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Editorial:

THE RELIGION OF PEACE

The campaign is being run all over the world, denigrating Islam as the religion that promotes violence and Muslims as the people that resort to violence. The media is the biggest party to this propaganda spreading false messages and informations.

In fact, Islam literally means peace and is defined as submission to God, which means that peace cannot be obtained without total submission to the Lord of the Universe. Those who submit themselves to God is called Muslims. This is the reason that a large number of Muslim Scholars, thinkers and intellectuals have issued statements condemning all forms of violence from time to time. Markazi Jamiate Ahle Hadeeth Hind has been in the fore front to do so.

In Islam peace is not just a state of absence of violence or chaos in society, it includes all the components of peace. It does not only indicate the absence of all forms of crimes and social tensions and prevalence of mutual brotherhood and justice.

Islam has much broader meaning of peace, and adopts

effective and practicable methods to achieve its larger objectives of peace. Peace is a just and non-violent solution of conflicts. So that all of the members of society can live in humanious relation with each other. Peace is not only the absence of armed conflicts, it is also a dynamic set of relationship of co-existence and co-operation among and within peoples.

Peace is good for society. Where there is violence there is no peace. Where there is injustice and absence of liberty, there is no peace.

When conflict starts, common people become the first victims, and when it ends, there are no winners, there are only victims and survivors. So if the peace-loving people don't unite and set their house in order, the dream of reconstruction of peaceful civil society would remain only a dream in name.

Therefore, the responsibility lies on all citizens to protect the society in a peaceful way and bring harmony and brotherhood, as taught by Islam, the religion of peace.

GUIDANCE RESTS WITH GOD

“It is true you will not be able to guide every one whom you loves, but Allah guides those whom He will and He knows best those who receive guidance”. (Surah Al-Qasas; 28)

This sentence occurs after mentioning the acceptance of Islam by the Abyssinian Christians. Although the statement is ostensibly addressed to the Prophet (may blessing and peace of Allah be upon him), it is actually for the Makkans unbelievers. It exposes their folly and virtually tells them; “See how unfortunate you are! Others are coming from distant lands to receive the benefit of True Guidance from the spiritual stream which is flowing in your own land, and yet you remain deprived of it”. But the manner in which it has been said is as follows: “O Muhammad You wish that your people, your kith and kin, your fellow-tribesmen should benefit from this spring of life; but your wishes do not matter for Guidance ultimately rests with God and He

grants it only to those who are worthy of receiving it. If your relatives are not worthy of that Guidance, how can they receive it”.

According to Saheeh Bukhari and Muslim this verse was revealed with regard to Abu Talib, the Prophet’s (may peace and blessing of Allah be upon him) uncle. When his last moment came, the Prophet (may peace and blessing of Allah be upon him) tried his best to persuade him to pronounce the *Sahadah*, “There is no god but Allah, “So that his end might be good. But Abu Talib preferred to die with the religion of his ancestor. ‘Abdul Muttalib. It was in this context that God revealed the present verse; “*you cannot grant Guidance to whom you please. It is Allah Who guides those whom He wills*”.

As we know, traditions and Quranic commentators are wont to mention the specific events in the Prophet’s (may peace and blessing of Allah be upon him) life to which a Quranic verse applies as the

“occasion” of its Revelation. It is in this light that we should view the above tradition as also other traditions on the same subject in Tirmizi and Ahmad ibn Hanbel’s Musnad on the authority of Companions such as Abu Hurairah, Abd Allah ibn Abbas, ‘Abd Allah ibn Umar and others. If we bear this in mind there is reason to feel sure, on the grounds of these traditions, that the present verse was necessarily revealed at the time of Abu Talib’s death. All that we can be sure about it is that the significance of this verse was felt most intensely on that occasion. The Prophet (may Peace and blessing of Allah be upon him) was desirous that everyone should become a believer and, thus, his efforts in this regard were directed towards all.

But of someone’s death in a State of non-acceptance of True Faith would agonize him most, it would be Abu Talib’s. This because of the Prophet’s intense personal attachment to his uncle, if the Prophet (may peace and blessing of Allah be upon him) did not even have the power to make his uncle accept God’s Guidance, then

obviously he did not have this power with regard to anyone else. Enabling someone to believe lies entirely in Allah’s Hand, it is He Who dispenses this grace not on the grounds of any kinship or other affiliation, but in consideration of a person’s capacity to appreciate, and because of his sincere readiness to accept the Truth.

**THE WHOLE OF
MANKIND AND JINNS
CAN NOT PRODUCE
THE LIKE OF
THE HOLY QURAN**

“Say: “If the whole of mankind and Jinns were gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support. (Sura Bani Israeel, 17:88)

SAY NO TO OPPRESSION

1) Abu Dharr reported Allah's Messenger (may Peace and blessing of Allah be upon him) as saying that Allah, the Exalted and Glorious, said: "My servants, I have made oppression unlawful for Me and unlawful for you; so do not commit oppression against one another". (Saheeh Muslim)

2) Abdu Hurairah (R.A.A.) relates that the Holy Prophet (may peace and blessing of Allah be upon him) said: If any Muslim has oppressed his brother concerning his honour or anything else, let him obtain his/pardon today (in this world) before the times comes when he will have neither Dinars nor Dirhams (i.e. he will be penniless). If the aggressor may have some good deeds (in his account) the same would be deducted in equal proportion to his wrongs, if the aggressor will have no good deeds in his account, the wrongs of the aggrieved would be added to the account of the aggressor in equal proportion. (Saheeh Bukhari)

3) Jabir bin Abdullah (R.A.A.) relates that they Holy Prophet (may peace and blessing of Allah be upon him) said: "Avoid cruelty and injustice for, on the Day of Judgement, the same will turn into several darkness; and guard

yourselves against miserliness; for this has ruined nations who lived before you. Miserliness led them to bloodshed and to treat unlawful as lawful. (Saheeh Muslim)

Allah, the Exalted and Glorious, through His Blessed Messenger forbids believers to commit oppression against one another. To commit oppression against a fellow being is so heinous that Allah first made oppression unlawful for His Exalted self and then prohibited His servants to commit it. This enhances the enormity of the act and seriousness of the commandment.

