abu Dawood* is good, except increasing the utterance (or decrease); because this is a denied increase.

(4) Narrated by *Saheeh Al-Bukhari* (456, 1493,2155) and by *Saheeh Muslim* (Al-Itq, 5,14).

### Establish Prayers

*Establish Prayer and dispense the Purifying Alms (Zakah) and bow in worship with those who bow. Do you enjoy righteousness on people but forget your own selves even though you recite the Scripture? Have you no sense? And resort to patience and Prayer for help. (Surah Al-Baqrah, 2:43-45)*



# Sir Syed Ahmad Khan Man and Mission

By Dr. Shakeel Samdani

On October 17 Aligarh Muslim University is going to celebrate the 190<sup>th</sup> birthday of its founder Sir Syed Ahmed Khan. Old boys from all over the world shall be attending the summit, in an endeavour to refresh their memories for their days at this University and discuss the problems of the University and find solutions thereto. Let us peep into the qualities of Sir Syed Ahmed Khan to disclose as to why the old boys of the University celebrate his birthday as if it were a great festival like Eid.

Whenever a historian will try his pen to write the history of modern India, he may not forget to mention the late 18<sup>th</sup> century when degeneration of the Muslim society in India. It was at that time when Sir Syed came like a blitz on the horizon of India to embark upon a mission of Muslim empowerment. Failed mutiny of 1857 had shattered the soul and minds of the common Muslims. Elite Muslims were most suffered. It was a time of gloom. Muslims were a defeated community. In fact they had no arsenal to fight back. Educationally they were most backward. Economically shattered and politically

defeated by the East India Company. Conquering this gloomy scenario, Sir Syed decided to lead his community towards overall development by arming them with most modern scientific education of the time.

Sir Syed was a distinguished son of India who transformed social and intellectual India after the failure of the first War of Independence (1857). He had a multifaceted personality. He was a social reformer, educationist, political ideologue, journalist and writer, historian, archaeologist and above all a humanist. He launched a crusade against orthodoxy and religious dogma. He took upon himself to cement the relations between Hindus and Muslims. By writing *Asbab-e-Baghawat-e-Hind* at a time when it was unimaginable to utter a single word against the British, he proved his nationalistic approach towards problems and controversies then prevailing. He was the product of political and social changes resulting from the collapse of 1857 mutiny. Muslims were shattered in every respect. He appeared in that backdrop and decided to make constructive contribution to the task of regenerating and rejuvenating suppressed Muslims instead of simply making complaints and weeping.

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Sir Syed believed that only Western education could empower them. Hence, he took up the task of setting up an institution for the purpose. M.A.O. College was established in 1877 at Aligarh, which later on became renowned Aligarh Muslim University. Sir Syed categorically stated the purpose behind the establishment of the M.A.O. College. In a speech, he said that, “I shall feel sorry if anybody thinks that this college has been established so as to show discrimination between Hindus and Muslims. The main reason behind the establishment of this institution was the wretched dependence of the Muslims, which had been debasing their position day after day. Their religious fanaticism did not let them avail the educational facilities provided by the government schools and colleges. It was, therefore, deemed necessary to make some special arrangement for their education. Suppose, for example, there are two brothers, one of whom is quite hale and hearty but the other is diseased. Thus, it is the duty of all the brothers to take care of their ailing brother. This was the very idea that goaded me to establish the Mohammedan Anglo-Oriental College. But I am pleased to say that both the brothers get the same education in this College.

He appears to have been inspired by Tipu Sultan. But at the same time he had imbibed intellect of Raja Ram Mohan Roy, who dedicated his life for enhancing education among Hindus and also for eradication of evil customs prevailing in the society. The personality of Sir Syed reminds us of combination of Tipu, Raja

Ram Mohan Roy and Syed Ahmad Shaheed.

Sir Syed’s contribution towards promotion of secularism is too large to be recounted here. He worked hard to bring Muslims and Christians closer. For this purpose, he wrote commentaries on the Bible. He supported large hearted tolerance between Hindus and Muslims and tried to bridge the gulf between them. It is an open secret that till last he tried to bring unity between Hindus and Muslims whom he described as the two eyes of a beautiful bride.

Sir Syed was of the view that both Hindus and Muslims should jointly embark upon nation building. He said in a speech, “We may call ourselves Hindus or Muslims here in India but in foreign countries we are all known as Indian natives. This is why the insult of a Hindu is an insult of the Muslims and the humiliation of a Muslim is a matter of shame for the Hindus.”

When he established M.A.O. College, he kept its doors open for members of each and every community. He never discriminated on the grounds of religion while appointing the faculties and staff. Thus, he appointed Theodore Beck Principal of the College despite the fact that he was a Christian. His secularism was perfect, practical and in motion. In fact today’s politicians should learn a lesson from him in this regard.

He was the first to use the term “scientific temper” which later on became a pillar of our Constitution. He started Scientific Society in Ghazipur to popularize Western knowledge and to inculcate scientific and rational temper in the people of the east. Subsequently the Society was transferred

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from Ghazipur to Aligarh as Sir Syed came to Aligarh. In addition to Oriental Studies, Sir Syed gave more importance to science-oriented education.

He was a large hearted person and his religious views were down to earth rational. He wrote a lengthy commentary on the Holy Quran, which is considered a rational approach to understand and interpret the Quran. Although orthodox people objected to certain portions of his Quran commentary yet he did not succumb to the pressure. At the same time, he was careful not to hurt feelings of others. The syllabus of theology in M.A.O. College did not reflect Sir Syed's views. He never forced anyone to accept what he believed.

