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- 04 Editorial
- 05 Guidance from the Glorious Qur'an
- 07 Pearls from the Holy Prophet
- 08 Aqeedah & Manhaj- Paradise and Hell
- 11 Islamic Feature: Prophet Muhammad The Last Resort of the Poor and the Downtrodden
- 15 Islamic Feature: Introduction to the Study of Hadeeth
- 18 Islamic Feature: Remedy of Sorrow and Grief
- 20 Islamic Feature: During Constant State of Fear- What Muslims Should do?
- 24 Islamic Feature: Modesty a Distinctive Quality
- 27 Islamic Feature: Social Values in Islam
- 29 Admission Open for Al Mahadul A'li, Okhla, New Delhi
- 30 Announcement

January, 2021

“The Simple Truth”

3

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**Editorial:**

## **SOCIAL EVILS IN MUSLIM SOCIETY**

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The ever increasing graph of Social evils in Muslim Society in India is extremely disturbing and worrying. If we have a cursory glance at any day's crime reports in daily newspapers, we find the stated fact very true. Sometimes ago Justice Sachar Committee Report had pointed out the fact that the only place where Muslims have greater representation than their share in population is jails.

Let us think who is responsible for all these evils. First, we as members of Muslim Community are responsible for ever spreading net of guilts, we have failed to create a sensible and humane society which should have been able to nip in the bud even the slightest motives for breaking the moral laws and indulging even in petty guilts. Secondly, parents who because of poverty or ignorance failed to provide for their children at least minimum required education and a semblance of moral sense, are responsible. Also those who could not save their children from falling prey to evil thoughts and anti social activities. Moreover, those who in their collective duty of providing minimum segments of Muslim Society, failed to inculcate essential sense of ethics and morality in Muslim children are also accountable.

Last but not the least, our religious leadership is responsible for having failed in its religious and moral duty to elevate common people morally and socially.

So, it is necessary that the Muslims do their stocktaking. They have to rebuild their society on the basis of fear of God with a deep sense of social responsibility. They should follow the law of the land and must not refrain from the moral duty towards the nation. Ulama, preachers and social-religious Organizations must give utmost and urgent attention to promote literacy and education in the Community. Skills and technical education should be provided for the poor. The haves must do their bit in this respect. Advocates must take up the cases of falsely accused persons. It is the primary responsibility of Muslim Ummah to build a crime free and ethical Society.

Unless we have a change of heart and fulfill our individual and collective responsibility, we cannot expect any change in the state of crime and social evils which are engulfing and drowning the Muslim society.



## JUSTICE AND BENEVOLENCE

*“Allah commands justice, the doing of good and giving to kith and kin, and He forbids all indecent deeds and evil and rebellion. He instructs you, that you may receive admonition”. (Surah An-Nahl, 16:90)*

This directive, so succinctly expressed, enjoins on the people three principles which provide the basis for the sound ordering of human society. The first and foremost principle is “justice” which comprises two independent truths. One, that there be balance and right proportion among human beings in respect of their rights. Two, that every person be granted his rights without any discrimination. The word used in Urdu as an equivalent of *adl* (justice) is *insaf*. This word creates some confusion.

It somehow leads people to believe that in the distribution of rights between two or more persons, the basis should be *nisf* and *nisf* (half and half).

It is presumably for this reason that justice has come to signify equal distribution of rights. This is however, quite contrary to

nature. What justice really demands is balance and right proportion rather than absolute equality. True, in certain respects, equality among members of society, such as in respect of the rights of citizenship, is a requirement of justice. However, equality in certain other matters is dismetrically opposed to the requirements of justice. For instance, it would be sheer injustice if we were to grant children equal rights with their parents, or to equally treat those who are loyal and those who are not. Hence, what God has commanded is not perfect equality in rights. He has rather commanded balance and right proportion. The only requirement that the moral, social economic, legal, political and cultural rights to which a person is entitled should be granted to him with sincerity.

The second principle is benevolence (to be liberal, doing good) which broadly embraces all such good acts as politeness, generosity, sympathy, tolerance, courtesy, forbearance, mutual accommodation, mutual consideration, giving to others more than what is their due, and being content

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for oneself with a little less than what one is entitled to. This principle goes a step further than justice and is hence, in some respect, even more important for man's social life than justice. If justice is the foundation on which the structure of a society should rest, then benevolence represents the beauty and perfection of that structure. Justice wards off the bitterness of discord and disharmony from human life. Benevolence adds to it the elements of pleasure and sweetness. No society can be sustained merely on the principle that everyone of its members should be jealously watchful of, and insistent upon, receiving every bit of his right and be willing to grant others exactly what is their due, but absolutely no more. Perhaps, such a cold and stark society might-thanks to the application of justice as conceived above-be able to avoid-internal conflicts. However, such a society will be utterly devoid of such life-giving and life-sustaining values as love and compassion, gratitude and magnanimity, and sacrifice and goodwill for others.

Justice is Allah's attribute, and to stand firm for justice is to be a witness to Allah, even if it is detrimental to our interests (as we conceive them) or the interests of those who are near and dear to us.

Islamic justice is something higher than the

formal justice of Roman Law or any other human law. Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear and favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests for better than any man.

Explaining this verse Abdullah Yusuf Ali writes: "Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you; and of course *a fortiori* the fulfilling of the claims of those whose claims are recognized in social life. Similarly the opposites are to be avoided; everything that is recognized as shameful, and everything that is really unjust, and any inward rebellion against Allah's Law or our own conscience in its most sensitive form."



## RULER LIABLE TO HELL

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Abu Yaala Ma'gil Bin Yasar relates that he heard the Holy Prophet (S.A.W.) saying: "A person who is appointed in authority over people and he betrays will not be allowed to enter Paradise after his death". (Saheeh Bukhari and Muslim)

Here the Hadeeth implies that a person who is appointed to look after in authority a city or a district or a state or a country is expected to discharge his/her duties and obligations in proper manner. He should do justice among all sections of the subjects. He should take into account their needs and try to make proper arrangements for them, by all possible means. He has to provide the people with three basic needs, bread, clothes and house. He who does not live upto these expectations betrays his people indeed.