The *Zalama* from which the noun *Zulm* is derived, generally means he did wrong or acted wrongfully, injuriously or tyrannically. These translations are correct in their own way but in the Holy Quran the word *Al-Zulm* signifies the putting of a thing in a place not to its own, or putting it in a wrong place, or misplacing it; it may also mean transgressing the proper limit. Thus, in the light of these meanings of the word. *Zulm*, as used in the Hadith here, implies that Allah does not wrong, whatever He does is based on justice, even when He punishes His servants He does what is good for them.

CERTAIN ISSUES OF SAJDAE-TILAWAT

By. Allama Abdul Aziz Bin Baz

Translated by: Dr. Abul Hayat Ashraf

Question: *Is cleanliness (Taharah) a pre-condition for Sajdae-tilawat, whether within or without a Salat? Also is it a requirement of Shariah to announce Allahu Akbar while going to perform or raising from the Sajdah. And what should be recited in this Sajdah? Further, is that prayer correct which is mentioned in this connection? Finally, if this Sajdah occurs without a Salat, then, is it a requirement of Shariah to turn face for the Salam after raising from the Sajdah?.*

Answer: According to most appropriate doctrine of ‘Ulama, neither cleanliness (Taharah) is a pre-condition for the Sajdae Tilawat (Recitation of Holy Quran), nor turning of face for the Salam is required on it, nor the announcement of Takbeer while raising from the Sajdah; albeit, it is a requirement of Shariah to announce takbeer while proceeding for Sajdah, proves by the Hadeeth

of ‘Abdulah bin ‘Umar (may Allah be happy with him).

But, if Sajdae-tilawat occurs during the Salat, then, it is incumbent to announce “Allahu Akbar” while proceeding to as well as while raising from the Sajdah, because, the Prophet (may peace and blessing of Allah be upon him) used to announce “Allah Akbar” while bending or raising in Salat, and he (may peace and blessing of Allah be upon him) has commanded; “Observe the prayer the way you have seen me”. (Saheeh Bukhari)

The same prayers will be recited in Sajdah-tilawat which are prescribed by Shariah for a Sajdah of a Salat, because the Hadeeths occurring on this subject are applicable in general. This is also a prayer among those prayers.

It is reported in Saheeh Muslim on the authority of ‘Ali (may Allah be happy with him) that the

Prophet (may peace and blessing of Allah be upon him) used to say this prayer in Sajdah of his Salat, and it has been described just now that the same very prayers are prescribed by Shariah for a Sajdah-tilawat which are prescribed by Shariah for a Sajdah of a Salat.

Also, it is reported from the Prophet (may peace and blessing of Allah be upon him) used to recite this prayer in a Sajda-e-tilawat.

“Allahumma uktub lee biha indaka ajaran wamhu anni biha wazran wajaal-ha lee indaka Zukharan wa taqabbal-ha minnee kama taqabbal-taha min abdika Daud Alaihissalam”.

Like Sajdah of Salat, it is incumbent to recite “Subhana Rabbi-Yal-Aala in Sajdah-e-tilawat too, and recitation of other prayers besides it is commendable (Mustahab). Wether it occurs within or without a Salat, Sajda-e-tilawat is Masnoon (as per tradition of the Prophet (may peace and blessing of Allah be upon him) and not incumbent (wajib) as it is proved by the Hadith of Zaid Bin Thabit and ‘umar Bin Khattab (may Allah be happy with them). However, Allah is the supporter of

the adaptation.

SALATUL KASOOF AND TAHIYYATUL MASJID IN PROHIBITED TIMINGS:

Question: *On times, sun eclipses after Salatul ‘Asr. So, is it allowable to observe Salatul Kasoof, and similarly, Tahiyyatul Masjid in prohibited timings?*

Answer: There are some difference of opinions among ‘ulama in both the issues mentioned above. But, probable and correct doctrine is such that it is allowable to observe then Salat, because Salatul-Kasoof and Tahiyyatul Masjid are Mustahab (causative) salat which are as rich Shariat-abiding in prohibited timing after Salatul ‘Asr and Salatul Fajir as they are Shariah-abiding in other timings, because the statement of the Prophet (may peace and blessing of Allah be upon him) is applicable in general and he (may peace and blessing of Allah be upon him) has commanded: “The sun and moon are two signs of Allah; they are not eclipsed on account of any one’s death or on account of any one’s birth. **(Cont on Page No.14)**

I HAVE NEVER REGRETTED THE DAY I PRONOUNCED KALIMA

By. A'isha Lemon

If I had to trace my own journey to Islam, I would need to go back to my childhood and take note of my religious background and upbringing. I was born in Dorset in the South West to England and I could say my childhood was both happy and normal. My Parents, at least nominally, subscribed to the Church of England and they made sure that my sister and I went to Sunday School and we went to the Church on some Sunday of the year. We went to the Church of England, Secondary School.