He was a champion of women's rights. He pointed out evils of widowhood. He said: "The women is in need of gentle treatment at the hands of man because of her delicate nature and especially the widow-remarriage was a taboo in the Indian society. He appealed to the Muslims to encourage widow remarriage and earn the blessings both in this world and the next for their virtuous deeds. He pleaded for organized charity to fight the cause of widows. It is often claimed that he was against female education but the reality is otherwise. He was fully in favour of educating girls. But he was of the opinion that first the task of educating boys should be taken on priority basis.

A very notable feature of Sir Syed's personality was that he was in government service but did not deter in pointing out flaws in government policies. He wrote *Asbab-e-baghawat-e-Hind* (Causes of Indian Revolt) to highlight that the policies

of the British Government were responsible for the mutiny. Sir Syed's fearlessness and straightforwardness is an example for our present bureaucracy, which toes the line of the government on most occasions.

As has been pointed out that Sir Syed had a multifaceted personality but basically he was an educationist and social reformer. It will be appropriate to evaluate his educational and social aspects in detail.

To take a glimpse of Sir Syed's educational philosophy, let me quote him on College boarders. He wrote a short pamphlet entitled "College Life or New Life" for the resident students. Therein he says, "First and foremost of all, mutual love and amicable conduct towards one and another is the fountainhead of all bliss and blessings here. All the students, lying, as they are on the lap of this Alma Mater, no matter whether they hail from Hindustan or the Punjab, East or West or South, are your brothers first and last. If you did not treat and love them like brothers it would mean that you infringed the first principle of being the sons of one and the same "wise mother". This was the concept of Sir Syed in respect of brotherhood on the campus and certainly it was the base of what today we call "Aligarinship".

His dram of the residential life may be understood from what he himself said about it. He said: "Just as the students of Oxford and Cambridge have to visit the church and attend the prayers regularly, so also the residents of this institution would be duty bound to visit the mosques and offer prayers. The students would be provided with black half-sleeved gowns and red Turkish cap. They would not be

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allowed to enter the institution without these gowns and caps. Students would be strictly forbidden against uttering bad or abusive words.

Sir Syed also paid attention to such minor points as are often ignored even today. He was against flattery on which he said that, Of all the ailments of heart, the most injurious is fondness for flattery. He was against sitting or wandering without any purpose. He said, "Idleness is a word whose meanings are not rightly comprehended by people. The real idleness is the idleness of heart and mind. He gave importance to right attitudes. He advised students that, a man should be upright, truthful and righteous even in dealing with his enemy. He pointed out that for development, one should earmark his own weaknesses. In this connection, he said that, "there are two indications of a nation's will to progress: first, they should realize that they have fallen deep into ignominy and backwardness and second that they should struggle to make up leeway. Sir Syed opined that the education is the vehicle for political rights also. In a speech, he said, "If the government has not conceded some of our rights to us as yet, for which we may have grudge, higher education is such a thing that it will secure those rights for us."

Sir Syed's education philosophy was to develop a person in all respects for the good of the society, as well as nation. On the purpose of education he said," By acquiring knowledge he may become more refined in his manners, may earn his livelihood in a better way and may give his thought to life hereafter.

With all the above mentioned intentions and opinion, he embarked upon to change society through education and established MAO College which later on became renowned Aligarh Muslim University.

The students of MAO College, which was established by Sir Syed Ahmad Khan, took active part in the freedom struggle and made tremendous sacrifices in order to liberate the nation from foreign rule. A number of them occupied important offices, which included the Presidentship, Governorship, Chief ministership and minister ship of the Indian Union and the States. Thus they did a lot to build the country in the post Independence period. Some of them opted for Pakistan and left the country after partition and occupied many important posts in Pakistan also. A few leading names are: Maulana Mohd. Ali, Maulana Shaukat Ali, Khan Abdul Ghaffar Khan, Dr. Zakir Hussain, Rafi Ahmad Kidwai, Hasrat Mohani, Abdul Majeed Khwaja, Zafar Ali Khan, Dr. Saifuddin Kitchlew, Hafiz Mohd. Ibrahim, Raja Mahendra Pratap Singh, Sheikh Mohd. Abdullah, Nisar Ahmad Sherwani, Abdul Qayyum Ansari, Qazi Adeel Abbasi, Abdul Aziz Ansari, Thakur Malkhan Singh, Mirza Afzal Beig, etc.

Now an attempt shall be made to look into the present day facts of AMU. As far the University is concerned the strength of the University is 32000 students, about 1600 teachers and about 6000 non teaching staff. The number of residential halls for which AMU is known stands at 18, out of which 4 are for girls and the rest for the boys. Two new halls are also now functioning, of which one is for boys and the other for the

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girls. The Aligarh Muslim University is probably the only University in India which also runs schools! One of these schools is exclusively for the blind i.e. the Ahmedi School for the Blind in which both boys and girls live in hostels. Another exclusive feature of the University is that it has the Ajmal Khan Tibbiya College, which is the best in Unani Medicine in India.

