

**The
SIMPLE
TRUTH**

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“The Simple Truth”

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Editorial:

THE HOLY QURA'N IS GUARDED

Today a large section of humankind worships different gods and goddesses, objects seen or unseen, living or dead etc. God has created man and other creators, hence He is the only Creator deserving the worship and praise.

It is wrong to assume that Islam was initiated with the advent of Prophet Muhammad (may peace and blessing of Allah be upon him). Islam was chosen and revealed as the religion by Allah for mankind through all prophets beginning from the first Prophet and man Adam to the last and final Prophet Muhammad (may peace and blessing of Allah be upon him). A Muslim ceases to be Muslim unless he/she believes in all Prophets of Allah and the divine Books originally revealed to them.

Islam teaches that all the earliest Holy Books revealed prior to the Holy Quran were adulterated and transmuted by the enemy of religion. It is a matter of regret that now these Holy Books are not found in the original languages they were revealed. They are found in the market in the form of revised and translated version which is not the work of God but the handiwork of man.

If the earliest Books had existed

intact in the original language as the Holy Quran today exists, humanity would have found the basic teachings confronted to the basic teachings of the Holy Quran. Islam teaches that the long list of the Prophets was completed, finalized and sealed with the advent of Prophet Muhammad. He is the last and final Prophet of Allah and the Holy Quran revealed on him is the last and final guidance for mankind.

It brings healing for mans broken heart. It is a universal message of peace, love, brotherhood, humanity and calmness. No one is excluded from this decree.

There is no possibility of being alteration and distortion in the Holy Quran by enemy of religion. Prophet Muhammad and his blessed disciples used to memorise the Holy Quran as soon it was revealed and preserved it in their hearts. There are tens of thousands of Huffaz (those who memorise the Holy Quran) both male and female throughout the word. Allah has protected and preserved the Holy Quran from corruption as saying: *“verily I have revealed the Message (the Quran) and verily I will guard it”*. (Surah Al-Hajar, 15:9)

QUEEN SHEBA SUBMITTED TO ALLAH

“She was told: Enter the palace. But when She saw it, she thought it was a pool of water and she bared both her calfs (to enter into it). Solomon said; “This is slippery floor, floor of crystal” Thereupon she cried out: “My Lord, I have been inflecting much wrong on myself. Now I submit myself, with Solomon, to Allah, the Lord of the whole Universe”. (Surah Al-Naml, 27:44)

This statement is from God and is meant to explain the position of Queen Sheba. It identifies that she was born into an unbelieving nation and her denial of the Truth was because of this rather than because of any stubbornness on her part. She was misguided because as she grew up the only deity she saw being worshipped was the sun. However, as soon as she came into contact with Solomon (peace be upon him), her eyes opened and she did not hesitate for a moment to leave her old ways.

This was the last convincing proof which served as an eye-opener for the Quran. The first impression was created by Solomons letter with its unusual beginning. *“In the name of Allah, the Most Compa-*

ssinate, the Most Merciful”. The second incident that impressed the Queen was Solomon’s rejection of her expensive gifts, which told her that she was dealing with a different kind of King. The third impression was created by reports of the Queen’s own envoys who informed her of Soloman’s piety and wisdom, and of the mission espoused by him. All this prompted the Queen to make the journey to *Jerusalem.* (She refer to it in her sentence: “We had already to come to know this and we had submitted ourselves)”. The fourth impression was created by the sudden arrival of the royal throne from Maarib which made it clear to her that Soloman (peace be upon him) enjoyed God’s support. To cap it all, the extent of Solomon’s God-consciousness and piety and of his feeling of immense guidance of God were obvious and this in spite of availability, in abundance, of the means for a life of ease and luxury. Thus the difference between Solomon’s way of living and those obsessed with world goods and pleasures was blatantly clear. These were the things which made her say the words contained in the verses that followed.

This story of Solomon and Queen Sheba is found both in the old and the New Testament as well as in Rabbinical traditions. But the Quranic account is different from these. A succinct account of this story as told in the Old testament is as follows;

“Now when the queen of Sheba heard of the fame of Solomon she come to Jerusalem to test him with hard questions, having a great retinue and camels bearing spices and very much gold and precious stones. When she came to Solomon she told him all that was on her mind. And Solomon answered all her questions; there was nothing hidden from Solomon which he could not explain to her. And when the queen of Sheba had seen the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials and the attendant of his servants, and their clothings, his cupbearers, and their clothing, and his burnt offerings which he offered at the house of the Lord, there was no more spirit in her.

And She said to the king. “the report was true which I heard in my own land of your affair and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it; and behold, half the greatness of your wisdom was not told me; you surpass the

report which I heard. Happy are your wives! Happy are these your servants, who continuously stand before you and hear your wisdom. Blessed be the Lord you God who has delighted in you and set you on his throne as king for the Lord your God! Because your God loved Israel and would establish them for ever, he has made you king over them, that you may execute justice and righteousness. “Then she gave the king a hundred and twenty talents of gold, and a very great quality of spices, and Precious stones; there were no spices such as those which the queen of Sheba gave to king Solomon.