However, it is something difficult for a Muslim to believe that throughout my entire childhood and teen-age, I do not remember either of my parents mentioning the name of God or talking about religion at all. And I think that this is one the inhibitions that many English people have. They feel very shy talking about religion to the extent that they would not talk

about this even to their own children to discuss belief. So many English people when they are asked what is (your) religious belief or what is your church, they sort of mutter "Church of England" But it does not mean much other than "that is what people believe and that is what I (do) as well".

In my own case, however, when I reached my teen age, I was more curious to know about where do we come from, where will we be going? Those questions are normally addressed by religion and I started asking them and I was not finding any answers in the Church that I was attending. I was very keen reader and from the age of about thirteen I was reading books that were a bit advanced from my age.

And I came across one on Chinese thoughts and Chinese philosophy. Of course, we are talking about ancient Chinese thoughts and philosophy. I found

that extremely interesting, the perspective, that I had never thought before and I began to read more on those lines. That lead, of course about reading more about Buddhism. So, I am talking about reaching the age of fourteen-fifteen.

Over the following years I also began to read about Hinduism, not the popular form, but in the philosophy of Hinduism. And having heard from a number of people, men and women, who converted to Islam in the second half of the last century that they that is the path which many of us follow, searching the truth other than where we had been brought up. I spent in that search several years, and in that search, I used to read a lot. I used to think a lot and I used to discuss with people.

In all these religions I would find elements of truth that, yes, I could accept this, or, yes, I could accept that. But there always be something there that I could not accept. Particularly, in the Far East religions, it was the aspect of denial of this fact world. And regarding this world as a snare, a trap, something that you should free yourself from multiple rebirth, you

should free yourself by detaching yourself completely. I could never really see that the world was so bad that we would try to make ourselves extinct. So, I could say that I had lifted from what I thought were the other options.

You may ask, why did not you started reading books on Islam? The reason is that subtly from earlier time we were given some prejudices about Islam and the belief that it is a religion of fanatics, and it is a religion that makes no sense. Even back in the time I am talking about, in the late-fifties and early-sixties, that was quiet a common belief. That time there were not all many Muslims in England so there was no possibility whereby you could hear from Muslims what they really believed in. Books which were around then were mostly written by Orientalists and would reinforce the idea that Islam is an odd kind of religion, not some-thing that would be of interest to a European.

I had still followed up my interest in Chinese philosophy. I, as was very much interested about China, its philosophy, its arts, its history and so applied to the

School of Oriental and African Studies in the University of London and I was given admission. That was in 1961. By that stage, having been of what I thought was and the religions that I was looking at, I found I cannot believe any of these. And I entered for a short while a period of what one would call nihilism. Look, I must do not know whether any of these can be believed in. Or as the scientists say that we just consist of atoms whirling around molecules. So, there is a period that is called “being alive” and after that go into something they say as “being dead” And that is it. You live and you die and it has no meaning. That is a very disturbing belief indeed to feel that your life has no meaning, no significance, whatsoever, I turned that stage just after I was admitted to the University of London. I said “God, if you are there, I need help. I do not know whether you are there, but if you are, please listen to me because I am worried. I need Your help”. So that was my situation in October, 1961.

I started my studies of the Chinese Language and culture in the university. It was very strange that within that month of October I began to meet Muslims. That may

not be surprising the School of Oriental and African Studies, but the people that I first met were not in that College but that one would say as accidental. But we not believe that anything is really accidental.

Muslims started speaking to me and in a very forthright manner, doing the Dawah, telling me about Islam, giving me books, saying read this and bring it back the next week. I want to hear what you think about it. That was very because a lot of people would dish out pamphlets and books and they never know what the outcome is. When you are told, read this and I will see you in a week’s time, you tell me what you think of it, then you are bound to read it. I began to reading these books with the feeling that let me satisfy this person that I have read it.

As I read it, I began to think that, well, this is not what I thought Islam was. I am learning things I did not know about this religion. So, after beginning with just reading it to satisfy somebody else, I began to read it and read more to satisfy myself because I became seriously interested in it.

After giving me few books, and I

attended a few lectures, I was given a copy of Yusuf Ali's translated Quran Al-the beginning I read Al-Fatiha, Surah Al-Baqra, I said. This is it. This book, even the Chapter that I have read, is not the product of a human mind, let alone the mind of somebody who had no education, was not even literate, Muhammad (may blessing and peace of Allah be upon him) could not even composed this out of his head, it contains things that are far beyond what even a very well educated person could know, what a scholar could know, what a philosopher could know. This is far too deep for that. And turn around where I would. I had to recognize that this must be from Allah because it cannot be from a human source. And if that is what it is. It is what I have been praying for. And Allah had answered my prayer and I had better now change my religion and become a Muslim.

It was in the same year, 1961, 26th of December, (the) boxing day, I went to the then Islamic Cultural Centre (now the Central Mosque), and did the Kalima. So, (what) you consider, (it was a) very short period because once I had no doubt I had to do the Shahadah.

After that what really impressed me was their kindness, their friendliness, their generosity, their ready to welcome a stranger into-midset. Many times, they would invite me to come and take meal with them. I was learning Islam from them as the months and years that went by. They would never (be) ashamed to talk about their religion. They were always too pleased just as in all your Muslim families you hear, Insha Allah, Ma Sha Allah, Alhamdulillah, Allahu-Akbar. Muslim children grew up by the name of Allah on their tangles. And now I was hearing in the Muslim families and I found that a wonderful experience.

My parents when they learnt about it, took the attitude of many English people. "Well it is your business, your choice; and they never tried to persuade me otherwise. What they would not like (was) the public appearance, that you look odd by wearing a headscarf, especially in those days when there were not many Muslims women around. People will ask; "Have You anything wrong with your scalp, a disease or something because of which you are wearing a scarf. Or things like refusing

alcohol or refusing pork could be aware word. But apart from these practical things they did not had objections.