Sports and games have been a very distinctive feature of AMU right from the days of MAO College. In this institution sports and games activities are organized under the patronage of the secretary Games Committee, as well as the presidents of various clubs, who are members of the teaching staff. The university games committee consists of 19 main clubs and 7 sub-clubs. AMU has given the country some of the best sportsmen of national and international fame. In the arena of sports, it was here that Ghouse Mohammed learnt his tennis at Aligarh and Wazir Ali, Lala Amarnath, C.S. Naidu Jahangir Khan, Ali Hasan, Mohd. Salauddin and Mushtaq Ali learnt their cricket. Among the names that brought fame of India in Olympic Hockey are Abdul Qayyum, Akhtar Husain Hayat, Ali Syed, Anwar Ahmad, A.A. Qidwai, Aslam Sher Khan, Dori Swami, Govinda, Inamur Rehaman, Jogender Singh, Masud Minhas, and Zafar Iqbal. Dorai Swami represented Malaysia and Zafar Iqbal was the Captain of the Indian Hockey Team. Syed Afsar Hussain became the Asian Yachting Champion.

As far as football is concerned, Karim Shelly, Mehmood Khabbazi, Jamshed

Nasir, Majid Bahskar, Ahmed Sanjari and Ali Khodai were only among the best. The list does not end there in athletics Ranvir Singh, Mazhar Khan, Mohd. Ishtiaq and Sarohi are nationally acclaimed.

It would be doing injustice if the facts were not mentioned that Aligarh Muslim University in the country with a century Old Riding Club, which has a Riding Squad with 19 finest horses. The Riding Club members have won several All India prizes in different competitions.

Among the prominent visitors of AMU are the father of the Nation Mahatma Gandhi, Pandit Jawaharlal Nehru, Shri Rajgopal Acharya, who was the first Governor General of India, Dr. Rajendra Prasad, Dr. Radha, Krishnan, Mr. Fakhruddin Ali Ahmed, Giani Zail Singh and Dr. APJ Abdul Kalam, all Presidents of India, Lal Bahadur Shastri, PM of India, Mrs. Sonia Gandhi. As far as foreign visitors are concerned, they are Reza Shah Pahlavi, Shah of Iran, Shah Saud Bin Abdul Aziz, King of Saudi Arabia, Mrs. Eleanor D. Roosevelt, wife of U.S. President, Sheikh Zaid Bin Sultan, Ruler of U.A.E., Zahir Shah, King of Afghanistan, Gamel Abdul Nasir, President of U.A.R, Tinku Abdul Rehman, PM of Malaysia and Dr. Navin Chand Ramgoolam, PM of Mauritius. Sir Alexander Todd, Mother Teresa, Prof. Abdus Salam, and Dalai Lama, all Noble Laureates. Among other very recent visitors are Azim Premji, the chief of WIPRO and Dr. Manmohan Singh.

It would be pertinent to mention that as far as Law is concerned, the University has produced Justices of the highest order, who have served the Supreme Court of India.

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Some names are Justice Baharul Islam, Justice Murtaza Fazal Ali, Justice Saghir Ahmed and Justice R.P. Sethi. Also passouts of the Faculty of Law have served as Chief Justices of at least 11 High Courts. The total number of judges produced by the Faculty of Law, AMU, stands at not less than 30. Even at the international level the important names are Justice Iqram Ali, Justice in the U.K., Justice M.B. Ahmed, justice in Nigeria. Not only judges but also more than nine have served as Chief Justices of various courts the world round, of which notable are Justice Augustine Sayedi of Uganda, Justice Bashir Ahmed Khan of Tanzania, and Justice Abdul Halim of Pakistan.

Not only this, the AMU has given more than 65 Vice-Chancellors to the country. AMU has produced a number of scientists, actors, directors, and poets as well. Due to paucity of space names are not being mentioned. The AMU Alumni are spread over almost all parts of the world and at several places branches of the Old Boys Associations do exist. The products of Aligarh Muslim University have established many educational institutions in different parts of the world. This indicates the powerful impact of the Aligarh Movement throughout the subcontinent and far beyond.

In Pakistan the AMU Old Boy's Association has established Sir Syed University of Engineering and Technology at Karachi. The Aligarians in the United Kingdom have recently established Federation of Associations of Muslim University's Old Students to coordinate between different Alumni Associations

throughout the world. The AMU Alumni in the United States has created an AMU homepage on the World Wide Web. In Canada also AMU Alumni Association has been working for the last 10 years. The Old Boys of AMU have established similar Associations throughout the Middle East and their work in vastly distinct fields has been more than commendable.

It was due to the earnest and untiring efforts of the AMU Alumni Association of London that a building in central London where the late great Sir Syed Ahmad Khan had once stayed during his visit to England between 1869-70 was named after the noble soul by the British Heritage Society at 21, Meleans Squars, St. Pancras in West London on November 14, 1997 at a function attended by diplomats of India, Pakistan, and Bangladesh.

Sir Syed was a staunch Muslims what Raja Ram Mohan Roy did for the Hindus. He wanted Muslims to adopt western education and scientific outlook. But he was never ready to compromise with the high ideals and values of Islam. Thus he elaborated his educational philosophy in the following words, "Philosophy will be in our right hand and natural science in our left. And the crown of, "There is no God but Allah will adorn our head. The Aligarh Muslim University is paying homage to Sir Syed Ahmad Khan by retaining his mission of education even today.

What is the relevance of Sir Syed today and why I claim that his legacy is being carried on even today may be understood by the fact that present Vice-Chancellor, Prof. P.K. Abdul Aziz has embarked upon a new revolution in education. He has introduced

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reforms in academia and is continuously striving to achieve Sir Syed's goals.