Moreover, the servants of Hiram and the servants of Solomon, who brought gold from Ophir, brought algum wood and precious stones. And the king made of the algum wood step for the house of the Lord and for the kings house, lyres also and harps for the singers, there never was seen the like of them before in the land of Judah. And King Solomon gave to the queen of Sheba all that she desired, whatever She asked besides what she had brought to the king. So she turned and went back to her own land, with her servants. (2 Chronicles 9:1-12)

In the New testament we find only the following sentences of Jesus about Queen Sheba; The

queen of the South will arise at the judgement with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here” (Mathew 12:42 and Luke 11.31)

In the Rabbinical tradition of the Jews, the account is similar to that of the Quran. The absence of the Hud-Hud, its return and its report about Sheba and its Queen, Solomon letter to her, the Hud-Hud’s manner of delivering the letter to her, the Queen’s holding a meeting of her minister’s council, her dispatch of an expensive gifts to Solomon (peace be on him) her thinking that Solomon (peace be on him) was surrounded by a pool of water the pool all of this is similar to the Quranic account. Where there are differences they pertain to Solomon’s response upon receiving the gifts, the account of how the Queen’s throne was brought over from Jerusalem, and in Solomon’s gratefulness to God at every step, and in the eventual acceptance of the true faith by the Queen. A major difference is that in the Rabbanical traditions we find no reference to Solomon’s *tawhid* and God consciousness and the worst detraction is the allegation that Solomon slept with the Queen of Sheba and began an illegitimate child and that it was in this

illegitimate lineage that Nebuchadnezzar, the King of Babylon, who would destroy Jerusalem, was born/see the Jewish Encydopaedia (vol. xi. P. 443)

The truth that a group of Jewish scholars have harboured enmity towards Solomon (peace be upon him) They have accused him of violating the Commandments of the torah of his arrogance on account of his kingdom, of Pride in his wisdom, of being a henpecked husband, of a luxuriant life style and even of polytheism and idol worship (see the Jewish Encyclopaedia, vol. xi, pp. 439-41) Because of such propaganda, the Bible presents Solomon as a king rather than as a Prophet and that too as a king who, in violation of God’s Command, loved several polytheistic women, and whose heart turned to other gods. (See Kings 11:1-11)

The Quranic account however, restores Solomon (Peace be upon him) to his rightful position. Such a shift should have been gratefully received by the Isralites for the Quran has removed all the filth that had been flung at these most venerable personages of Israel. How ungrateful then it is that the Israelites remain inimical to the Quran and to the Prophet (Peace be on him) who brought it.

RIGHTS TO WATER

1) Urwa reported that Zubair had a dispute with one of the Ansar about streamlets in the lava plain. The Holy Prophet said: O Zubair enjoy water and then send the water to your neighbours. The Ansar said: In case he is your cousin. His face became charged (in rage) and he said: O Zubair, water your ground and then stop water, till it returns to the enclosure and then send the water down to your neighbor. He gave Zubair his full rights in clear order when the Ansar made him angry. And he had pointed out to them both an affair wherein there was advantages for both”. *(Saheeh Bukhari & Muslim)*

2) Abu Hurairah reported that the Messenger of Allah said: Don't withhold excess water so as to prevent there with the (growth of) additional herbage. *(Saheeh Bukhari & Muslim)*

3) Same reported that the Messenger of Allah said: There are three persons with whom Allah will neither speak on the Resurrection Day, nor look towards them, A man who took goods in excess of what he was given by taking a false oath after afternoon prayer to deprive

there-with a Muslim of his property; and a man who denied excess water, Allah will say This day I shall withhold My favour on you as you with excess water which your hands did not produce”. *(Saheeh Bukhari & Muslim)*

All people and cattle have a right to drink from a well, canal or reservoir. There are four kinds of water (1) waters of ocean which every person has got right to drink or carry away for irrigation purpose. It is just like right to enjoy the light of the sun and the moon and use of rain or air (2) Water of large rivers. The right to such rivers is same as the former. (3) Water in which several persons have a share. People also can use the water of tanks, wells and reservoirs and it is recorded in Hadith that three things are common to all water, grass and fire. None can however take water from them to irrigate his lands without permission (4) Water which are preserved or kept in vessels and pots. Water of this longer extends to it. But if want of water is keenly felt, this may lawfully be taken if there be no water nearby.

ECOLOGICAL BALANCE IN ISLAM

By Dr. Badurl Islam

Islam gives a holistic approach to environmental problem. The interaction of man with physical, biological and social environment is guided in Islamic teachings. There is adequate guidance in Islamic teachings regarding man's use of environment.

The importance of Environment and as a matter of Nature is emphasised in the Quran and traditions of Prophet Muhammad (may Allah bless and greet him). There are many verses in the Quran describing nature and natural phenomena – much more than the commandments and sacraments. Thus the study of nature becomes obligatory for believers.

Traditions of Prophet Muhammad (may Allah bless and greet him) also deal extensively with various aspects of environment, related to nature, hygiene, resources conservation, land reclamation, etc. Because of this Environmental Hygiene was given special importance during the peak of Islamic civilization.

One of the sayings of Prophet Muhammad (may Allah bless and

greet him) is as under:

“There is no Muslim who planteth a tree, or soweth a field, and man, birds or beasts eat from them, but it is charity for him. Whoever bringeth the dead land to life, that is, cultivateth wasteland, for him is reward therein.