I am happy to say that after that time I married a Muslim have two children (and) three grandchildren. I have in Nigeria since 1966. My husband is a Nigerian I have been working with schools, and then is what I spent most of my time. Book writing is something I do in my spare time.

I was the first president of the Federation of Muslim women's Association in Nigeria 1985, when the organization was first setup. I am happy to any that (when) that happen I would say, the time was ready and the Muslim women flocked to create this organization which has united Muslim women all our Nigeria, North and South, (belonging to) different ethnic groups (and) different financial status. It has been a great experience for me. I am sure, Allah has destined for me that is where I would go, not to China, but to Africa and spend my life.

So, I have never for one second, regretted the day that I pronounced my Kalima and became a Muslim. Alhamdu Lillah.

(Transcribed from the website <https://www.youtube.com/watch?vhn3bQ7mfd.5c>)

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(From Page No. 9)

So, when you see them, glorify and supplicate Allah, observe prayer, till Allah dispels the anxiety from you." And he (may peace and blessing of Allah be upon him) said: "When anyone of you enter the mosque, he should pray two Raka'at before sitting down".
(Saheeh Bukhari and Muslim)

The same injunction applies to two Raka'at of circumblation (tawaf), in case a person circumbulates around Kaa'ba after Salatul Fajir and /or Salatul Asr, since there goes the commandment of the Holy Prophet (may peace and blessing of Allah be upon him). "O Banu Abd-Manaf; Do not prevent any-one from going round this House (the Kaba) and from Praying any moment he desires by day or by night." (The Hadith is narrated by Jubair Bin Mutam and collected by Imam Ahmad with sound chain of authority.

THE ISLAMIC EDUCATION ITS MEANING, PROBLEMS AND PROSPECTS (1)

By. Ghulam Sarwar

The need for an Islamic education system is not only a matter of conviction, but also crucial for mankind. No other system can save human beings from destruction and perdition, apparent to anyone with insight into and concern for human welfare. On such a system depends the future well being of all peoples of the world.

Establishing an Islamic education system in the modern world may seem idealistic, the impractical and unachievable longing of Muslims to revive the Islamic glory of the period between the seventh and 13th centuries. The inherent problems would be both profound and complex yet despite this we must work towards the establishment of such a system.

The choice is either to survive as human beings with purpose, honour and dignity, or to perish in humiliation and utter despair. The

man-made education system has led to many form of social degeneration misuse of human intellect and creativity to suit political and economic objectives; abuse of drugs, power, authority and wealth; increased murder and crime; and self-abasement through suicide and euthanasia. The race for the acquisition of nuclear and other weapons, the hoarding and willful destruction of food (whilst millions starve across the world) discrimination based on race, colour, sex, and religion, and attempts to legitimize and even celebrate unnatural acts (Sodomy, homosexuality, sadomasochism etc.) are further instances of our moral decline. Corruption and greed, poverty and back of basic amenities, and limitations on freedom of expression even in Muslim countries, make the situation look even bleaker. War, genocide, persecution and torture continue even today, whilst the

most developed countries supply arms, tacitly supporting abuses of human rights, condemning or acquiescing in an appalling show of double-standards, dictated by political and economic considerations without reference to moral and ethical concerns.

It is clearly logical and desirable to argue for a system based on the Creator's revealed guidance which is the basis for the ultimate success of mankind. The guidance was propagated by divinely inspired messengers in ancient history, and was applied with great success in seventh century Arabia and the adjoining lands of what is now known as the Middle East.

Why did this ideal system not continue? It is the folly of man that he disobeys his omnipotent and omniscient Creator. He has misused the Creator's unique gift of freedom of choice. The tricks and temptations of the Devil (*iblis*) the equitome of arrogance and disobedience only exacerbate this unfortunate situation. The Creator has given human beings free will to or deny Him in order to test their faith. Human beings are thus responsible for their actions and

will be held to account by the Creator. His gift of freedom of choice in a sign of His gift of freedom of choice in a sign of His munificence and supreme power.

The All-Powerful Creator, in His infinite mercy, sent His final messenger, Muhammad (may peace and blessing of Allah be upon him) the last in a chain of about 1,24,000 prophets (including Adam, Nooh Abraham, Ishmael, Isaac, Moses and Jesus as an excellent example for all mankind. The success of mankind depends on voluntary conscious and complete submission to the Creator, based on this example.

Islam is the best way of life, originating forth the transcendent and unique reality, Allah (God) the Creator. However, many non-Muslims regard it as a restrictive faith promoting rigid laws and patriarchy; they scorn it and its adherent at every opportunity. This may be because of an unwillingness to understand or because of age-old prejudices dating from the crusades of the 11th, 12th and 13th centuries, reinforced by daily misrepresentation in the Western

media; it may even be due to perceptions of modern Muslim Countries the ignorance, prejudice, misrepresentation and misinterpretation of Islam are unacceptable in a world where information can be obtained in seconds thanks to advances in technology. The prejudice and resulting injustice should be addressed objectively.

The absence of a model Islamic education system in any Muslim country has added to the problem. Had there been one, it would have served as an example attracting students from all over the world for its excellence in becoming, character building and benefit to mankind. For the time being it remains a dream due to the lack of a proper programme of action or the expertise and political will to change, and due to excessive dependence on the Western System. Most importantly, Muslims today are greatly lacking in strong faith in Allah, faith that characterized their predecessors in the seventh century C.E. The situation will only change when Muslims realize their mistakes and revive their faith, courage and

determination. Allah's blessings, mercy and unlimited favour will help the dream to become a reality when a group of this slaves decides to work towards this. Allah does not change the condition of people until they first change themselves. Most Muslim countries follow the Western students from all over the world have, for many decades been doing to modern centres of learning e.g. Oxford, Cambridge. The Sorbonne, Harvard, etc. This contrasts with Islam's period of glory from the seventh to the 13th century, when students from the then known parts of the world used to go to Madinah, Damascus, Baghdad, Al-Azhar (Cairo) Alexandria, Qarwan, Tunis. Fez and Qurtabah (cordoba) for the best education.