The ruler, who lives up to the expectations of the people, has been given the good news of forgiveness in the Hereafter. According to another Hadith, Abdullah Ibn 'Amar bin Al 'As heard the Holy Prophet (S.A.W.) saying: "The just and fair persons (rulers and judges) will be seated on chairs of light before Allah. Such persons are those who decide justly and deal justly in matters relating to their families and other

affairs entrusted to them". If such rulers or judges have to deal with a matter involving any of their family members or friends, they do justice whatever the decision goes against, their own kith and kin. History bears witness to the fact that the second caliph of Islam, 'Umar Bin Khattab, awarded full punishment to his inebriated son according to the law of the land. Allah says in the Holy Quran: "*Allah does command you to render back your Trusts to those to whom they are due; and when you judge between people that you judge with justice; Verily how excellence is the teaching which He Who heares and sees all things*" (Surah An-Nisa; 4:58)

However, sometimes the righteous man is faced with all sorts of subtle wiles; the wicked tries to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice. He should be careful and cautious, and seek the help of Allah for protection against deception and for firmness in dealing the strictest justice without fear and favour. To do otherwise is to betray a sacred trust; the trustee must defeat attempts made to mislead him.



## PARADISE AND HELL

By Shaikh Hafiz Bin Ahmad Al-Hakami

**Question:** *What evidence is there for the belief in Paradise and Hell in the Holy Quran and the Sunnah?*

**Answer:** Allah said: *“Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)” (Surah Al-Baqrah, 24-25)*

Innumerable verses give same meaning: In the *Saheeh*, one of the Supplications of the Holy Prophet (S.A.W.) is: “Praise be to you. You are the Truth. Your Promise is the Truth. Meeting You is the Truth. What You say is the Truth. Paradise is true. Hell is true. Prophets are true. Muhammad is true. The Hour is true.” *(Narrated by Saheeh Al-Bukhari and Saheeh Al-Muslim)*

The Holy Prophet (S.A.W.) said: “Whoever bears witness that there is no god but Allah, Alone, without partner, and that Muhammad is His Slave and Messenger, that Jesus is His servant and Messenger and His Word that He sent

down to Mary and a spirit from Him, that Paradise is there in truth, that Hell is there is truth, Allah will let him, enter Paradise according to his deeds.” *(Narrated by Saheeh Bukhari and Saheeh Muslim)*

In another narration, “Allah will let him enter any of the eight gates of Paradise he chooses.”

**Question:** *What is the meaning of the belief in Paradise and Hell?*

**Answer:** It is to believe firmly in their existence. It is to believe that they are created and will continue to exist as Allah wills them to. It is to believe that they will never cease to exist. This includes believing in whatever the first contains of bliss and the latter of torture.

**Question:** *What evidence is there that they exist now?*

**Answer:** Allah tells us they are prepared, He said, concerning Paradise, *(Prepared for Al-Muttaqun (the pious) (3:133)*

He said concerning Hell, *(Prepared for the disbelievers); (3:131)*

Allah tells us that He had put Adam and his

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wife Eve in Paradise before they ate from the forbidden tree. He also tells us that the unbelievers are brought in front of the Fire morning and evening.

The Holy Prophet (S.A.W.) said: "I looked at Paradise, and I saw that most of its dwellers are the poor. I looked at Hell and I found that most of its dwellers are women. (Narrated by Saheeh Al-Bukhari)

It was mentioned above that when a person dies, he is shown his place in Paradise or Hell". (Narrated by Saheeh Al-Bukhari and Saheeh Al Muslim)

The Holy Prophet (S.A.W.) said: "Cool yourselves down through prayers. Strong heat is from the breath of Hell. (Saheeh Al-Bukhari and Saheeh Al Muslim)

The Holy Prophet also said: "Hell complained to its Lord and said: "O Lord, parts of me have eaten other parts." Then He allowed it two breaths, one in winter and one in summer. These are the worst you feel of heat and the worst of cold". (Saheeh Bukhari and Saheeh Al-Muslim)

The Holy Prophet (S.A.W.) further said: "When Allah created Jannah and Naar (Paradise and Hell), He sent Jibril to Paradise. He said: Go and look at it." (Narrated by Al-Nassai)

Paradise and Hell were shown to the Holy Prophet (S.A.W.) where he was seated when the sun was eclipsed as they were shown to him at the night of Israa".

(Ascension to Heaven).

There are very many authentic Hadiths that heal with this matter.

**QUESTION:** *What evidence is there that they exist eternally?*

**Answer:** Allah Said: *(To dwell there in forever. That is the supreme success) (9:100)* Almighty Allah said: "Nor shall they (ever) be asked to leave it) (15:48)

Anotehr place Allah said *(A gift without an end) (11:108)*

Allah said: *Verily, this is Our Provision which will never finish) (38:54)*

Allah said: *(Verily! The Muttaqoon (pious), will be in place of security (Paradise). Among Gardens and Springs, Dressed in fine silk and (also) in thick silk, facing each other, So (it will be). And We Shall marry them to Hur (fair female) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world). (44:51-56)*

There are other verses in which Allah tells us of the eternity of Paradise as well as the eternity of its dwellers. That it will never be cut off from them. That they will never get out from it. The same also applies to Hell.

Allah said: *(Except the way of Hell, to dwell therein forever). (4:169)*

Allah said: *(Verily, Allah has cursed the disbelievers and has prepared for them a*

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*flaming Fire (Hell). Wherein they will abide for ever, and they will find neither a wali (a protector) nor a helper. (33:64-65)*

Allah said: *(And whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever). (72:23)*

Allah said: *(And they will never get out of the Fire) (2:167)*

Allah said: *(The torment will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein) 43:75)*

Allah said: *(Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them). (35:36)*

Allah said: *(Verily whoever comes to his Lord as a Mujrim (criminal, polytheist, sinner, disbeliever in the Oneness of Allah and His Messengers), then surely, for him is Hell, wherein he will neither die nor live). (20:74)*

There are other verses in which Allah tells us that the dwellers of Hell were created for Hell and it was created for them. They will abide there eternally. Thus they will never leave it. Allah said, *(They will never leave Hell)*. Allah said: *Their torment will never decrease.* Allah said: *(Torment) will never be lessened on them.)* Allah said: *(There he will neither die (to be in rest) nor live (a good living) (87:13)*