There are clear instructions in Prophetic traditions to prevent the destruction of trees. Even during war times the cutting of trees is prohibited as long as their existence remains advantageous to the enemy. This is why the Muslim troops were given clear instructions not to destroy the towns and crops.

Life, as a biological entity, is a part of eco system. Hence in the Quran animal life stands on the same footing as human life in the sight of God. Prophet Muhammad (may Allah bless and greet him) said:

‘Verily there are rewards for our doing good to quadrupeds, and giving them water to drink?’ “There are rewards for benefiting every animal having a moist liver.’ (i.e. every one alive)

Attention towards preservation of wild life is seen in the teaching:

‘Islam teaches the hunter that he should not hunt merely for sport.’

Islam does not enjoin its followers to sing the glory of nature but they are taught to join all other creations in the glory of God, to realise that each inhabitant in the biosphere has its own community, and that all are in fellowship with one another. Muslims are taught to eat the fruits of trees without breaking their branches, to avoid polluting stagnant water with impure things, and are encouraged to grow plant even if the Day of Judgment is just to come. The Quran stresses the importance of water cycle, the atmosphere vegetation, oceans, and mountains, in the life and well being of humanity. As a result a Muslim is enjoined to adopt an appreciative approach towards nature.

The Islamic view about natural order and environment finds its roots in the Quran. The Quran addresses not only men and women but also the whole of the cosmos. That is to say that nature participates in the Quranic Revelation. Some of the Quranic verses address natural forms as well as human beings’ while God takes non-human members of His creation such as plants and animals, the sun and the stars to witness in certain other verses. The Quran does not draw a line of demarcation between the natural

and the supernatural or between the world of man and that of nature. The Quranic spirit does not regard the world of nature as its natural enemy to be conquered and subdued but it regards it as an integral part of man’s religious universe sharing in his earthly life and in a sense even ultimate destiny.

Muslim were fully aware of the fact that the Quran refers to the phenomena of nature and events within the soul of man as *ayah* (signs and symbols), a term that is also used for the verses of the Qura’n. They read the cosmic book, its chapters and verses and see the phenomena of nature as “signs” of the Author of the book of nature. They treat the form of nature as the signs of God (*Ayatullah*). The Quran depicts nature as being ultimately a theophany, which both veils and reveals God. According to Syed Hussein Nasr.

The forms of nature are so many. Mosques, which hide various Divine Qualities while also revealing these same qualities for those whose inner eye has not become blind by concupiscent ego and the centripetal tendencies of the passionate soul.

As a result of this view of nature described in the Quran and traditions of Prophet (may Allah bless and greet him), Muslims always harboured love for nature.

The Islamic teachings concerning environment cannot be fully understood without taking into consideration the nature of men in Islam. According to Islam each man must live with harmony with other creatures. Man is God's vicegerent on earth, His servant and is expected to obey God's commandment. God is the sustainer of the world. Man as His vicegerent must nurture and care for the environment where he plays an important role. He cannot neglect the care of natural world without betraying the 'trusts' (*al-amanah*), which he expected from God.

The Quran says:

Seest thou not that God has made subject to you (men) all that is on the earth and the ships that sail through the sea by His command?— (Quran, 22:65)

Here the world 'subjected' nature to man does not mean the ordinary conquest of nature as claimed by so many modern Muslims, thirsty for the power which modern science bestows upon man. Rather it means the dominion over the things which man is allowed to exercise only on the condition that it be according to God's vicegerent on earth, and the power given to him ultimately belongs to God. Nothing will be more dangerous for the natural environment the practice of power of vice-gerency

without accepting man to be God's servant, and obedient to His laws and commands. Man has no right of his own, independent of God, whether these rights be over nature or over him because he is not the creator. Man possesses only those rights which have been given to him by God; consequently he has to fulfil his responsibilities as God's vicegerent on earth.

As has been noted by Sayed Hussein Nasr, Islamic tradition is rich in preserving to this day the knowledge combined with love of natural environment, metaphysics of nature, which includes in it the symbols of the world of Divine Majesty. It also possesses ethics, rooted in the Revelation and bound to the Divine laws, which concerns the responsibilities and duties of man towards the non-human realms of the created order.

TRUSTEESHIP OF MAN:

The concept of trusteeship (*amanah*) given in the Quran is an important concept in dealing with the environmental obligations of man. We read the Quran as:

We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it being afraid thereof: but man undertook it; he was indeed unjust and foolish. (The Quran 33:72)

Here trust is something given to a person over which he has power

of disposition; he is expected, but man has freewill also and can use it otherwise too.

Man, being vicegerent and having accepted trust from God and with the freewill, becomes responsible for his every act before the Creator who made him vicegerent and given the trust, and accordingly he will be tried. God destroyed those nations, who corrupted these powers. The Quran is a witness to it. (The Quran, *Hud* Chapter 11).

PROPORTION AND BALANCE IN THE UNIVERSE:

Since man is not the owner of this world. But the heavens and all that is on earth belong to God. (The Quran 20:6)

God created all the things including man to obey and glorify Him. (The Quran 17:44; 22:18; 16:49-50)

These verses show the perfect resonance and harmony with natural law willed by the Sustainer.