When discussing the introduction of an Islamic education system, it is important to compare it with the current system, based mainly on:

- (a) The sovereignty of man and superiority of his reason;
- (b) Knowledge acquired by human reasoning and experience;

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- (c) Unlimited freedom of thought and expression;
 - (d) Unwillingness to accept anything sliper-natural;
 - (e) Individualism, relativism and materiasm.

This system has contributed to man's tremendous progress in science, technology knowledge and experience. It has enabled man to benefit from many of nature's resources. But though man has learnt to fly the skies, cross rivers and oceans, climb hills and mountains, and travel through space, he has lost himself, his bestiality has overtaken his humanity, beauty and, above all, purpose of existence-faith in the All powerfull, All-knowing Creator.

Despite its material achievements the system has produced the terrible scenario mentions earlier; it has debased human beings. Attempts to improve the existing system will continue to result in failure, for as long as man does not surrender himself to the unique and transcendent Creator there will be no escaping the disastrous consequences of disobeying Him.

The only solution is to build on the legacy and the achievements of Prophet Muhammad (may peace and blessings of Allah be upon him) who demonstrated superbly by his excellent example the efficacy of the Islamic way of life.

PURPOSE OF CREATION OF HUMAN BEINGS:

A thoughtful and careful book at everything around us should prove convincingly that the universe, with all its creatures, wonders, splendours and mysteries, has a Creator who with His unlimited power, is immaculately and flawlessly controlling it with a definite purpose. This Creator and the controller is Allah, the All-knowing, All-Wise and All-powerful. He has created the universe and everything in it for the benefit and use of man the most important of all creatures. The purpose of the creation of human beings is obedience to Allah's commandment and wishes (Ibadah). This obedience aims to ensure peace and well-being in society, without prohibiting use of human intellect and free will which should be applied to fulfill the purpose of creation and to promote

human welfare.

Human beings are the agents of Allah (Khalifatullah) on the Earth. An agent, by its very nature, has to behave in exact accordance with the wishes of the Creator to fulfill the purpose of its creation. The agent must, therefore, be taught how to achieve this purpose. Allah has taken this responsibility upon Himself and taught His agents about how to conduct their affairs on this Earth. Adam, the first man and a Prophet of Allah, and his wife, Hawwa (Eve) Were blessed with knowledge given by the Creator Himself. We can thus say that education followed man's creation almost immediately. Read (Iqra) is the first reveal world in the Quran, the final guidance from Allah for mankind. According to a saying of Prophet Muhammad (may peace and blessing of Allah be upon him) seeking knowledge is an obligation on every Muslim, male and female. This underlines the crucial importance of education.

DEFINATION AND MEANING OF ISLAMIC EDUCAITON:

Islamic education prepares the agent to carry out successfully his obligation. Without this education,

obedience to Allah's command and acting as a good agent of Allah is impossible.

We can define Islamic education, then as the process through which human being are trained and prepared in a concerted way to do their Creator's bidding in his life (duniya) to be rewarded in the life after death (Aakhirah). It is important to note that the Islamic view of life is holistic, and rejects only separation between this life, which ends with death, and the eternal life that begins after death. In Islam, mundane empirical, metaphysical and spiritual matters are interconnected and inseparable. Thus an Islamic education system prepares human beings for both life on this Earth and the life after death.

Conversely, the present day education system is, for all practical purposes, based on a materialistic philosophy of life, limited to this life only. It is concern with the process of preparing children to succeed materially. It deal mainly with mundane affairs, ignoring metaphysical concepts like life after

death, Heaven and Hell. In this system discussion of the accountability of human actions to the Creator Who towards and punishes with Heaven and Hell, is conducted in an atmosphere of uncertainty, doubts, confusion and lack of objectivity.

“Education should aim at the balance growth of the total personality of Man through the training of Man’s spirit, intellect the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical scientific, linguistic both individually and collectively, and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim Education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

The balanced growth of the total personality of man” cannot be ensured by any system other than the Islamic education system. The modern secular education system’s entire emphasis is on economic growth, the material well-being of

individual and of the society. Children are expected to be prepared, trained and motivated to find their own place in adult life, using the skills developed during their education. They are not motivated to pursue sublime virtues of honesty, decency, truthfulness, justice, fair-play, sacrifice, care and concern for the needy, and vulnerable, accountability and responsibility. The modern education system hones the worldly instincts of human beings to compete with ferocity in a materialistic world. Survival of the fittest seems to be norm, despite talk of moral and spiritual development and other finer values of life. Unlimited freedom of inquiry and doubting axiomatic truths care the *sine qua non* of the modern education system. The aim appears to be to produce worldly wise people uninhibited by principles, rather than decent and responsible human beings with honesty, integrity and a consciousness of the higher values of life. The practice of relativism rather than faith in absolute values becomes the trend epitomized in the ‘situation ethics’ of the Humanists.

This almost all pervasive relativism has destroyed the basis of higher human values and universalism. Faith in Omniscient Creator, which brings a sense of responsibility, accountability, morality, honesty and decency, has become a matter of individual taste and interpretation based on trends and circumstances.