The Holy Prophet (S.A.W.) said: “When the people of Paradise have entered into it and the people of Hell have entered into it, death will be brought till it is put between Paradise and Hell, then it is slaughtered. Then a call will be made: “*Oh people of Paradise! There is no death*” *Oh people of Hell! There is no death.* The people of Paradise will become even happier and the people of Hell will become, more stressed: *(Saheeh Bukhari and Saheeh Muslim)*

## **WILL THEY NOT REALISE?**

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

***(Surah Al-Anbiya 30-31)***



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**Islamic Feature:**

# **PROPHET MUHAMMAD: THE LAST RESORT OF THE POOR AND THE DOWNTRODDEN**

**By Prof. U. Muhammad Iqbal**

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All Prophets were interested in the welfare of humanity in general and of the poor and the downtrodden in particular. For example, Jesus identified himself with the poor and said, Blessed are the meek for they shall inherit the earth (Matt. Chap.5). He narrated the parable of Lazarus the beggar who was admitted to heaven and kept in the company of Prophet Abraham. This parable reassures the poor and forewarns the rich. Jesus went to the extent of saying, "It is easier for camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Saint Mark, 10:25)

The Prophet's tilt towards the poor may be due to the fact that the poor find it difficult to breathe in the oppressive gloom and despondency of their lives and desperately need a ray of hope and a promise of bright prospects. The Holy Prophet's mission was to raise the status of the poor and downtrodden who promptly responded to God's Message and the Prophet's call.

The rich, the affluent, the opulent have made a success of their worldly lives. Having reached the top of the ladder, they compliment themselves on their talents and skills, remain at the helm of affairs, mould public opinion, and set the social agenda. When they are in the drivers seat, they overfeed their ego and refuse to be led by others. When Samuel appointed Saul King, the rich objected saying, "*He is not even gifted with wealth in abundance.*" (Al-Quran, 2:247) When Prophet Muhammad (S.A.W.) went to Taif to spread the message of Islam, one of the three leaders of Thaqeef said, "Could not God get a more suitable person than you?" Wealth corrupts and huge wealth corrupts hugely. It is but natural that the Prophetic mission and the poor section of humanity are made for each other and they march hand in glove. Religion emancipates them from the stranglehold of emotional frustration and inculcates in them a positive outlook and breathes into them a new spirit of courage,

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determination, and dynamism to ameliorate their condition. The poor and the downtrodden pledge their loyalty to religion and persecution only strengthens their resolve to dedicate every ounce of their energy to promote the cause of religion. Hazrat Bilal, Sumayya, Yasser, (may Allah be pleased with them) were illustrious examples of this symbiotic relationship between the poor people and the cause of Islam.

Like all Prophets preceding him, Prophet Muhammad (S.A.W.) made no bones about his preference and partiality for the unprivileged classes of humanity.

As a first step in this direction, he used the identify himself with them to the extent of showing empathy explicit: “O Allah! Let me blessed with the life of a Miskin, and with the death of a Miskin and let me be blessed with resurrection in the company of the poor.” According to a Tradition of *Saheeh Bukhari* the Miskin is not the one who goes round asking people for a meal/date or two but the one who does not have enough money to make ends meet and whose condition is not known to many so that they may feel obliged to give something in charity and whose self-respect prevents him from begging.

As the Holy Prophet (S.A.W.) lived up to the Holy Quranic precepts, the following verses indicate how he would have espoused the cause of the poor and the

downtrodden.

(A) “*And give to the kinsman his due and to the Miskin and to the wayfarer.*” (17:26)

(B) “*Speak unto them a soft, kind word.*” (17:28)

(C) “*And come not near to the orphan’s property except to improve it, until he attains the age of full strength.*” (6:152, 17:34)

(D) “*Therefore treat not the orphan with oppression and repulse not the beggar.*” (93:9-10)

(E) “*Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly) and urges not the feeding of the poor.*” (107:1-3)

These precepts influenced the Prophet’s outlook and he persuaded Hazrat Abu Bakr Siddique to continue his financial grant to that poor family one of whose members participated in the character assassination of Ayesha. The injustice to his own daughter Abu Bakr was persuaded to overlook.

When Hazrat Zaid came to him as a slave to run errands for him, the Holy Prophet (S.A.W.) treated him with such unique affection that he refused to go back to his kith and kin in the company of his father and uncle. The Holy Prophet (S.A.W.) appreciated this attachment by adopting him as a son and when he came of age he

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arranged for his marriage with his cousin in spite of disparity of tribal origins between them.

He set personal example by marrying some widows and guaranteed that widows deserved a better deal in society.

When the poor died leaving debts unpaid, he repaid their loans on their behalf by withdrawing sums from the state Exchequer. He established the institution of Zakat under God's orders and this institution extended help to those including the poor, the needy, the Zakat personnel, the neophytes, the emancipation of the slaves, the debtors, the way of God the way farers.

He advised Muaz bin Jabal to ensure the collection of Zakat from the rich people of Yemen for the benefit of the poor.

Prof. Khalid Alawi in his *Insane-Kamil* (Lahore, 1947, 77-78) says in a very effective manner. "The exalted Prophet (S.A.W.) conferred self respect upon the poor. He told Saa'd bin Abi Waqqas once that it was on account of the poor that one was given all help and provisions. He informed Usman bin Zaid that standing at the entrance of heaven he saw that it was mostly the poor and the downtrodden who had been admitted to heaven.

The slaves were subjected to despicable treatment in that society. He extended to them special affection. He used to say,

"These are your brothers; feed them with what you feed yourselves on; clothe them with the finery you prefer for yourself." He set free all those slaves who were given into his ownership. He described the emancipation of slaves as the most blessed act. The terms of address he preferred for the slaves were "Son" and "Brother."

The last advice he tendered in his terminal illness was, "Fear Allah while dealing with the slaves."

Among those who readily responded to his preaching a large number consisted of the poor and the slaves. Likewise he took special care of the orphans and the widows who were exploited in the Arab society, Misappropriation of the orphan's property was common. Orphan girls were ill-treated and widows had no sympathiser. In Makkah, the Holy Prophet (S.A.W.) had no enforcing power and so he confined himself to highlighting moral duties. He used to remonstrate against the atrocities perpetrated by the wicked Quraish, when he assumed reins of power in Madinah, he defined principles for the welfare of the orphans and arranged for the protection of their property and their wealth. He observed that the worst Muslim home is that wherein an orphan is ill-treated. By his personal example he transformed that social structure into an abode of affection for the orphans.