One of the major initiatives taken by the Vice-Chancellor is instituting Sir Syed International Award on the lines of Noble Pulitzer and Gyan Pith Prizes. It carries on a cash prize of Rs.5 Lakh with a citation. AMU will become the first ever university in the world that will confer an international award for propagating scholarship, creativity, literary dexterity and education.

For the first time in the history of AMU the University is organizing World Summit of AMU Alumni on October 18 and 19. So far about 200 delegates from all parts of the world have confirmed their participation. It is expected that about 1000 delegates from all parts of the globe including India will participate in the world summit.

Prof. Azis has also proposed to establish, "AMU Alumni Foundation" Which will become economic backbone of the University. "The World Summit of AMU Alumni would create a sense of belonging and a sense of participation in the field of education and research by inviting distinguished alumni who have made a mark in their respective professions. Alumni could help the present students in a variety of other ways from offering career advice to providing scholarship, accommodation and much more.

The purpose of the Alumni Foundation is to keep lively contacts with the Alumni and organise functions in keeping with their collective interests. The directory of the persons concerned will be compiled with a view to establishing the required linkage. It will also be the assignment of the

foundation to apprise the alumni of the academic developments in the University and to bring them in close contact with promising students so that the future prospects of the bright students improves significantly.

Sir Syed had established MAO College through untiring efforts and missionary zeal. Today when world summit of AMU Alumni is going to be held and the University has decided to establish a corps of 100 crores through old boys, it is time when all well-wishers and old boys come forward and contribute generously in the corpus. If we once decide, it is not an impossible task which will prove we are reviving Sir Syed's spirit and Aligarh movement. Today after all those contributions of Sir Syed Ahmed Khan, we are still lacking representation, and we have no say in decision-making. When Sir Syed Ahmed Khan visited Cambridge and Oxford and implemented the model here in MAO College, it was an unconceivable concept. Today Globalisation has made it possible for foreign Universities to open their branches in India and for foreign affiliations. Actually, we can say that it was Sir Syed who first experimented with the globalization of education. Hence, Sir Syed's views are more relevant today. It is now up to us whether or not to follow them. *(The article was written during the time of prof P.K.Abdul Aziz, former Vice-Chancellor of A.M.U. Aligarh, Editor)*

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Islamic Feature:

# MUSLIM INTELLECTUAL INERTIA AND IJTIHAD

By: M. Hanif Lakdawala

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History bears testimony to the fact that change in the society, environment and life style, fed by the unveiling of latest information has always posed major challenges to mankind. In modern society hidden and unknown frontiers are conquered and obscure facts decoded at an accelerated pace. Society's environment and life style is changing as never before.

Islam, in the earlier stages of its civilisation and cultural career met various challenges successfully with the result that it became the dominant ideology of the world and the Islamic world – the lone super power.

In his book, *Reconstruction of Religious Thought in Islam*, famous poet and philosopher, 'Allama Iqbal, writes: "from about the middle of the first century, upto the beginning of the fourth, not less than 19 schools of law and legal opinions appeared in Islam. This fact alone is sufficient to show how incessantly our early doctors of law worked in order to meet the necessities of a growing civilisation."

But ironically, Islamic world at the door step of the new millennium is at the crossroad, confused and out of tune with

the reality. The notion, that the Islamic concept of law is absolute and authoritarian and hence immutable amongst the believers is breeding intellectual inertia.

It is argued that Islamic law seeks its basis in divine revelation through the Holy Prophet, it is embedded in the Holy Quran and Hadeeth. Being divine, or divinely inspired, these sources are believed to be sacred, final, eternal and hence immutable.

Philosophers such as Abu Ishaq al – Shatifi argue that the divine law has not provided a ruling for each and every individual case that will ever occur. It has prescribed only universal principles, general statements and a number of examples that provide guidance in an infinite number of cases.

In "Al – Muwafaqat", Shatibi writes, each individual case differs from the other in details and facts. The *Qazi* or *Mufti* distinguishes these cases from each other. Two institutions, *futya* (juris consultation) and *hukm* (qada, court of law), were developed by the Muslim society to deal with legal cases. A *Qazi* or *Mufti* finds out which general or abstract principle governs a specific case. Sometimes this knowledge



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is easily available and often it requires a great effort. This whole process is called “*Ijtihad*”.

While defining *Ijtihad*, Shatibi writes, “A process in which one exerts one’s efforts to one’s full capacity in order to acquire exact or probable knowledge or reach judgement in a given case.”

The different schools of thought (fiqh) which exist today is nothing but the collection of *Ijtihad* done by the various Islamic scholars, prominent amongst them being Imam Abu Hanifa, Imam Hanbal and Imam Malik.

The *Ijtihad* done by them were based on the interpretation of Holy Quran and Sunnah keeping in mind the changes and the needs of the society at that particular time. To consider their *Ijtihad* as binding on all Muslims of all eras would lead to intellectual stagnation.

Allama Iqbal in “*Reconstruction of Religious Thought in Islam*” writes..... “but since things have changed and the world of Islam is to – day confronted and affected by new forces set free by the extra – ordinary development of human thought in all its directions, I see no reason why this attitude (finality of legal schools) should be maintained any longer. Did the founders of our schools ever claim finality for their reasoning and interpretations? Never. The claim of the present generation of Muslims liberals to re – interpret the foundational legal principles, in the light of

their own experience and the altered conditions of modern life is, in my opinion, perfectly justified. The teaching of the Holy Quran that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessor, should be permitted to solve its own problems.”