AIMS OF ISLAMIC EDUCATION:

The aim of Islamic education is to initiate total change in a person beliefs, actions, potential, faculties, thoughts, expression, aspirations, energies and everything relating to that person, in other words, the balanced development of the whole personality of a human being the agent of Allah. It seeks to motivate every member of society to promote and encourage everything good (right) and discourage and forbid evil (wrong). Islamic education should facilitate the acquisition of knowledge, skills and virtues to achieve success and happiness not only in this life but also in the Akhirah by the mercy and blessings of Allah. This aim must be known to all involved in education at every level.

Hundreds of thousands of such people practicing Muslims, whose words and deeds were consistent were inspired by the greatest teacher of mankind, Muhammad (may peace and blessing of Allah be upon him) the final messenger of Allah, during his messengership in Arabia between 611-832ct. These balanced human personalities came both from every humble origins and the highest strata of pre-Islamic society. They included traders, slaves, labourers, delinquents, adulterers, and leading personalities, both local and foreign. Such people, the strength of their faith, brought the Persian and Byzantine emperor to heel in the seventh century.

Efforts to Islamise society should continue simultaneously with efforts to Islamise knowledge and the introduction of Islamic education system. Islamisation of society cannot be achieved until knowledge is Islamised on the basis of the Holy Quran and the *Sunnah* of the Holy Prophet (may peace and blessing of Allah be upon him). Only an Islamised education system can ensure the survival and progress of Islamic societies. The

introduction of an Islamic education system should be an integral part of the efforts world wide to establish Islam as an all-encompassing way of life.

INTRODUCING AN ISLAMIC EDUCATION SYSTEM:

The introduction of an education system based on Islam should not be dismissed as the revival of fundamentalism and the curtailment of human freedom of thought and action nor should it be seen as backward and regressive. The only way forward is to follow consciously and meticulously the way the Creator has ordained for us. He declares in His final Book of Guidance (the Holy Quran); “*Surely the way of life acceptable to Allah is Islam*” Contrary to popular Western understanding. Islam did not begin with Muhammad (may peace and blessing of Allah be upon him), but began with Adam, the first man and a prophet of Allah. This system or way is the most enlightened, practice over many millenia by the messenger of Allah and is the surest method of success. It succeeded for many centuries and most succeed now, *insha Allah* (if Allah wills). It needs determination

to work towards this.

The Holy Quran exhorts us to prepare ourselves and our children as the best of people (*Khair Ummah*) to establish good (Maruf) and to eradicate evil (Munkar) from society. This duty is universal and must be acted upon for the benefit of human kind. This aim could be shared by the followers of all religions. Who in their right frame of mind would object to the proliferation of good and the non-proliferation of evil? Every one with faith or without faith, should be able to accept this universal message of promoting right and discouraging wrong. Of course, there are varying options among people of other faiths, atheists and agnostics about what is right or wrong.

We have been endowed with free will by Allah, and to test us He has created our base desires instincts and the Devil, and to try to keep us away from obedience to our Creator. Thus we are beset with baffling, complex problems for which solutions, must be found in order to discharge our duty as the agents of Allah on Earth.

The problems that face us in

working towards an Islamic education system are:

- (a) Unwillingness to accept Allah as the Creator and Guide Whose Law is the best and universal.
- (b) Unwillingness to accept the final messenger of Allah Muhammad (may peace and blessings of Allah be upon him) as the best example (role model) for all mankind.
- (c) Absence of belief in the metaphysical, e.g. uniqueness of the Creator (Tawheed), life after death (Akhirah), Heaven (Jannat) and Hell (Jahannam).
- (d) Widespread ignorance about the beliefs and teachings of Islam among the thinkers and leaders of other faiths and of no faiths.
- (e) Absence of a model to follow in any part of the world even in Muslim counter.
- (f) Presence of a bifurcated education system in most Muslim countries; juxtaposition of secular educational institution and religious institutions.
- (g) Almost total absence of graded textbooks (revised and corrected to reflect Islamic beliefs and teaching based on the Quran and the Sunnah) in all disciplines and fields of human enquiry.
- (h) Confusing an all-encompassing Islamic education system with a theological education system which deals only with beliefs, traditions and the moral and spiritual aspects of life, removal from any connection with the needs of the material world.
- (i) Pre-dominance of philosophies and thoughts not based on the Islamic view of life and the world (e.g. scholasticism, humanism, materialism, nationalism, positivism, relativism, individualism, scientism, existentialism etc.
- (j) Lack of political will on the part of governments to adopt and implement Islamic education system with all its ramifications.

(to be continued)

LIFE IS LIKE A TIME BANK

There is a chapter in Holy Quran named AL ASAR or time through the ages. Where with an oath Allah Almighty assures that humanity is under loss except those who strictly follow four injunctions. The first is the certainty about Allah, and implicit faith in Him; the second is the performance of good deeds; the third is the preaching of truth, what is right; and the fourth is the propagation of patience.

Strict warning is administered that the nemesis would overtake man unless every second of his life was well utilized. His life is like a time bank which credits the account of a person each morning with Rs. 86, 400 on condition that the amount would not be carried over next day as balance from the past, and that whatever was not spent that day itself would be cancelled every evening.

In such a situation a wise man would spend every penny most usefully, so that this expenditure could be good investment for the

future. Time is such a bank.

Each day has 24 hours with 60 minutes, in an hour and 60 seconds in a minute. When the seconds minutes and hours of a day are multiplied, that give us 86, 400. Life credits 86, 400 seconds in the morning and rubes them off as spent in the evening with no possibility of carry over. It allows no overdraft, and no drawing against tomorrow, and no bank balance from the past. The Holy Quran admonishes man to spend time most usefully, so that his future could be safe. Each day passed in one day closer to grave.