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After Makkah was conquered, he ordered Hazrat Bilal, a negro, to pronounce the Azan at the Holy Kaa'bah. The widows were scorned. They had no share in the property of their deceased husbands. To lead a dignified existence they had to strive very hard. The Holy Prophet (S.A.W.) came to their help and gave them the right of inheritance and formed rules for their re-marriage to enable them to uphold their dignity. Service rendered to an indigent widow was described as an eminently virtuous deed. He said, "One who is proactive in the service of the widow and the poor is like the one who is engaged in the service of God."

The narrator of this Hadith had an impression that the Holy Prophet (S.A.W.) also said that such a person could be likened to a Muslim who never grows weary of a devotional act or who never breaks his fast. A Bukhari tradition likens the pro-orphans and pro-widow social worker to a crusader in the way of God and makes him equal to one who fasts during the day and prays during the night.

His abiding interest in the welfare of the orphans and the poor was a fact, acknowledged by friends and foes alike. One cannot encompass the greatness of a citizen whose societal concerns have reached such maximal limits. The Holy

Prophet participation in *Hilful-Fudul* is a living example of social service, people friendliness and human welfare. One of the tenets of the treaty was that the oppressed would be helped and oppressors would be restrained from the act of repression.

When Abu Bakr assumed office as the first Caliph, he declared that he would defend the weak against the strong. Caliph 'Umar used to say that he would be responsible before God, if a sheep died of starvations on the bank of the Tigris. Such observations were the result of the training they had under the supervision of the Holy Prophet (S.A.W.).

## THE PROPHET'S DISTINCTION

*Abu Hurairah relates that the Holy Prophet (S.A.W.) had said that he had distinction over other Prophets in six things, that he had been given the faculty to say things briefly and comprehensively; he was given victory by inspiring awe; spoils of war had been allowed to him; earth had been made for him a mosque and a source of obtaining sanctity and purity; he had been made a Prophet for the whole world and the chain of Prophethood was completed with him.*

**(Saheeh Muslim, Tirmizi, Ibn Maiah)**

# INTRODUCTION TO THE STUDY OF HADEETH

By. Dr. Abul Hayat Ashraf

Of all the religious scriptures of all ages and times which are the fountains of spiritual drink in the world, the Holy Quran stands unique and unrivalled not only for its remaining pure and unadulterated from corruption of ages, but also for its completeness of teachings, catholicity of views and universality of principles. It contains the most broad and general regulations which are, and will be necessary for the guidance of human life for which the Holy Prophets and other religious personalities of the world strove hard and risked even their lives. Those principles were illustrated and explained in the best possible manner in the prophetic life of Muhammad (S.A.W.) and in his sermons and actions. The Holy Prophet (S.A.W.) was therefore led through different grades and conditions of life in human flesh and blood with a view to furnish instructions to the misguided people of the world by his percepts and examples. The creation of the Prophet Muhammad (S.A.W.) had a set purpose of which only the Author of the universe is fully aware. His trials and difficulties, his

struggles and battles, his happiness and enjoyments and everything that occurred during his apostolical career were not but dictations of the Almighty, so that these things may be so many torch lights for the guidance of all classes of men who were groping in utter spiritual darkness. The Holy Quran therefore declares: *Certainly you have got in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the Final Day and remembers Allah much*” (Surah Al-Ahzab; 33:22)

If his preachings and sermons would have been found only in books and talks, have could we have understand that those are applicable to our work-a-day life? If he had not led armies, he could not have served as a model for a commander leading armies in the battle field, if he had not been married man, he could not have given us practical rules for the guidance of a family consisting of sons, daughters, wives and servants; if he had not been a devout and true pious man, he could not have shown example to those dedicate themselves to God. Indeed it is the outstanding characteristic of his life that he not only

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gave practical rules of guidance but also gave by his life a practical illustration of all those rules. Take two or three concrete instances. The Holy Quran Says: “*Keep up prayer and pay Zakat.*” This has been repeated many times, but yet it did not formulate the particulars of prayer and Zakat. It was the Sunnah or practices of the Holy Prophet (S.A.W.) which gave them a practical shape and form. Thus in Islam every point, however remote, was illustrated and explained by the Holy Prophet himself in the percepts and examples. A Muslim therefore stands in absolute need of a copy of the Holy Quran and a copy of the Hadith for the guidance of his life.

#### **HADITH IS REVELATIONS WITHOUT WORDS:**

Therefore the sayings and doings of the Holy Prophet (S.A.W.) and his silence implying a tacit approbation of any action done in his presence by his companions, were all but inspirations and not mere frivolous talks, that are usually held at one’s leisure. The traditions have, therefore, got no less value than what is supposed to be. The Holy Quran exhorts the people to believe the Hadith of the Holy Prophet (S.A.W.) as nothing short of the revelations. “*And he does not speak out of low desires. It is not but inspiration which is inspired*”. (Surah An-Najm, 53:2-4)

They only difference between the Holy

Quran and the Hadith is that whereas the former was revealed directly through Gabriel with the very letters that are embodied from Allah, the later was revealed without letters and words. For this reason, there is a wide gulf of difference between the languages of the Holy Quran and the Hadith.

#### **QURAN AND HADEETH ON OBEDIENCE TO TRADITIONS:**

The traditions of the Holy Prophet (S.A.W.) have got permanent importance side by side with the Holy Quran in the formation of a religious life of a human being for the attainment of perfection. Indeed the Quran minus Hadeeth remains unintelligible in many cases in the work-a-day life of a man. It is the very injunction of the Holy Quran to follow the Prophet in all his deeds and sayings. Therefore, if the Holy Quran is believed, there is no other alternative but to believe in the Hadeeth of Holy Prophet (S.A.W.). Some of the verses that have been revealed in this connection are as follows: “*Say if you love Allah, then follow me, Allah will love you*” (Surah ‘Ale-Imran 3;31) *Most certainly it is the word of an honoured Apostle, the possessor of strength, having an honourable place with the Lord of the Throne. One to be obeyed, and faithful in trust. And, your companion has not gone mad and of a truth he saw himself in the clear horizon, nor of the unseen he withheld grudgingly a knowledge. Nor is he a tenacious*