A jurist’s fatwa is merely his opinion and not law. To give it the status of law “*ijma*” or consensus is necessary. For example, drinking of wine is forbidden by the clear text of the Holy Quran but no specific punishment is prescribed for it. The Holy Prophet Muhammad (may blessings and peace of Allah be upon him) punished the offenders as it suited the particular case. The Caliphs Hazhrat Abu Bakr and Hadhrat ‘Umar punished the offender with forty lashes but there was no established law to this effect. In the days of the Caliph Hazrat ‘Uthman when the number of offenders increased, the problem was presented before the advisory council (Majlis –I – Shura) and it was suggested by Hadhrat Ali on the analogy of calumny that eighty lashes should be the punishment for this crime which was upheld by the consensus and became law.

#### **IJTIHAD AND HOLY QURAN**

In the Holy Quran, it is crystal clear that far from leaving no scope for human thought and legislative activity the intensive breath of these principles virtually acts as an awakener of human thought.

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*Ijtihad* literally means “to exert”. In the Islamic terminology it means to exert with a view to form an independent judgement on a legal question. It has its origin in the well – known verse of the Holy Quran “*And to those who exert we show our path.*”

#### **IJTIHAD AND THE HOLY PROPHET**

The Holy Prophet (may blessings and peace of Allah be upon him), while sending Ma‘ad bin Jabal to Yemen as its governor, is reported to have asked him as to how he would decide matters coming up before him. “I will judge matters according to the Book of Allah”, said Ma‘ad. But if the Book of Allah contains nothing to guide you” then I will act on the precedents of the Prophet of Allah. But if the precedent of Allah fails? “Then I will exert to form my own judgement.” The Holy Prophet approved his answers.

The Quranic verse “theirs affairs are (conducted) by mutual counsel”, was applied to its fully acted upon by the Caliphs.

#### **IJTIHAD AND ORTHODOX CALIPHS**

The companions of the Holy Prophet were the first to resort to analogy (A form of *Ijtihad*) when confronted with the problem of the election of Abu Bakr to *Khilafat*. The Holy Prophet (may blessings and peace of Allah be upon him) having asked Abu Bakr to lead the prayers they elected him as their leader, for one who is the leader in religious affairs must also be the

leader in worldly affairs. The cause for election is quite apparent and they were justified in electing Abu Bakr as their leader.

The companions were unanimously in agreement concerning the application of analogy. An example in the directive from the Caliph ‘Umar to Abu Musa Al – Ash‘ari which read; “know the similitude and weigh the cases against them.”

Hadhrat ‘Ali, when consulted by Caliph ‘Uthman on the punishment which should be meted out to those who drank wine, he advised; “We apply the punishment for calumny”, namely eighty lashes of the whip, because ‘if a person becomes intoxicated, he knows what he says, and in such a condition he commits calumny”. Thus, through this analogy, drinking of wine was linked to calumny. Other examples of *Ijtihad* by orthodox Caliphs are as follows; punishment as prescribed by the Holy Quran for the thief, male or female, is to cut off their hands, but the Caliph ‘Umar suspended it in the year of famine because of necessity and in order that people might keep alive. The consensus of jurists followed this rule.

Similarly workers and artisans such as tailors and goldsmiths were not responsible for the loss of things given to them to work upon. Hadhrat Ali argued, “although the workers or the manufacturers do not seem to be responsible for the loss of such things, if there is no responsibility they will

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become quite negligent with the result that the owners will have to suffer a great loss.” Therefore, the artisans and workers must be held responsible, hence ‘Ali’s proposal was adopted by consensus.

Caliph ‘Umar, observed the principle of sound analogy (Ta’wil) in the interpretation of the Quranic verse: *“Alms are only for the poor and the needy, and those who collect them and for those whose hearts are to be reconciled, and to free the captives and the debtors, imposed by God.”* (Al – Quran: 9:60)

The words *“those whose hearts are to be reconciled”*, refer to a group of weavers who were included among the recipients of the alms. The verse is silent as to the cause why this group was included among the recipients of the alms.

The sole object was to win them over to the side of Islam on account of their influence and the high esteem in which they were held in their tribe. Caliph ‘Umar refused to give them alms when Islam had gained in strength saying: *“These were payments from the Holy Prophet (may blessings and peace of Allah be upon him) to you in order to win you over for Islam. Now Allah has given power to Islam and made your support unnecessary. So you either remain faithful to Islam or the sword will be the arbitrator between us.”*

Ibn Qayyim writes, *“The Sharia is all justice, kindness, common good and wisdom. Any rule that departs from justice*

to injustice .... Or departs common good (Maslaha) to harm (Mafsada) ... is not part of *Sharia*, even if it is arrived at by literal interpretation.”

Abu Ishaq Al – Shatibi in ‘Maqasid al – Sharia’ writes, *“Allah made this blessed righteous Sharia accommodating and convenient and thus won the hearts of human beings and involved in them love and respect for law. Had they had to act against convenience they could not have honestly fulfilled their obligations.”*

The new millennium beckons Indian Muslims to approach the Holy Quran and Sunnah with a fresh mind in the light of changed conditions and new information and move away from imitation (taqlid)

In a Hadith of Sahih Muslim, the Holy Prophet (may blessings and peace of Allah be upon him) is reported to have said: *“Strive and make effort for each is ordained to that which he was created for.”* In another Hadith the Holy Prophet (may blessings and peace of Allah be upon him) said, *“If a judge interprets and gives a right judgement, he will have earned two rewards, if he interprets but errs in judgement he will still have earned one reward.”*