Further we see that God has created things with a definite purpose, which every single element has to fulfil. Hence it is essential that they must be maintained and preserved, it has an ecological function. God has created the world and the universes perfectly, its life supporting systems are in proportion, measure and balance.

Verily all things have We created

in proportion and measure. (The Quran 54:49; 67:3-4; 55:7)

This proportion and balance of the natural world mentioned in the Quran reveals the interdependence and connections between all things. It also expresses the qualitative and quantitative relationship of the part to the whole. Thus all natural elements have a valid relation to each other and to the total global system apart from their value to man. This demands from man to honour this balance and harmony of nature because it is in its own interest. Abd-al-Hamid quotes 'Izzad-Din ibn 'Abd as-Slam, as saying: "know that God created His creatures and made them dependent upon each other, so that each group would support the welfare of the others."

Another dimension of creation, in relation to man is that they are created for the service of man.

Do ye not see that God has subjected to your (use) all things in the heaven and on earth and has made His bounties flow to you in exceeding measure (both) seen and unseen? Yet there are among men those who dispute about God without knowledge and without guidance and without a Book to enlighten them! (The Quran 31:20)

This is a blessing from God so that man becomes grateful to Him. The Quran also mentions at various places the blessings of God

in the form of flora and fauna given to man.

Man has the power to use these resources for the purpose beyond his immediate needs, for the nurturing of society and collective endeavour.

The Quran reminds man about the benefits he gains from various animals. (The Quran 36:71; 40:79). Man's right to use domestic animals carries with it certain obligations towards them. It is a distinctive characteristic of Islamic law that all animals have legal rights.

Abd-al-Hamid comments:

All the components of the earth and the universe – light, air, water, the soil, the rocks, and minerals beneath it, plants and animals, communities and eco-system – as well as the creation as a whole, have several hierarchical functions or values which are summarised as:

An inherent value as things-in-themselves, because they are created by God, they obey their Lord and sing His glory.

An ecological value, as integral part of the whole.

A utilisation value to man, both as spiritual sustenance and material resource.

RIGHT OF JUST DISTRIBUTION OF NATURAL RESOURCES AMONG HUMAN BEINGS AND THE RIGHT OF

FUTURE GENERATION:

The main cause of Environmental tragedy on earth today is the elevation of the resource value of the creation to the detriment of the ecological and spiritual values. There is no Quranic sanction of use by one group of people, so that one power may usurp the resources of the earth for its own sole use, as is seen today. Not only human beings but also all other creatures on earth have an equal right to benefit from natural resources. Similarly all the future generations will also enjoy equal right in God's bounty.

This shows that the right attitude towards earth and all its resources is to use them in accordance with our material and spiritual needs, the needs of other human beings now in the future and the needs of all other creations on earth so that we do not jeopardise the planet itself. Man as vicegerent of God can solve this problem by balancing these needs throughout the earth for the benefit of all, through establishing a just and wise principle of use of natural resources. There are Islamic principle of conservation of natural environment also.

GREEDY AND SELFISH EXPLOITATION OF NATURAL RESOURCES:

The Quran explains at numerous places about the tyranny and

corruption on earth spread by well, powerful and wealthy nation of past and their destruction by themselves. For example, Pharaoh, the people of 'Ad and Thamud and Madyan, Gog and Magog. They were described as *Mufsidin fi'l Ardh*. Here the word *fasada* means "badness, corruptness, impropriety, dishonesty; a state of being devoid of virtue or efficacy; a state of disorder disturbance or of destruction, waste or ruin."

Fasad on earth was explained by S. Waqar Ahmad Husaini as:

One of the comprehensive concepts that prohibit everything un-Islamic is discussed in the Quran in nearly 50 verses (2:11, 30:39; etc). It can be applied to major moral infractions and crimes as well as bad or harm full ideas, policies and activities related to science, technology, sociology, economics, politics, etc. The Quran's main focus is to hold man responsible for the harmful consequences he causes. This creates in Muslims a very strong consciousness against bad, wrong and careless science and technology too.

The following verse of the Quran is a clear indication of it:

Mischief has appeared on land and sea because of what the hands of men have earned that (God) may give them a taste of some of their deeds; in order that they may turn

back (from evil). (The Quran 30:41)

God's creations are pure and good in themselves. All the mischief or corruption was introduced by evil that is arrogance and selfishness. The consequence of the evil must be evil when God says that "*The hands of Men have earned.*" It means that it is a warning for the future and invitation for repentance.

In the next verse the Quran warns about the 'end' of the nations of past as:

Say: "Travel through the earth and see what was the End of those before (you): most of them worshipped others besides God." (The Quran 30:42)

If we contemplate history and past experience we find that evil and corruption tended to destroy these people because they had idols for worship, false standard of conduct and false goals of desire. The Quran itself gives the clue about what it means by *fasad* in the verse:

When he turns his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But God loveth not mischief. (The Quran 2:205)

Here it becomes clear that *fasad* is connected to the destruction of tilt and fertility.

This shows that man himself is responsible for the deterioration of the natural resources and has to

pay for it. This happens due to man's greedy nature and wasteful nature, which the Quran describes as *Israf*. The Quran guide man to moderation, balance and preservation. Prophet Muhammad (may Allah bless and greet him) also advocated practising moderation: "*Practise moderation and if you can't practise it perfectly then strive towards it as far as possible.*" This shows that all our actions should be imbued with the spirit of moderation may it be our eating, spending, consuming or production which includes our use of the natural resources and its impact on environment.