concealer, nor it is the word of the accursed devil. Whither then will you go? It is not but a reminder to the nations, for him among you who pleases to go straight". (Surah At-Takweer, 81:19-28) And whatever the Apostle gives you, accept; and whatever he forbids you, keep back, and be careful of your duty to Allah" (Surah Hashr;59:7) And We did not send before you any but to whom We sent revelation. So ask the followers of the Reminder, if you do not know, with clear arguments and scriptures. And We revealed to you the Reminder (Quran) that you may make clear to men what has been revealed to them, and that haply they may reflect (Surah An-Nahl, 16:43-44) Those who follow the Messenger-Prophet, the illiterate, whom they find written down with them in the Torah and the Gospel, who enjoins them good and forbids them evil and makes lawful to them the good things and make unlawful to them the impure things, and removes from them their burden and the shackles which were upon them, so as for those who believe in him and honour him and help him, and follow the light which has been sent down with him it is that are the successful". (Surah A'araf 7:157)

And it is not befitting for a believing man and a believing woman that they should have any choice (in their matter) when Allah and His Apostle have decided a matter; and who disobeys Allah and His

Apostle, he surely stay off a manifest is on a dearly wrong path".(Surah Ahzab, 33:36)

Verily We revealed the Book to you with truth that you may judge among men as Allah directed you (Surah An-Nisa, 4:105) Follow what has been revealed to you from your Lord and do not follow guardians besides Him; how little do you mind (Surah A'araf 7:3)

Nay be your Lord, they have no faith until they make you judge of which is in dispute between them and find in themselves no dislike of that which you decide and submit with full submission (Surah An-Nisa 4:65)

"Say: Obey Allah and the Apostle, But if they turn away, then Allah does not love the unbelievers" (Surah 'Ale-Imran, 3:32)

#### **INJUNCTIONS OF PROPHET ABOUT HADEETH**

Jabir reported that the Prophet of Allah said on the Farewell. I have left among you a thing which if you adhere to, you will never be misguided after me the Book of Allah and what you get from me by questions. This refers to Hadeeth Abu Rafe reported that the Messenger of Allah (S.A.W.) said: I never wish to see any of you reclining on his couch, and whenever anything of my sayings, concerning that which I have enjoined him to do or prohibited, comes to him, he says I don't know. What we shall find in the Book of Allah, we shall follow. Malik bin Anas... (Cont on Page No. 26)

## REMEDY OF SORROW AND GRIEF

By. Sheikh Abdur Rahman Bin Nasir Al-Sidy

The intelligent person knows that his real life is the life he lives in happiness and tranquillity, and that it is very short indeed. Therefore, he should not make it shorter by allowing grief and moaning over troubles to get the better of him, because that is the opposite of real living. He should be very covetous of his life, so that most of it does not become the loot of worries and troubles; and in this there is no difference between both the good and the bad people. Except that the believer has a more complete and perfect realization of this fact, and makes better use of it for the good of both this world and the Hereafter.

When something unpleasant happens to him, or he is afraid that it will happen to him, the other blessings of Allah on him in his religion and worldly life, and compare them with unpleasant things. If he does that, he will realize how abundant are the blessings of Allah on him, and how insignificant are the troubles that befall him.

He should also compare between his fear in the evil that may possibly befall him, and the many other possibilities of safety and

deliverance from that evil that may occur. Therefore he should not let a weak and insignificant possibility outweigh stronger and more numerous possibilities. By this, his fear and anxiety will fade away. He should also assume the occurrence of the worst possible trouble on him, and then prepare himself to deal with it if it occurs and strive as much as possible to ward it off if it has not occurred, or remove or lighten it if it has occurred.

Among the useful things to remember is to know that what people do to hurt you, especially slander and other evil talk, will not hurt you. Rather it is them that it hurts. The only way it will hurt you is when you occupy yourself with grieving over it, and allow it to get the better of your feelings. When you do that it will hurt you as it did hurt them. But if you pay no attention to it, it will not hurt you in any way.

Know also that your life is subservient to your thoughts. If you engage your thoughts in what is useful to you in your religion and your worldly life, then your life will be good and happy. Otherwise, the opposite will be the case.



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Among the most useful ways to drive away grief is to train yourself not to desire thanks and gratitude from anyone except Allah. So if you do good to someone who has a right over you, or has no right over you, then know that your deal is with Allah, and do not pay any heed to the thanks and gratitude of the one to whom you were good. This is as Allah, the Most High said regarding His elite among creations:

*“(They say); We feed you for the sake of Allah alone; no reward do we desire from you, nor thanks” (Surah Al-Insan; Verse: 9)*

This is more important when dealing with the family, children or any other person strongly connected to you. Whenever you make it your habit to drive away evil from them, you rest in peace, and make others also, rest in peace.

Among the things that make life easy for you, is to follow a natural path in your effort to do righteous and excellent actions and avoid constraining yourself to follow an unnatural path that will fill your heart with worries and anxieties, and you end up going nowhere in attaining the excellent positions. This is because you followed a crooked path. All this is wisdom. Also make use of the moments of turbidity, and turn them to moments of sweetness and clarity. By that, the sweetness of your pleasures will increase and your troubles will vanish.

Make the attainment of useful things your good, and strive to realize them, and pay no attention to harmful things. This will occupy you away from the things that bring about grief and sorrow. Seize moments of leisure and mental concentration to accomplish important activities.

Among the useful things to do is on the spot accomplishment of your activities, so that the future may be free for you. This is because if you do not finish your present activities at once, others will come and pile themselves up on you, and they will join forces to oppress you. But if you accomplish each activity in its time, future activities will find you prepared and strong physically and mentally.

When undertaking useful things you should rank them in order of priority and importance. Find out the one which you have a stronger urge to do, and which your self desires more. Its opposite will bring about boredom, weariness and irritation. Seek help in good thinking and good counsel. It is said that the one who seeks good counsel never regrets. Study what you intend to do carefully and thoroughly. When you are certain of the good that is in it and resolve to do it, then rely on Allah, and know that Allah loves those who rely on Him.