(Courtesy: Islamic Voice, Bangalore, February 1999)



**Obituary:**

## **ALHAJ HAFIZ MUHAMMAD YAHYA DEHLAVI**

*(Former Ameer, Markazi Jamiat Ahle Hadeeth Hind)*

### **PASSES AWAY IN HISTORY**

**THE END OF A GOLDEN PERIOD OF NATION,  
MILLATE ISLAMIYA AND JAMA'T**

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind, expressed great shock and grief over the demise of Alhaj Hafiz Muhammad Yahya Dehlavi on November 22, 2020 describing his death a great loss to mulk-wa-millat as well as Jama't Ahle Hadeeth Hind. His death was the end of a golden period of Jama't, nation and Millate Islamiyya. The deceased possessed God-gifted numerous unique qualities. He was like a strong pillar and paramount personality of Millate Islamiya, selfless leader, unimpassioned guide, successful administrator and sincere patron of Jamiat. In all circumstances, uprightness on Deene Islam, fortification in ideology and thought, persistence in risky situations were some of his characteristics. In fact some of the stated qualities were part of legacy he got from his great father and some perceived through his noble intention, tahajjud guzari, devotion to God etc. He was a public crier of unity of Ummah, national integration and communal harmony, keeper of excellent relation with every section of the society.

Although he was a trader by profession, but had natural entity of serving Deen and Jama't. He was entertainer of guests, visitors, pious by nature and appraisal of Ulama. Alas! Today the shining star of millate Islamiya left this mortal world at 9.A.M. at the age of 95 and left behind sweet memories and great valuable contributions to commemorate.

*INNA LILLAHE WA INNA ELAIHE RAJOON*  
Maulana Asghar Ali Imam Mahadi Salafi; (Present Ameere Jamaat) described his family well acquainted with knowledge and practice. His father Hafiz Hamidullah had served as Deputy Secretary and Finance Secretary of All India Ahle Hadeeth Conference. He spent whole life cultivating, vigilancing and guarding the All India Ahle Hadeeth Conference with all his vigour to blossom. He was source of magnanimity, generosity, politeness like a running stream. His generosity covered from India to Hijaz and financed dozens of Madarsas in India. Hafiz Muhammad Yahaya was born in such a religious, well bred and honourable family in 1945 and

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was brought up in the well mannered religious environment. He got initial education in a nearby Maktab situated in a mosque where he got chance to memorise the Holy Quran. He was then admitted to Darul Hadeeth Rahmania (a famous Institute of Salafi maslak) and learned Arabic and Persian books from learned 'Ulama and Shuyukh. Some of his well known teachers were Shaikhul Hadeeth Maulana Ubaidullah Rahmani Mubarakpuri and Maulana Abdul Jaleel Rahmani etc. etc.

After education he joined the family business but was always in touch with educated, learned and experienced 'Ulama of vast knowledge and wisdom. He acquired hikmat as well deeni apprehension from them. Moreover he was lucky to get their uninterrupted guidance and cooperation to complete some of Jamat works. Although he was busy in business but at the same time kept himself active in deeni activities too. He was very much interested in solving milli and social problems and bring reform in the society. That's why he was elected as a president of Samaj Sudhar Committee of Mohalla Kishangaj where he solved a number of troublesome problems bringing comfort to people. He took speedy step to bring brotherhood during Hindu-Muslim conflict in 1974. He was a man of enormous qualities such as having cordial relations with important national personalities like

Fakhruddin Ali Ahmad (President of India), Khursheed Alam Khan (Former Governor), Muhammad Yunus Saleem (Deputy Railway Minister) etc.

According to Maulana Asghar Ali Imam Mahadi Salafi, he was elected as a member of All India Ahle Hadeeth Conference in 1944. His father died in 1950 and Hafiz Yahaya Sahab not only persisted his father's mission but extended his business extensively. The partition of the country brought calamity to Jama't when a large number of Jama't members migrated to Pakistan. The Jamaate Ahle Hadeeth suffered a lot and were disunited due to this phenomenon. He personally persisted the unfavourable situation and upheld the Jamat steadily and promptly. Maulana Abdul Wahab Arvi, the President of Jamaate Ahle Hadeeth Hind nominated Hafiz Yahya sb as a Secretary of Jama't in January 1952 which he served successfully with all his might by blowing new spirit in Jamat. It was 1954 when he made endeavours and restored Jamat Organ Tarjuman bearing all the expanses. When the Kazmi Bill was introduced in the Parliament concerning the affaris of Awqaf without bearing the name of Jamate Ahle Hadeeth, he made efforts to include the name of Ahle Hadeeth which was yielded, a great success for Jamaat indeed.

It was 1979 when a large piece of land comprising 75000 sq.ft at Abul Fazal Enclave, New Delhi, under the guidance

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and patronage of Dr. Sayyed Abdul Hafeez Salafi (former Ameer Markazi Jamaat Ahle Hadeeth) Hafiz Muhammad Yahya Dehlavi endeavours along with Dr. Sayyed Abdul Aziz Salafi Secretary Darul Uloom Ahmadia Salafia Darbhanga (deputy Ameer Markazi Jamiat Ahle Hadeeth Hind and Maulana Shamsul Haque Salafi (former Shaikhul Hadeeth, Jamia Salafia Benaras) months long hardwork the precious land was purchased where the present Ahle Hadeeth Complex is situated. In 1953 he was reelected General Secretary of Jamiat Ahle Hadeeth and deputy Ameer of Jamiat in 1995 respectively. He took charge (of Jamiat) as an acting Ameer after the resignation of Maulana Mukhtar Ahmad Nadvi and Maulana Safiur Rahman Mubarkpuri respectively.