Samued Taybor Caleridge says: "If you are not a thinking man, to what purpose are you a man at all?"

Viewed from this point of view, time is a testing period of man's behavior to see whether he rises to the Divine expectations or righteous faith or not.

THE AMEER OF MARKAZI JAMIAT AHLE HADEETH HIND'S MEETING WITH CROWN PRINCE OF SAUDI ARABIA

1). The Ameer of Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi met with the Crown Prince of Saudi Arabia, Prince Muhammad Bin Salman bin Abdul Aziz 'Ale Saud, in king palace at Mina along with other dignitaries of religious organizations from Islamic word. He congratulated the Crown Prince on successful Hajj 23 and expressed the Jamiat and Jamaat as well as Mulku-Millat's good wishes to Saudi Arabia, a country of Islamic monotheism.

2). The Ameer of Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi paid a visit to the Minister of Islamic Affairs, His Excellency Sheikh Doctor Abdul Latif Bin Abdul Aziz 'Ale Shaikh during the Present Hajj Session several times:

The Ameer of Markazi Jamiat Ahle Hadeeth Hind's met with the minister of Islamic Affairs, His Excellency, Shaikh Dr. Abdul Latif

bin Abdul Aziz 'Ale Shaikh, several times during the present Hajj session. His meeting with His Excellency was very cordial. The His Excellency welcomed and embraced him with heartfelt happiness and grace and offered him to sit on his side. He enquired about the Jamiatu-Jamaat and Mulku Millat situations and expressed happiness and satisfaction over it. On his request the Ameer of Markazi Jamiat Ahle Hadeeth addressed the leaders of Islamic organizations to be good citizens, represent Islam peacefully and abide by the rules and regulations of their country.

3). THE VISIT OF AMEERE JAMIAT TO RABITA A'LAME ISLAMI:

Maulana Asghar Ali Imam Mahadi Salafi, the Ameer of Markazi Jamiat Ahle Hadeeth Hind along with a delegation comprising

Dr. Muhammad Shees Idrees Taimi, Maulana Abdus Salam Salafi; Maulana Iqbal Faizi etc. paid a visit to Rabita 'Alame Islami at Makkatul Mukarrimah. The visit was on 2nd July 23 on the invitation of His Excellency Dr. Muhammad bin Abdul Kareem Al-Isa, the Secretary General of the said Rabita. Where he and other officials of Rabita received and welcomed the delegation happily. On this occasion the Ameer utter the age old cooperation and collaboration of Jamiat Ahle Hadeeth Hind with kingdom's doctrine of Monotheism. He further cited kingdom's age old relations with our country. He explained the milli wa mulki matters during this visit too. He never hesitated to explain the various services rendered and rendering by Markazi Jamiat Ahle Hadeeth Hind. On this occasion Dr. Abdul Karim Al-Isa appreciated and remembered the services and history of Jamiat wa Jamaat several times. Lastly he presented a memento to Ameere Jamaat, Maulana Asghar Ali Imam Mahadi Salafi. The farewell meeting was spacious and excellent and lasted 1. ½ hrs.

4). THE AMEER'S MEETING WITH IMAME HARAM NABAVI, HIS EXCELLENCY DR ABDUL MOHSIN AL QASIM:

The Ameer Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi along with a delegation met the senior Imam wa Khateeb Haram Nabawai, His Excellency Dr. Abdul Mohsin Al-Qasim on July 4, 2023 after Asre prayer. Imam Haram welcomed the delegation and showed happiness as well as satisfaction over their visit and matters discussed during the meeting.

It should be noted that during different occasions of Hajj session, the Ameer of Markazi Jamiat Ahle Hadeeth Hind met the Secretary Ministry of Islamic affairs, Shaih Awad-Al-Unzi; His Excellency Dr. Abdur Rahman Al-Sudais, President Masjide Haram and Masjide Nabawi affairs; Sheikh Dr. Yusuf bin Muhammad bin Saeed member Supreme Ulama Council, His Excellency Dr. Muhammad Al-Majdoee, Secretary, Rabita Al-Alami Islami and other dignitaries and discussed the Islamic matters.

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PRESS RELEASES OF MARKAZI JAMIAT AHLE HADEETH HIND

(1)

**THE ENTIRE COUNTRY IS
ASHAME ON THE TWO TRIBAL
WOMEN BEING PARADED NAKED
IN MANIPUR:**

The Ameer Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi; in a press release condemned the act of two tribal women paraded naked in Manipur and shared the pain and grief of these innocent women that has engulfed the nation. The incident was barbaric and inhuman. He showed sympathy with these two innocent women and appeal the central and state governments to halt the violence and restore normalcy of safety of the people. He further said that no action was taken for such a long time is sad and sorrowful. The recent emergence of a viral video on social media is heart breaking. The perpetrators of such a barbaric and horrific acts should be given highest possible punishment. So that in future people will not behave in such a manner as well as

the authorities responsible of restoring peace should be taken to the task.

However, the Ameer in the press release has appealed people at large to be peaceful and not to indulge in any sort of violence and revive the brotherhood and harmony at every cost.

(Issued by: Markazi Jamiat Ahle Hadeeth Hind)

(2)

**THE CONDEMNATION OF
BARBARIC KILLING OF A
SENIOR A.S.I. AND THREE
TRAVELLERS IN A RUNNING
TRAIN AND APPEAL TO
MAINTAIN PEACE AND
COMMUNAL HARMONY:**

According to a Press Release issued by Markazi Jamiat Ahle Hadeeth Hind the grief was shown over the barbaric killing of a senior A.S.I. and three travelers (after identifying them by their beards) by a RPF constable in a running train.