Islamic Feature:

## DURING CONSTANT STATE OF FEAR WHAT MUSLIMS SHOULD DO?

Shamim A. Siddiqi

The unprecedented tragedy of September 11 and the hate campaign against Muslim community under the garb of eliminating terrorism in its wake have practically jeopardised the life of common Muslims in the cities and numerous town of the U.S.A., perhaps, for a considerable long time to come. Muslims are living in a constant state of fear and self-imposed reluctance to come out and meet the common people in their respective vicinities and tell neighbours and ward residence who they are, how much they are peaceful and how much care and concern they nurture in their hearts and minds for the people of the land and the country that stands very close to the principles of Islam and their way of life. There should not be any reason for them even to think contrary to the established norms, values and principles.

### THE POSITION OF MUSLIMS:

Muslims have a mission assigned to them by their creator and sustainer and they are to carry it out irrespective of where they are and what they are doing. Their task is to

call the humanity to the fold of Allah, demonstrating a lovable character and rendering humanitarian services to their neighbours and other citizens of the land. If they have done this, this would have created the impression that Muslims are different from what is being said and propagated by the prejudiced media day in and day out. People themselves would have said that anybody can be a terrorist but not a Muslim. They come to our help when we are in need. They are refined people, benevolent neighbours, good citizens and always stand for love, care and concern for others. This confirmation by the people would have refuted what the government agencies are saying about Muslims today. It would have forced the government of the U.S.A. to probe into the matter, go into the depth of the tragedy of September 11. and dig out the real culprits? Muslims would have never been made scape goats as responsible for terrorism, that is unknown to their religion, culture and stands totally prohibited by Allah and His Prophet (S.A.W.).

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Muslims should understand very well that they have only one position on earth and that is of the “Da‘ee ila Allah” (who calls the people unto the fold of Allah) as named by Allah in the Holy Qura’n.

Doing justice to their mission through incessant D‘awah efforts and fulfilling the obligation of “D‘aee-ila-Allah” in the society in which they are living, Muslims would have been able to carve out a place of love, friendship and brotherhood in the hearts and minds of every American brother and sister that would have come in contact with them in their neighbourhood, job places, markets and educational institutions. The Holy Quran stands witness to this change-of-heart situation: “The good deeds are not alike. Repel the evil deed with one that is better, then lo! he, between whom and you there was enmity, (will become) as though he was a bosom friend.” This verse presents the true picture as how we could have won over the hearts of the people of the land and where we would have been standing today, had we done our jobs as a Da‘ee-ila-Allah for all these years we have been living in this country. It also pinpoints that the Muslim Ummah and its leadership is not doing its job except occasionally. They have made an organised and determined D‘awah efforts to win over the hearts and minds of the people of the land as ordained by Allah. Our Imams, the Muslim leadership and the Muslim organisations, all are to be blamed for this neglect. They are striving to get the

leadership, name and fame but without doing the homework that had been made incumbent upon them by Allah and His Prophet (S.A.W.). The very Kalimah that they recite every now and then demands the fulfilment of this obligation. But we as a people don’t listen the call of our Iman and realize the responsibilities that it thrusts upon us. In consequence the Ummah is suffering and only Allah knows how long it would carry the backlash of our past and present day neglect?

**NO PLACE OF ANY DESPONDENCY:**

However, it is an integral part of Muslim's faith that he should never feel disappointed. “*La Taqnatu mir Rahmatillah*” (never feel disappointed with the mercy of Allah). Despondency is not the part of our Iman. We should all repent for our past negligence and pray to Allah for His guidance and Tawfeeq to do our job with renewed vigor and zeal that our obligation requires. The history of this Ummah is full of such episodes, turmoil and backlash. Ummah had suffered in the past for such neglects many a times but when they realized their shortcomings and neglect of their prime most responsibility of D‘awah-ila-Allah, the Ummah had performed miracles. It reminds me a verse from Iqbal:

“Aaj bhi ho jo Brahim sa iman paida

A‘ag kar sakti hai undaze gulistan paida”

(If today we can produce the Iman of Abraham, the fire can demonstrate the

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characteristic of a garden).

Therefore, we should not worry. We have to transform our Iman into 24 Karat solid gold. Let us feel our responsibility, rise to the occasion as Da'ee-ila-Allah and encounter the situation with courage and fortitude.

Instead of sitting hand crossed, adopting a do-nothing attitude and taking refuge under the pretext that the things will change automatically in due course, we have to go into the field, be nice to our neighbours, meet the people in our vicinity, involve inward or local social or humanitarian services and create the impression that we are the good guys. We are humans and love human beings irrespective of cast, creed, colour and ethnicity. This process will soon ease the situation. Our every effort to meet the people will have chilling effect on the hate-crime promoters. The society is also full of good and well-behaved people. It is not barren. Let us meet them and the surcharged atmosphere will soon change into ease and comfort. Insha Allah!

#### **HALF WORK ALREADY DONE:**

The present environment is mixed with many surprises for the Muslims. Apparently it looks anti-Islam and anti-Muslims. It appears too hostile to Muslims. At the same time, the prejudiced media, different government agencies and NGO's have done valuable services to the cause of Islam. They have introduced the name of

Islam to their own people, the community at large and to every nook and corner of the country where the Muslims could not reach for years together. Through their propaganda campaign, they have created an urge in the people to know about Islam. It can be measured by the manifold demand of the Holy Quran and Islamic literature in the market. Their propaganda is negative and our job is now to meet the people and remove the misgivings about Islam by putting the truth about Islam as what it is and for what it stands.

This negative tactic is one of the weapons of Allah through which He makes the task of Da'ees easier, approachable and less time consuming. This negative propaganda work was done by Abu Jahl, Abu Lahab and the entire hawkish team of Quraish at the time of the Holy Prophet and thus managed to introduce the name of Islam and that of Muhammad (S.A.W.) to every house in Makkah and the tribes who were visiting this city. Our adversaries have, Al-hamdu-lillah, done that job on their own accord. Now we must reach to the people of the land in a planned and organised manner with love and concern and remove the misgivings. Fifty percent of our job has already been done. We should be thankful to the secular media to that extent. They did the negative work and we are now to do the balance fifty percent positive work forthwith.

#### **WHAT MUSLIMS SHOULD DO**

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## NOW?