There can be wasteful use of abundant resources such as the air, soil, the oceans (water) and vast forests. This is against the Islamic teachings. Now one can imagine the exploitation of scarce minerals and biological resource, which is of course strictly forbidden.

We can summarise the Islamic outlook about the consumption of natural resources as:

Man's right to natural resources are for sustainable use only, based on moderation, balance and conservation.

Future generation also have the same right on these resources as the present generation.

It is the right on these resources

as the present generation.

It is the right of natural resources that man should keep them safe from misuse, degradation and playing mischief with them.

CONSERVATION OF NATURAL RESOURCES:

From the above discussion we see that God has created various things to serve each other. The divinely appointed measurement and distribution of all elements and creatures performs its ordained role, and all of them are valuable in making a dynamic balance by which the creation is maintained. Our exploitation, misuse, destruction and pollution of natural resources are all transgression against the divine scheme. Due to narrow-sighted, self-interest men always tempt to disturb this dynamic equilibrium set by God. The protection of all natural resources becomes a mandatory duty of men.

Water: God has made water the basis and origin of life. Plants, animals and man all depend on water for their existence and for continuation for their lives. There are numerous verses in the Quran dealing with various aspects and importance of water. (The Quran 15:19, 24:41; 20:53; 44:38-39; 6:95; 41:10; 11:61).

Besides these vital functions

water has social religious functions also. It is required for purification of the body and cloths without which no prayers can be thought of.

The conservation and preservation of this vital element is inevitable for the continuation of life in various forms may it be plant, animal or human. Abubakar Ahmad draws attention towards the principles of Islamic law that:

‘Whatever is indispensable to fulfil the imperative obligation of prescribing life is itself obligatory. Any action that obstructs or impairs the biological and social functions of this element, whether by destroying it or by polluting it with any substance that would make it an unsuitable environment for leaving things or otherwise impair its function as the basis of life; any such action necessarily leads to the impairment or ruin of life itself. And the juristic principle is “what lead to the prohibited is itself prohibited.”

Based on the Quranic injunctions, traditions of Prophet Muhammad (may Allah bless and greet him), Muslims jurists have drawn detailed principles of allocation of water rights in arid land giving rise to outstanding example of sustainable use of scarce resource.

Air: All the creations utterly depend on air for their respiration

without which they can’t live for a few minutes. Besides this, air has to perform other important functions also such as pollination, transferring, rain clouds, etc. The Quran mentions various such functions as the bounty of God. (The Quran 15:22; 2:164; 7:57)

Since the air performs the most important biological and social functions, its conservation becomes an essential aspect of conservation of life itself, which is one of the fundamental objectives of Islamic law. As described above the conservation of air becomes obligatory and at the same times the activities, which pollute it, become forbidden.

Soil: Soil also performs essential functions for the perpetuation of life. As the Quran says it is made to establish living creations. (The Quran 55:10). According to the Quran, man himself was created from dust. (The Quran 30:20). Various minerals present in the earth are essential to support the life system of man, plants and other creatures. Many creatures including man draw their food from the earth. (The Quran 15: 19-20) Besides this, the earth has mountains, rivers, and oceans, etc., which are all engaged in the service of living beings. (The Quran 77:25-27). The Quran reminds us of various types of fruits, springs,

etc., which God creates for man to enjoy. (The Quran 36:33-35)

Abubakr Ahmad opines that if we truly want to thank God we are supposed to maintain to productivity of the soil and keep it safe from erosion. For fulfilling our basic necessities such as houses, agriculture, forestry and mining, we must follow such practices, which are not harmful, presently and in the coming future also. To destroy or degrade such an important element is categorically forbidden.

Plants and animals: One cannot deny the important role played by plants and animals in human life, without which we can't think of man's survival. The plant performs a unique function of producing food with the help of photosynthesis. The Quran also invites us to ponder over it as:

Then let man look at his Food (and how We provide it): For that We pour forth water in abundance and We split the earth in fragments and produce therein Corn and Grapes and nutritious Plants. And Olives and Dates and enclosed Gardens dense with lofty trees and fruits and Fodder for use and convenience to you and your cattle. (The Quran 80:24-32)

The second important function of plants is the purification of air. Again they protect the erosion of

soil by wind and water. They are also helpful in water conservation. There are number of plants having medicinal value. Man performs many other functions also with their help. Hence their preservation and cultivation becomes compulsory in the light of Islamic law.

As far as the animals are concerned, they provide sustenance to plants, for one another and for man. They directly contribute to enriching the soil and the seas. Apart from food for man they also provide leather, wool, medicine, perfumes, milk, etc.' and act as means of conveyance too. They also satisfy aesthetic function. Many other functions are also described in the Quran 22:18; 17:44.

Islam gives clear instructions for the welfare of animals also. As a general rule showing mercy to those on earth brings mercy to man.

Prophet Muhammad (may Allah bless and greet him) instructed mankind to provide for the needs of animals under their care, and he wanted that if a person causes an animal to die of starvation or thirst he will be punished by God in the fire of hell. He also said "there is a reward in doing good to every living thing."