On October 14 2001, he was elected as Ameer Jamiat by Majlise Amila and re-elected in 2006 and to be so till 2017. However, his patronage and guidance continued till his death. Several unfinished works were completed during his tenure of Amarat including several buildings and grand mosque at Ahle Hadeeth Complex, Okhla N. Delhi.

According to Maulana Asghar Ali Imam Mahadi Salafi (Ameer Jamate Ahle Hadeeth Hind) Hafiz Muhammad Yahya sb. Was among the experienced, practical, farsighted, most imminent, supervisory people of Jamiat. My experience of 15 years of companionship and work with him

reveal he had close attachment, sympathy with Jamiat having genality of status. He was closely associated with mission of Jamiat since 1944 and had witnessed all ups and downs of Jamate Ahle Hadeeth. So in the light of his past experiences he has been guarding, supervising, leading and caring the Jamaat.

According to press release, he was buried today in ancestor's graveyard at Sheedipur, Delhi after Asre prayer. The funeral prayer was attended by a large number of people and leading figures. He is survived by his wife, two sons (Asad sb and Masood sb), three daughters and a number of grandsons and daughters (from both paternal and maternal sides) May Allah give him heavenly abode, forgive his short comings and reward him Jannatul Firdaus and make his grave full of noor and provide beneficent gift to Jamiat like him. Ameen! According to press release along with Maulana Asghar Ali Imam Mahadi Salafi (Ameer Jamiat), Maulana Muhammad Haroon Sanabli; (General Secretary), Alhaj Wakeel Parvez, (Finance Secretary), Dr. Sayyed Abdul Aziz Salafi, Hafiz Abdul Qayyum (deputy Ameer) Maulana Muhammad Ali Madani, Maulana Reyaz Ahmad Salafi, (deputy General Secretaries) Hafiz Muhammad Yusuf and other office bearers and workers condole the death of Hafiz Yahya sb and pray for his heavenly abode.

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Press Release:

## **PUBLICATION OF SACRILEGIOUS IMAGE IN FRANCE AND SUPPORT TO ITS PERPETRATORS BY FRENCH PRESIDENT IS INSENSITIVE AND CONDEMNABLE**

According to a press release issued by Markazi Jamiat Ahle Hadeeth Hind, its Ameer Maulana Asghar Ali Imam Mahadi Salafi expressed deep shock and heart-felt grief over the recent happenings in France and stated: “Internationally the anti Islamic forces support every evil act that hurts a Muslim feelings and afflicts mental torture to them, considering it a part of modernity and matter of satisfaction for their wickedness. They try to make conspiracy to achieve their impious objective provoking a section of ignorant and unvisionary Muslims who have been conquered by fierce untoward sentiments”. Publication of sacrilegious image of the Holy Prophet in French magazine, its support by French President by defending its perpetrators is a part of the same chain of conspiracy. This is a lowest grade of

unethical practice and insanity thinking. The image of the Holy Prophet in magazine is shameful, insidious, provocative, ruining the image of an entire peace loving community. The publication of the cartoon of the Holy Prophet, who is the greatest mercy and holiest being among the entire human race, is shameful, full of aversion and an ugly conspiracy. Because they always have negative attitude towards Islam. There is no word to condemn it.

Ameer Jamiat Maulana Asghar Ali Imam Mahadi Salafi further said: “Not only Muslims but the right thinking non-Muslims too are condemning this evil act all over the world, demanding the nations to control and check such perpetrators who are spreading mischief on the name of freedom of expression. Maulana further stated that the world must come forward to

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obstruct and get rid of such impious people who attack religious and holy personalities and violate human values and noble traditions. Because freedom of expression cannot be translated into unlimited freedom to abuse another faith and religious personality.

Maulana Asghar Ali Sb. described love of the Holy Prophet is a part of Muslim's faith and insulting and abusive attitude towards him brings heart-felt grief and sorrow which is a natural phenomenon. However, to react provocatively and losing temper against the perpetrators of sacrilegious acts cannot be approved. Muslims should never use their strength against others. For Islam and Muslims community is a peace being and law-abiding entity. Therefore, we should be a better human being, more tolerant, more patience showing true nobility to others. The Muslims should be patience, perseverance and law-abiding. They should make peaceful demand for the apology of French President who has supported the ugly act and also defended the perpetrators on the name of freedom of expression.

*(From Page No. 6)*

Refusing this, the Holy Quran states that Satans cannot proceed beyond an certain limit, their power to soar above is not unlimited.

Here reference is made to those Satans who try to obtain information regarding matters belonging to the realm beyond the ken of sense perception, and convey it to others. With the help of this information, many soothsayers, hermits and fake saints try to dupe people by claiming to know much more than they actually do. Those Satans try to obtain information by eaves dropping. They are able to do so because their constitution is closer to angels than to human beings. But in actual fact they are able to lay their hands on nothing.

The Quranic expression Shihab Mubin means "bright flame". What the Quran means by this expression is not necessarily that it is meteor. It might in fact be referring to some cosmic rays, or possibly to some other kind of rays not yet known to us. At the same time, it is also possible that the expression might indeed refer to the meteors which we occasionally observe shooting across the sky and then falling to earth.