It can be put in one sentence. Let us be conscious Muslims. We can achieve this status through undergoing the following measures:

1. Let us live, act and behave like a Muslim and Muslimah. If we are conscious, we will be always mindful that we are Muslims and hence we should not do anything that may give bad name to Islam and Muslims. This is the first step of Dawah-ila-Allah at individual or personal level.
2. Let us be nice to our neighbours, come to their help and develop good social contacts in personal basis.
3. Let us make our homes as models of the Islamic way of life for our neighbours, friends, relatives and our own children.'
4. Let us involve, to the extent possible, in rendering humanitarian services to the community, especially to the poor, needy and the senior citizens.
5. Let us invite our neighbours and friends at dinner, where possible, individually or in a group and dine with them in an easy and relaxed atmosphere. It will provide the best environment to talk and remove their unfounded misgivings that they are nurturing due to misinformation and disinformation about Islam and the Muslims by the prejudiced media.
6. Let us arrange Open House Meeting in Masjid, public places and community halls, provide the environment of free exchange of

opinion, attend their Questions with satisfactory answers and present a packet of some basic Islamic literature while seeing them off. It should be a permanent feature of each Muslim community or Centre at frequent intervals.

7. Arranging Dawah tables at different market places shopping malls, public events, educational institutions and campuses on regular basis, displaying Islamic literature, especially the Holy Quran in English and other local languages and attending public quarries and questions in a well-behaved manner.

8. Meet-the-people through door-to-door Dawah campaign in a group of two's or three's listening to their comments and questions with Sabar and responding to their quarries with Hikmah, love and care.

9. Last but not the least is to get the Muslim community prepared to carry out these Dawah-conscious and Dawah oriented measures in an organized and a contiuous process for a couple of years to get the desired results. The Muslim leadership, our Imams and the established Muslim organizations have to do this job without any further delay. Only then we will sec that the enmity, if any, will be changed into friendship as ordained by Allah in the Holy Quran. May Allah give us strength to fulfil these paramount obligations.



# MODESTY A DISTINCTIVE QUALITY

By. Naheed Anjum

Modesty cannot be separated from Islam as it is one of the main traits of the believers. When Satan beguited Prophet Adam and Eve (peace be upon them) through his false talks and persuaded them to eat the fruit of the forbidden tree, Allah punished them by revealing their nakedness before each other which was hidden before which soon overpowered them and made them hide their nakedness with the leaves of trees of Heaven.

At the time of rebuilding of Kaaba, the children were instructed to carry stones. When they got tired, they put off their tahband and carried the load in them. But the Holy Prophet Muhammad (S.A.W.) didn't. His uncle Abu Talib persuaded him to imitate the way of his companions, but the idea of being naked immediately made him unconscious, thereby revealing his extremely modest nature.

Osman Bin Affan (Prophet's Son-in-law and third Caliph) was so modest that whenever he wished to take a bath, he could not straighten his back after uncovering due to a strong sense of shame.

The Holy Prophet (S.A.W.) said: "Modesty and faith exist together. When one goes out the other also goes out. (Baihaqi)

The more a person is righteous, the more he would be modest because he would refrain from all forbidden and shameful acts like adultery, loose talk, and would keep his heart free from foul ideas. His eyes would never stare at an immodest scene, his hands can never commit a shameful act and his legs can never stray towards a wrong path. On the contrary, a sinful person has the least scruple and hesitation in committing the wrong acts and he pursues the shameful deeds quite brazenly.

"Imam (faith) has seventy or eighty grades, the highest of which is to attest there is no God except Allah, while the lowest of which is to remove from a path something that might cause harm to others. Modesty too is a grade of Imam". (*Saheeh Bukhari*)

Allah says in the Holy Quran: "*Successful indeed are the believers who humble themselves in prayers, who avoid vain talk, who*

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*are active in giving Zakat, who guard their modesty except with those joined to them in marriage bond or (the captives), whom their right hands possess, for (in their case) they are free from blame. But those whose desires exceed those limits are transgressors". (23 Al-Mominoon:1-7)*

As free sex is completely prohibited in Islam, it has made the marriage the legal mode of satisfying the sexual cravings so that people may refrain from the prohibited course. Before the advent of Islam, people used to marry innumerable women. The Holy Quran limit to this and allowed a man to marry one, two, three or four women, as his situation may warrant. But, the punishment for a person who tries to transgress the limits, i.e. behave immorally outside marriage is awarded hundred whips.

*Those who love (to see) scandal circulate among the Believers, will have a grievous chastisement in the life and in the Hereafter". (Surah An-Noor; 24:19)*

Indulging in loose and immodest talk and circulating it among the people is a great sin because it pollutes the minds of the people and creates an unhealthy atmosphere. On the other hand, religious discussions not only elevate the morals but also help the believers in developing an ideal Muslim Society.

Modesty is a characteristic feature of Islam and Allah has ordained women to remain

modest by keeping their gaze low and not to display their beauty in any form e.g. make up, dress, ornaments etc. to strangers. In the days of ignorance, women used to roam about freely without hijab, but after the Divine Revelation, Prophet Muhammad (S.A.W.) enjoined upon them to cover themselves from head to toe except palms and feet in front of the strangers i.e. whom she is allowed to marry. *"Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they make not a wonton display of their beauty; but it is best for them to be modest". (Surah An-Noor; 24:60)*

Though an elderly women is allowed to remove veil if she wished, but it would be better for them to remain in hijab and set an example of modest to the young generation.

But, it is not only women that are so exhorted but, the men too are instructed to remain chaste and modest. The Holy Quran states: in no ambiguous words:

*"Say to the believing men that they should lower their gaze and guard their modesty, that will make for greater purity for them". (Surah An-Noor; 24:30)*

Thus, modesty is meant equally for both men and women. But it is a matter of grave concern that it is fast disappearing from the society and especially from the European

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Society where women roam about freely without purdah, donning forbidden dresses and working side by side with their male colleagues in the offices. People have lost all sense of shame and decorum and indulging in illicit relationships is not considered sinful. As a result, their whole society is contaminated by various vices such as adultery, fornication, rape etc. Even great political leaders are not free from immorality. The institution of marriage is gradually disappearing giving rise to free from immorality. The institution of marriage is gradually disappearing giving rise to free sex, and resulting in various dangerous diseases like AIDS. They are taking every pain to discover its remedy but don't pay heed to its cause, i.e. immoral and immodest behavior. On the contrary, where people are modest and God-fearing, the society is more virtuous and corruption free. But, the Western countries are not satisfied with their own moral degradation but are trying to spread their nude culture in the whole world by all means in their power e.g. TV. Channels, internet, pop music, fashion shows etc. It is high time that the people should uphold the commandments of Allah, adhere to them tightly and refrain from all immoral and immodest acts in order to achieve success and happiness in both the worlds.