This incident is because of some social media and some miscreants

who were spreading hate move for years. The appeal is made to government to halt this type of hate movement on the name of religion and progeny (yelding fitnah in the country and could not raise their ugly head again.

In another Press Release issued by Markazi Jamiat Ahle Hadeeth Hind, grief and shock was shown over recent communal violence at various places in Haryana where a number of private and government properties were set on fire, damaged and innocent people were killed. The appeal by Markazi Jamiat Ahle Hadeeth was made that the government should promptly act, without any discrimination and take action against the miscreants. Furthermore the appeal was made to religious leaders, and social organizations as well as justice loving citizens, who are in majority, to come forward and strengthen communal harmony, peace as well as Ganga Jamuni culture in the Country.

It was also appealed to every sincere citizen to maintain peace by all means neglecting the evil doers, propagandanists as well as mischievous people.

Furthermore, appeal was made not

to take the law in their hands. So that the few miscreants and hate mongers could not succeed in their plan. This would be a true act of a good citizen who serve the country honestly and vigorously.

(Issued by: Markazi Jamiat Ahle Hadeeth Hind)

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5). THE ADRESS OF AMEERE JAMIAT TO ALUNMNI JAMIA SALAFIA BENARAS AND OTHER STUDENTS OF JAMIA ISLAMIA MADINAH AL MUNAWWIRAH:

The Ameer Markazi Jamiate Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi, had a meeting with alumni Jamia Salafia, Benaras and other students who were currently studying at Jamia Islamia, Madina Al-Munawwirah on July 5, 2023. The meeting and address took place at Masjide Nabawi after Maghrib prayer attended by a large number of higher studies students of Jamia Islamia. Where religious, Jamaat and Organizational matters were discussed and some advices were given to students by the said Ameer.

Obituary:

THE AMEER OF SAHIBGANJ, DISTRICT, JAMIATE AHLEHADEETH HIND, AND A WELL KNOWN ISLAMIC SCHOLAR PASSES AWAY

Maulana Asghar Ali Imam Mahadi Salafi, the Ameer Markazi Jamiat Ahle Hadeeth Hind, expressed shock and sorrow over the death of Maulana Abdul Aziz Haqqani, the Ameer of Shahibganj district, Jamiate Ahle hadeeth Hind and a well known Islamic Scholar. He died on July 22, 23 and was 74 years old. The Ameer Maulana Asghar Ali Mahadi Salafi said: His death is a great loss to Jamaat. He was a man of various qualities. He did commit himself the whole life in teaching and dawatu-tabligh. He got his early education at Manjla deeh Maktab and Madarsa Ahyaus Sunnah, Kadma and graduated from Darul Uloom Mao. Some of his teachers were Abdul Hannan sb. Dalalpuri; Maulana Ainul Haque Salafi, Maulana Ismail Qasmi; Maulana Ahmadullah Rahmani etc. After graduation, he taught Madarsa Riyazul Uloom and Madarsa Darul Huda Math Palsa (West Bengal) simulataniously upto 5 years with all his vigor. He also taught at Madarsa Islahul Momineen, Birat too where he was

regularly consulted by nearby village people. Some time he used to write fatwa. He was very interested in tasneefu-taleef too. Although his own academic ability he used to consult the Markazi Jamiat Ahle Hadeeth for certain religious issues. His enormous students are a sadaqa Jaria for him.

His teaching services was so enormous and remarkable that he was given award by Markazi Jamiate Ahle Hadeeth Hind on 10-11- April 2010 at Ramleela Ground on the occasion of Azmate Sahaba Conference.

He was sick for a longtime and was admitted to Ranchi Hospital for treatment. He is survived by his wife, four sons and four daughters, including Aslam Haqqani. He is buried at his ancestor's village attended by a large gathering.

May Allah accept his academic and religious services and forgive his shortcomings and bestow His Mercy on him as well as give family members patience. A'meen!

KHUDI MEIN DOOB JA GHAFIL YE SIR-E ZINDAGANI HAI

Ye Hindi, Who Khurasani, ye
Afghani, Who Toorani

Tu Ae Sharmnda-E-Sahil
Uchal kar Be-Karan Ho Ja

1. Ghubar Aludahay Rango-
Nasab Hain Balu-Par Tere

To Ae Murgh-e-Haram! Udne
Se Pehle Par-Fishan Ho Ja

2. Khudi Main Doob ja Ghafil!
Ye Sir-E-Zindagani Hai

Nikal Kar Halaqa-e-Shamu
Sehar se Javidan Ho Ja

3. Masaf-E-Zindagi mein
Seerat-E-Foulad Paida Kar

Shabistan-E-Mohabbat mein
Harair-o-Parnyan Ho ja

4. Guzar ja Ban ke Seel Tund
Ro Koh-E-Bayaban se

Gulsitan Rah mein Aye to Jooay
Nagma Khawan Ho Ja.

Translation:

1. Here are Indians, there
people of Khurasans, here
Afghans, there Turanians
You, who despise the shore,

riseup and make yourself
boundless.

2. Your wings and your
plumage are soiled with the
dust of clour and race/You,
my bird of the holy Shrine,
shake your wings before you
stared to fly.

3. Immerse yourself in yourself,
my forgetful one, this is the
secret of life/come out from
the fetters of evening and
morning become immortal.

4. On the battle field of life
adopt the nature of steel/ In
the bed-chamber of love
become as soft as silk and
painted broode.

5. Pass like a river in full spate
through the mountains and
the deserts;/ If the garden
should come your way, then
become a melodiously
singing stream.