There are many more such instructions of Prophet

Muhammad, which can be seen in the books of Hadith. It is worth noting that Islam gives legal right and protection to animals. This can be seen in the book of *'Izzad-din ibn-Abd as-Salam*, in *Qawa'id al-Ahkam Fi Masalih al-Anam* (rules for welfare of livestock).

In the words of Abubakar Ahmad the Islamic principle for the conservation of natural resources can be summarised as follows:

Islamic law aims explicitly at the universal common good of all created beings confirming to the scheme of God.

Conservation of natural environment is moral and ethical imperative.

Discharging the function of vicegerency on the part of man can do this.

Ethical teachings in Islam are backed by effective legislation and effective enforcement mechanism.

Development should be ecologically sustainable.

Man should be made accountable for the use of the common assets of the society. Means should be adopted continuously for improvement in scientific and technological endeavours to conserve nature. Every development plan must take cognisance of its ecological

impacts.

At no cost natural environment and its resources should be subjected to irreparable damage for the purpose of military and hostile actions.

Noise pollution: Nowadays noise pollution has become one of the major concerns of present day society. Islam strongly discourages loud sound. And treat it as the braying of the ass. (The Quran 31:19). The golden mean is to adopt the practice of 'moderation', which means here that one should not be too loud nor should he be timid. In yet another verse the Quran prohibits the believers from raising their voices above the voice of Prophet Muhammad. (Quran 49:2) As a practice of offering prayers five times a day we see that the prayers which are offered in day time, are silent prayers and the prayers which are offered before dawn and after sunset are offered in loud voice.

Thus we see that Islam has complete guidance about environmental issues. These teachings should be incorporated in educational curricula, to make that upcoming generation conscious about ecological balance.

MUSLIM INTELLECTUAL INERTIA AND IJTIHAD

By: M. Hanif Lakdawala

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 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 Hazrat 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.

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 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."

IJTIHAD AND FOUR IMAMS

It is interesting to note that the four Imams Abu Hanifa, Malik, Shafi and Ahmad bin Hanbal never advised to follow their views unless their sources were ascertained.

Imam Abu Hanifa and Abu Yusuf are reported by Ibn Qayyim al - Jawziah to have said, "It is not legitimate for anyone to follow our view until he has learned the source where from we derived those views."

Imam Muhammad, and Imam Yousuf both students of Imam Abu Hanifa, rejected eighty percent of *Ijtihad* of their teacher Abu Hanifa in the light of new sources and changed conditions. The *Fiqh Hanafi* as it exists today is based on the *Ijtihad* of both these students, that is, Imam Yousuf and Imam Muhammad.

Ahmad bin Hanbal, reputed the most meticulous adherent to the traditions and said, “Do not imitate me, Malik, Al Shafi’I or Al – Thawri but learn from the source from which they learned.”

All these statements prove that interpretation is incumbent upon every man of learning. They also prove that the interpreter is liable to err. Caliph ‘Umar’s instructions to Abu Musa Al – Ash’ari given in a letter are noteworthy. “After giving judgement, if upon reconsideration you come to a different opinion, do not let the judgement which you have given stand in the way of retraction; for justice may not be disregarded and you are to know that it is better to retract than to persist in injustice.

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 Vioce, Bangalore, February 1999)

A GLIMPSE INTO THE LIVES OF PIOUS MOTHERS OF BELIEVERS

By Abdul Aziz

It would not be an exaggeration to claim that the whole world stands witness to the piety and chastity of Prophet Muhammad (Peace and blessings of Allah be upon him). And those, who have refused to testify the truth, are merely the torch-bearers of falsehood and untruth.

The wives of the Prophet are the mothers of the believers and those who try to establish malign the character of the Prophet by slandering the reputation of his pious wives will eventually face humiliating defeat.

Islam has been spreading fastest in the countries and continents where antipathy toward Muslims has reached its peak or where the voices against the Prophet are the loudest and the shrilled.

Among every five new Muslim converts in America and Europe three are women!

It, in itself, is a glaring testimony to the nobility of the character of the Prophet Muhammad and the defeat of the onslaught against the spottess and

sublime lives of repute of his wives.

The propaganda against the Prophet and his wives conducted in the form of films, books, cartoons, hate speeches fell flat because of some important factors.

The first being the fact that Muslims all over the world are fully aware of the fact that Allah the Exalted has told the Prophet: *Wa Rafana Laka Zikrak*” (We have raised for you, your remembrance)”

To raise the remembrance of Prophet Muhammad, Allah has used not just those who can die for him, but also employed the enemies of Islam, whose days and nights are spent in slandering the reputation of Prophet Muhammad and whose hate mission is spreading the message of Islam by leaps and bounds and helping raise the ranks of our beloved Prophet. Who on earth posses the power to block the success of the holy mission whose Guardian and Protector is none else than Allah the Exalted Himself?

Secondly, the Godliness, piety, justice, love for the poor and downtrodden, truthfulness, and

other innumerable virtues of our Prophet are as clear as daylight even to those who refuse to acknowledge it.

What the wives of such a noble soul would be like? What sublimity and purity of character must they be possessing? Those who were the constant companions of the Prophet of Allah, and trained by him in every aspect of life must be a reflection of the luminous traits of the Messenger of Allah (peace and blessings of Allah be upon him) the light that illuminated the east and the west. The first wife of Prophet Muhammad was Khadijah. Fifteen years after their marriage Allah raised Muhammad's status and honoured him with Prophethood. She was the first person to comfort the Prophet, who was in a state of extreme terror after his sudden encounter with Gibrail at the Cave of Hira.