## UNBOUNDED SHOCK TO DR. MUHAMMAD SHEES TAIMI, AN OFFICE WORKER AT MARKAZI JAMIAT AHLE HADEETH HIND

According to a press release issued by Markazi Jamiat Ahle Hadeeth Hind, one of its office worker and Media Coordinator, Dr. Muhammad Shees Taimi's father expired on October 31, 2020 at his native place Karhatia, Darbhanga, Bihar at the age of 90 and expected to be buried on November First (Sunday) over there.

Till date he was hale and healthy passing a normal peaceful life. In fact he was an affectionate shelter and God-gifted blessing for the entire family. He was suffering from short of memory and general physical weakness due to old age. Today (October 31, 2020) he took the last breath and inspite of courage could not survive.

*INNA LILLAHE WA INNA ELAIHE RAJEOON*

The deceased was generous, competent, friendly, amicable, intimate, law abiding of Islamic tenets and a man of noble character. He never wasted time in giving religious and moral education to his children. He devoted his life to help the poor, needy, visitors, guests and mendicants. He always entertained guests and gave high respect to Ulama as well as relatives. He was a man of bright face and

compassionate to others. His noble behaviour and attitude attracted everyone.

The Ameere Jamaat Maulana Asghar Ali Imam Mahadi Salafi met him on certain occasions and narrated his meeting with the deceased as warming and pleasant. The deceased kept himself isolated from worldly affairs and day to day afflictions. He used all his abilities and resources to educate his children including Dr. Muhammad Shees Taimi who initially got religious and theologiat education at Jamia Ibne Taimia Champaran. His father motivated him to get modern education at Jamia Millia Islamia, New Delhi receiving B.A. and M.A. and M. Phil as well as PhD degrees from Delhi University respectively. Several books in Urdu literature and composition are to his credit. He possess qualities of speech (discourse) and compilation (pen) which are fruit of his father's kind prayer and good wishes, teachers hardwork and sincerity.

The deceased's other five sons are like bright son. May God make all of them uninterrupted charity for the deceased. The deceased is survived by six sons (*Cont on Page No. 28*)

Obituary:

## SHOCKING DEMISE OF PROF SHAHNAWAZ NAEEMI (Father-in-law of Maulana Azhar Madani)

It is a shocking and Sadden news for well-wishers, friends and acquainted with Maulana Asghar Ali Imam Mahadi Salafi (Ameer Markazi Jamiat Ahle Hadeeth Hind) that Prof Shahnawaz Naeemi (who was father-in-law of Maulana eldest son Maulana Azhar Madani expired on November 17, 2020 at 7. A.M. at the age of 50 at his native place Sabiya, Dewraj, Western Champaran due to sudden heart-attack.

*INNA LILLAHE WA INNA ELAIHE  
RAJEOON*

Prof Shahnwaz Naeemi was kind, generous, social, entertainer of guests, magnanimous, icon of gentility in religious matters. He was flag-bearer of ilm-wa fazal and leading figure of unionist of Muslim Community spreading modern knowledge in the area. He was extremely well-behaved, sympathetic and helper of students and teachers alike. He was champion of women education bringing awareness among Muslims giving them aid for the girl's social and educational upliftment. Since he was educated at Aligarh Muslim University and was very much influenced by Sir Sayyed's educational movement and social reform, he propagated this noble theme in his area which made him trustworthy and very

honourable. He was a professor at Nandan Garh Lawria College, Dewraj, Western Champaran. He will be buried at his native place today itself. He is survived by two young sons and three daughters.

May Allah forgive his shortcomings and reward him high status in Jannatul Firdaws. May Allah give patience to his family members and relatives. 'Ameen!

The office bearers of Markazi Jamiat Ahle Hadeeth Hind and office workers of the same extend their condolences to Maulana Asghar Ali Imam Mahadi Salafi sb and his son Maulana Azhar Mahadi.

*(From Page No.27)*

(Muhammad Alqama, Maulana Abdul Allam, Hafiz Muhammad Abu Shahma, (President Auqaf Committee, Darbhanga district) Dr. Mohd. Shees Taimi, Master, Muhd. Hanzala Taimi and Engineer Muhd Junaid as well as four daughters and several grandsons and grand daughters from both paternal and maternal sides.

Ameer-e-Jamaat Maulana Asghar Ali Imam Mahadi Salafi, Maulana Mohammad Haroon Sanabli (General Secretary) Alhaj Wakeel Parvez (Finance Secretary, other office bearers as well as office workers paid condolences to the deceased family and prayed for his heavenly abode.

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**HELP REQUIRED TO FINISH AHLEHADEES  
MANZIL AT JAMA MASJID  
AND AHLEHADEES COMPLEX  
AT OKHLA NEW DELHI**

The Markazi jamiat Ahle Hadeeth Hind which publishes the Simple Truth (monthly) in English; The Tarjuman (fortnightly) in Urdu; and Islahe Samaj (monthly) in Hindi started constructing new buildings at Jama Masjid Delhi 110006 and Okhla New Delhi. By the Grace of Allah and with the cooperation of our generous well-wishers, the Ground, First and Second Floors have been completed by now.

As the construction of these buildings aims at doing Dawah and humanitarian works in a well-organised manner besides ensuring smooth functioning of the said noble activities without any financial crunch, we need to complete the finishing of the remaining works still required benevolent help. We make an earnest appeal to generous and benevolent people to make valuable contributions to this noble endeavour. May Allah bless you with His RAHMAH here and in the Hereafter. Ameen!

**Note:** *Donations are welcome only from Indian citizens as we do not have FCRA registration.*

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