**(From Page No. 17)**

...reported that the Holy Prophet (S.A.W.) said: I leave with you two things if you hold fast by them both, you will never misguided the Book of Allah and the Sunnah of the Holy Prophet (S.A.W.) What will be the conditions of people, who remain aloof from a thing which I do myself. By Allah, I know of Allah more than themselves and fear Him more than themselves. Beware! I have been given the Holy Quran and its like. Circulate from me although a sentence. On one occasion when the Holy Prophet (S.A.W.) proved himself mistaken regarding engrafting of plants, he said; Verily I only gave (it) as my opinion, but when I tell you anything of Allah, receive it, for verily I would never tell a lie against Allah. Whoso obeys me shall enter Paradise and whoso disobeys me, has indeed rejected truth. Once a copy of the Torah was seen in the hand of a companion. The Holy Prophet got engraved and said: By One in whose hand there is my life, had Moses come to you and you would have followed him and left me, you would have certainly gone astray from the right path. Had Moses been alive and would have reached my prophethood, he would have certainly followed me.

From the above verses and traditions it is now beyond question that all Muslims to whatever ages and climes do they belong, must successfully follow the Hadeeth of the Holy Prophet (S.A.W.)



## SOCIAL VALUES IN ISLAM

By. Syed Akbar Hassan

In Sura Bani Israil we had the Ahkam (commandments); *“You should not worship anyone but Him”, next: “Treat your parents with great consideration; Number three. Fulfil your obligations towards your relatives and the indigent and the wayfarer”; next: “If you have to put them (the needy persons) off because you are still waiting for Allah’s favour that you are expecting, put them off with tenderness; number five, “Do not tie your hand to your neck nor stretch without any restraint lest you should become blameworthy and left destitute; number six: “Do not kill your off-spring for fear of want.....”; next: “Do not even go near .....”; number eight: Do not kill any soul; number nine; “Do not go near the property of an orphan”” the tenth hukm (commandment) says; “Keep Your pledge; then the next hukm: “Give full measure when you measure when you measure and weigh with even scales when you weigh”.*

Now comes the next hukm; *“Do not follow that of which you have no knowledge for you shall be questioned for (the use) of your eyes, ears and minds. “The meaning of “Do not follow that which you have no knowledge” is very comprehensive. It demands that both in individual and collective life, we should not follow mere*

*guess work and presumption instead of knowledge”.* This instruction covers all aspects of our Islamic life-moral, legal, political, administrative and applies to science, arts and education. It will, thus, save the society from numerous evils, which are produced in human life by following guesswork instead of knowledge. We are supposed to guard ourselves against suspicion and not to accuse any individual or group without proper investigation. In law also no action could be taken against anyone without proper investigation. It has been made unlawful to arrest, beat or imprison anyone on mere suspicion during investigation.

Likewise, in education the so called science based on mere guess work, pre-sumptions and irrational theories have been disapproved. Above all, it cuts at the very root of superstition, for this hukm teaches us to accept only that which is based on the knowledge imparted by Allah and His Messenger (S.A.W.).

The second part of this ayat is very profound as it explains what knowledge is. Allah has given us faculties with which we gain knowledge i.e. eyes, ears, and mind. This may be categorized as acquired knowledge that concerns our knowledge of physical sciences, arts, commerce, and

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technology. The knowledge that we get from the Holy Quran is revealed knowledge (wahi) as it was revealed to the Holy Messenger gradually through Gabriel. Since, Allah has bestowed upon us these faculties and sources of knowledge. He will surely take into account on the Day of Judgement how we used or not used these faculties in duniya.

One more thing needs to be mentioned here that there are occasions when we indulge in some discussion related to some issues in Islam, in some party or social get-together and just on the basis of our acquired knowledge, intellect and common sense we pass our opinion or comments which may not conform what has been said on the subject of discussion in the Holy Quran and Hadith rather may contradict the same. So, unless we don't have true knowledge we should restrict our comments, opinion or action until proper knowledge is gained. In any case our ideal must be the Holy Quran, Hadith and the life of the Holy Prophet and around this only our worldly life should revolve. Some wrong or haram that may have become prevalent and rampant in the society does not make it permissible or right for us.

The next hokum is again very similar to what we have already seen in getting closer to the words of wisdom given to his sons in Surah Luqman i.e. to always maintain low profile and modest behavior. Here, it is said: "Do not strut about in the land for you can neither cleave the earth nor attain the height of the mountains". Our ways of

conduct should not be those of "Big Ones" but those of humble persons. Because if we walk haughtily on earth neither we can tear the earth nor reach the height of mountain; we are and shall always remain very small being.

Now to the next few concluding verses it is summed up that there are *Ahkam* which are dos and some as don'ts. The don'ts actually are the *ahkams* which are hated by Allah, Allah disapproves of the commission of anything that has been prohibited.

The next ayat "*there are the things of wisdom which your Lord has revealed to you*". The knowledge which we discussed was the acquired knowledge-the physical knowledge. But here reference is made to the revealed knowledge i.e. *wahi*. These *ahkam*-revealed upon the Holy Prophet (S.A.W.). At the end once again there is on sticking to *tawheed* and refrain from shirk.

We had seen in our discussion related to character building in the light of Surah Al-Muminoon and Surah Al-Marij that before and after the mention of qualities required for character building so as to be, successful in duniya and akhirah, the stress was on the salat. Similarly, the *ahkam* related to Social values in Islam that we have tried to come closer to and understand starts with.

*"You should not worship anyone but Him" and ends with "And behold! Do not associate any other deity with Allah lest you should be cast into Hell reproached and deprived of every good"*.

With this we come to an end of our

discussion on Social values. May Allah make us genuinely realize and act upon these values so that we may become the leaders of an ideal society and eye openers

for the rest of the world which do not have even the concept of these values rather when we look at the West we find complete contradiction to these ahkam.

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