It was Khadijah who introduced Muhammad to the world as a Prophet of Allah. When the first divine revelation came to him in the Cave of Hira, the Prophet terrified and Shivering, went straight to his wife and asked her to wrap him up. She covered him with a blanket and after some time, he narrated what he had seen at the Cave and said that he feared for his life. The beloved wife soothed him and put all his fears to rest by telling him,

“Never By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and destitute, serve your guests generously, and assist the deserving calamity-afflicted ones”. She was famous as a woman of great wisdom and intellect and after spending fifteen years Hazrat Muhammad (S.A.W.) She never for a moment doubted him and became the first person to testify to his Prophethood.

She did not just believe in her husband but during every affliction and calamity stood with Prophet as a pillar of support. No power on earth could shake her faith in her husband and no hardship could make Khadijah part with the Prophet of Allah. When the Prophet Muhammad and his family were boycotted by his own people and were banished to the valley of Abu Talib (Sh'ab Abi Talib), she stayed with him through three years of the siege, until she died.

Aisha narrated: “I never felt so jealous about any woman as I did for Khadijah, although She died three years before I married Muhammad. That was because I heard him mention her so often and because his Lord has ordered him to give her glad tidings that she would have a palace in Paradise made of reeds; and also because the Prophet would

slaughter a sheep and distribute its meat among her friends”.

According to a Hadith in Saheeh Bukhari narrated by Aisha one day Khadijah’s sister Hala-Binte Khwaleed, called to pay her respects to the Holy Prophet. Her voice was very much like that of Khadijah. On hearing her, the Prophet became restless and overcome by emotions and said it be Hala. Aisha could not control herself and burst out, “you are always remembering that old lady of Quraish who have passed away and Allah has blessed you with better substitute”.

Hearing this, the Prophet replied: “Indeed Allah did not grant me better substitute than Khadijah. She accepted me when people rejected me, she trusted me when people deprived me, and Allah granted me children only through her.

Khadijah’s nobility of character and conduct pleased Allah so much that He sent Special greetings for her. Abu Hurairah narrates that one day Gibril came to the Prophet and said: “O Allah’s Messenger! When KHadija reaches you, greet her on behalf of her Lord (Allah) and on my behalf, and give her the glad tidings of having a palace made of Qasab in Paradise, wherein there will be neither any noise nor any toil (fatigue, trouble,

etc.)

Those who try to assassinate the character of Muhammad (may peace and blessing of Allah be upon him) and accuse him of polygamy should asses and evaluate his life in the light of his relationship with Khadijah. The profound love and deep mutual respect that existed between the two is sufficient to silence the critics who seek to slander the Prophet’s reputation pointing to his many marriages.

Maulana Syed Maudoodi in his book *Sarware Alam*, writes that Khadijah got married to the Prophet fifteen years prior to his Prophethood and stayed with him until ten years after he attained Prophethood. She died in the ten year of Prophethood at the age of sixty five, when the Prophet was fifty years old.

The Prophet spent twenty five years of his life and his entire youth with a woman who was fifteen years older. Never once during this twenty-five years did he even think of any other woman even though polygamy was an accepted norm in Arabia at that time. In the extended family of Khadijah as well as in the Qurish tribe, it was customary to a keep a couple of wives, but, his monogramous relationship with a wife who was fifteen years older, is

a slap on the face of the critics who have tried their best to demonise the Prophet of Allah as a slave of carnal desires, Maz-Allah!

In just a short time-span of twenty-three years, Prophet Muhammad (May peace and blessing of Allah be upon him) brought about the greatest revolution, which was universal, multidimensional, and timeless. It revolutionised, uplifted and reformed every segment of human life.

Had he not taken so many of wives, his glorious and holy mission would never have seen a completion. According to Maulana Maudoodi, Prophet Muhammad was given the task of reforming a pagan, lawless and barbaric people and mould their character not just according to Islamic values, but also to induce in them the highest degree of discipline, morality and evolve them into an ideal, civilized society.

This arduous task required not just engaging with the men-folk, but transforming the women of the society as well.

At the same time, Islam prohibits mixing and intermingling of men and women. So, training of women was possibly only through the agency of women of different age groups, and different social and cultural milieus, trained by the

Prophet himself. To fulfil this purpose, Muhammad married women who were young and old, rich and poor, urban and rural, educated, and trained them on various aspects of Islam, so that they would perform the task of teaching Islamic morals and principles to the women of Arabia.

To accomplish the divine mission, Prophet Muhammad married women belonging to different tribes and clans. A closer study of the life of the Prophet reveals that his multiple and inter-tribal marriages became an important recourse in fulfilling his Prophetic mission.

Throwing high on these facts, a Quran Commentator writes; “Prophet Muhammad did not take so many wives in the pursuit of sexual desires. All his matrimonial alliances were contracted to advance his holy mission, cement ties with influential tribes, foster peace between warring clans and help spread the message of Islam.

His wives were partners in the mission that Prophet Muhammad was ordained to achieve.

The holy mission of Prophet Muhammad was the reason why Allah chose the companionship of Rasulullah (May peace and blessing of Allah be upon him) for these noble women. The books of Seerah and Hadith stand testimony to the

facts that the wives of the Holy Prophet discharged these duties in an exceptionally dynamic and brilliance fashion. Especially, the valuable contribution of Aisha, Umme Salma, Hafsa, and Maimuna are at par with those of men, if not more! The wives of Prophet Muhammad became instrumental in spreading the prophetic teachings about matters relating to women”.

Surat Al-Ahzab contains instructions and teachings for the Prophet and the wives. The determination of the Prophet’s virtuous wives to lead their lives in accordance with the divine injunctions shows the extent of their love and devotion for Rasulullah. This utter commitment and readiness to bear adversity instead of choosing a life of riches and luxury make the blessed household of our beloved Prophet look like an abode of angels. The Prophet could have easily lavished opulence on his wives and put them in the lap of luxury, but he preferred a life of frugality, austerity, and spiritual excellence for himself and his family.

Rasulullah (may peace and blessings of Allah be upon him) said to his wives that in verse number 29 of surat Al-Ahzab, Allah has commanded that if they seek the world and its embellishments,

the Prophet should provide these things for his wives and release them honorable. But, if they desire, Allah and His Messenger and the abode of the hereafter, then surely Allah has prepared for the good-doing women among them a mighty reward. All the wives in unison replied that they sought only Allah, His Messenger and the hereafter. And they expressed their readiness to endure starvation and hunger and sacrifice all the comforts of life for the sake of Allah and His Apostle. For the wives of the Prophet, the companionship of Rasoolullah was much more precious than all the riches, luxuries and splendours of the world. The book of Hadith tell us that the Prophet loved his wives most passionately and profoundly but nothing could force him to compromise the will and the commandment of Allah.

The wives of the Prophet were blessed by Allah and they were-trained day and night in the Islamic way of life by Allah’s Apostle. Their pious and spotless lives are the greatest role models for all Muslim women.

Our sisters need to intently study the lives of the Prophet’s wives, emulate them, and teach the world how others could follow these great women.

Press Release:

THE SHOCK AND SORROW WAS EXPRESSED OVER CYCLONIC DISASTER IN GUJARAT AND RAJASTHAN AND APPEAL WAS MADE FOR HELP

The Ameer of Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi, in a press release expressed his shock and sorrow over the Biparjoy cyclone which has crashed ashore Gujarat and Rajasthan which uprooted hundreds and thousands trees, plunging hundreds villages and damaging many houses as well as crops. He showed sympathy to affected people and appealed the people of that area to be patience and show brotherhood and sympathise with them. The appeal was made to countrymen to assist the sufferers by the wide spread damages. Further the appeal was made to state and central governments to make speedy relief work by making emergency camps and shelters as well as asking the authorities to be vigilant. The administration of other areas, where natural disaster is expected were asked to be vigilant.

However, the local

administration was praised for their remarkable achievements in relief work and emergency supplies as well as disaster relief system. However, this a natural climate crises which brings disaster to life and property. Lastly when human being is haughty due to material developments, the natural disaster comes which effects the innocent people too. It requires strong relation with God Almighty.

To Our Readers

Time waits for no one. So we earnestly solicit our esteemed reader's cooperation and would welcome their views, opinions and suggestions, about the magazine in order to improve its contents. Islamic Scholars and writers are requested to send their articles on topics ranging from Islamic faith and manhaj, history, socio-cultural issues, education, heritage and environment with their full address to:

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OBITUARY:

**MAULANA MUHD KHURSHEED
ALAM'S (MEMBER OF MARKAZI
JAMIAT AHLE HADEETH HIND'S
EXECUTIVE BODY AND MAJLISE
SHURA) MOTHER DIED
ON JUNE 5TH 2023**

A very sad news circulated in Jamati circle that wife of Late Maulana Shafi Ahmad Salafi (a well known Islamic scholar and physician of East Champaran, Bihar) died on 5th June 2023 at 2 o'clock in the night. The deceased was mother of Maulana Muhammad Khurshid Alam Madani (member of Markazi Jamiat Ahle Hadeeth's Executive Body and Majlise Shura as well as Deputy Ameer, state unit Jamiate Ahle Hadeeth Bihar.) The Maulana was former deputy Raees, Jamia Ibn Taimiyya, Champaran Bihar and famous Islamic scholar. She was mother of Maulana Noorul Islam Madani too, a teacher at Jamia Ibn Taimiyya Champaran Bihar. The deceased was 100 years old and suffered the old age illness. She was very social, affectionate, notable helper of needy, generous to village poor women and methodical in Sawmu Salat. She

was a teacher at village govt. girls primary school and was called as USTANIJI. She was committed to bathe women's dead body. She was a good helper of her husband's (Maulana Shafi Ahmad Salafi) religious, dawati and reformatory work. She played a leading role in her children education and moral tarbiyat.

She was buried at her native place Dostia, East Champaran Bihar on the same day. She is survived by 5 sons and 3 daughters and several grandsons and granddaughters.

May Allah bestow His Mercy on her and reward her a high place in Jannat. Ameen!

The Ameer Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi, other office bearers and The Simple Truth workers pray for the deceased's heavenly abode.