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Editorial:

ISLAM THE UNJUSTLY DEFAMED RELIGION

The contemporary world is intensively suffering waves of terrorism and extremism which are throwing human beings into the of crises. No single day passes without a terrorist attack here or there echoing adverse effect through the globe. Unfortunately, Islam is unjustly linked with terrorism and it has always been blamed for terrorist attack. In fact Islam is unfairly linked with violence and extremism in spite of the clear fact that it sharply contradicts with these brutal acts. Extremism is an international phenomenon reflected in many sub-phenomena such as intellectual and behavioral extremism.

No Society throughout the present world is free from extremism. However, it differs and swings between political, moral, intellectual and religious extremism. The latter is not restricted to a specific religion or sect. There-fore, the complaint is a general one and not limited to more under-developed countries as some allege.

In conclusion, extremism is not Islamic phenomena, but an

international one. Every country in the world has its share of this phenomenon. Hence all types of terrorism and extremism should be rejected and eradicated by every possible and legal way, because their dangers and consequences affect the entire world.

Islam is just submission to the Will of God. This implies: (1) Faith (2) Doing right, being an example to others to do right and having the power to See that the right prevails. (3) Eschewing wrong being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam teaches peace, love and brotherhood.

Islam is a moderate religion. It resents and rejects extremism under any name and for any reason and it prohibits all means of violence and terrorism. Islam is well-known throughout history for its tolerance and as well as love. The teachings and values of Islam are based on brotherhood love, tolerance, peace, stability and fostering relationships with all human beings in all parts of the world.

SEEK THE ABODE OF THE HEREAFTER

“Seek by means of the wealth that Allah has granted you the Abode of the Hereafter, but forget not your share in this world and do good as Allah has been good to you and do not strive to create mischief in the land, for Allah loves not those who create mischief”. (Surah Al Qasas; 28:77)

This ayah enjoins the believers to seek the Abode of the Hereafter by means of wealth. It there by also underlines the importance of charity. Seeking the Hereafter by means of wealth means that those whom Allah has blessed with bounties should extend these helping hands to those who stand in need, viz the poor, orphans, widows and way farers. They should also help establish and run educational institutions and hospitals as well as support those who are striving for the cause of Allah’s Deen.

But the ayah says, while doing so they should not forget their share in this world. This means that while doing so they should not forget to fulfill their own needs and those of the members of their respective families.

Another points is that they should do good to others, to the country and the society at large as Allah has been good to you. Yet another point is that they should not strive to create mischief in the land. This also means that they should not support those who are creating mischief in the society. There are the conditions to see our Abode in the Hereafter. If we care to do accordingly, we can reap rich harvest in the Hereafter.

Abdullah Yusuf Ali writes: “That is, spend your wealth in Charity and good works. It is Allah-Who has given it, to you, and you should spend it in Allah’s cause. Nor should you forget the legitimate needs of life, as misers do, and most people become misers who think too exclusively of their wealth. If wealth is not used properly, there are three evils that follow (1) Its possessor may a miser and forget all claims due to himself and those about him (2) He may forget the higher needs of the poor and needy (3) He may even misspend on occasion and cause a great deal of harm and mischief.

QUALITIES OF A BELIEVER

Anas relates the Holy Messenger (S.A.W.) as saying, “Anyone who possesses three qualities finds thereby the sweatness of faith that he loves Allah and His Messenger more than everything else, that when he loves a human being he loves him for Allah’s sake alone; and, that he abhors returning to unbelief from which Allah has rescued him, as he abhors being thrown into fire”. (Saheeh Bukhari & Saheeh Muslim)

This Hadith brings into light three distinguishing features of a believer. One, that a believer loves Allah and His Messenger more than everybody and every-thing else even his own dear life or that of his offspring and other close relations. This is because whatever man possesses in his life on earth is *Amanah* or gift bestowed upon him by the Lord. This his love for any human being or anything material or immaterial is subordinate to his love for Allah and His Messenger.

The Second feature is that whenever he loves a human being he loves him for Allah’s sake alone.

Love is a natural instinct. But his love for a human being must not surpass his love for Allah and His Messenger.

The third striking feature is that he abhors returning to unbelief. He ought to keep close watch on his deeds and actions in order to see that none of them borders on *Kufr* or *Shirk*, which in turn will lead him to the Fire of Hell.

The Holy Messenger says that one who has these three salient features enjoys the sweetness of faith.

Establish Prayers

Establish Prayer and dispense the Purifying Alms (Zakah) and bow in worship with those who bow. Do you enjoin righteousness on people but forget your own selves even though you recite the Scripture? Have you no sense? And resort to patience and Prayer for help.

(Surah Al-Baqrah, 2:43-45)

Fatwa:

THE MODERN POLYTHEISM IS WORST THAN THE DAYS OF IGNORANCE

By. Allama 'Abdul Aziz B. Abdullah B. Baz

Translated by Dr. Abul Hayat Ashraf

Today's polytheists, as compared with polytheists of earlier days, have added two more ways of polytheism. In the first place, some of them commits polytheism in the Lordship of Allah, the Most High. Secondly, these people commit polytheism in the conditions of both the contraction and the expansion of socio-economic set up as it is known to every person who has got some chance of living among them and enquiring about their circumstances. Whoever has seen the business which is conducted at the graves of Husain and Badawi in Egypt or at the grave of 'Aide Roos in Eden or at the grave of Hadi in Yemen, or at the graves of Ibn 'Arabee in Syria and of Abdul Qadir Jeelani in Iraq, and at other well-known graves, he knows very well that how have the masses follow in the net of exaggeration and have made these

graves-dwellers a part and participant in many rights of Allah, the Most High. These are very few people who would stop people from doing such things and would stable before them the truth of the unitary faith i.e. Tawheed with which the Apostle of Allah (S.A.W.) and the Prophets before him were deputed to this world. *Inna lillahe wa inna ilaihe Rajioon.*

We pray: May Allah, the Most High, accord them proper understanding, increase the numbers of preachers of the truth among them, and bestow upon the elites and scholars of Muslims the conformation required for abandonig the polytheism and its root causes as well as for struggling against it. Indeed, Allah, the Most High, is the Listener and the One Who is close at hand.

MEANING OF KALIMAH "LA
ILAHA ILLAL-LAH

The belief of Juhaimiyyah and Mau-tazilah and other heretics who share their views are in collision with the true Islamic faith with regard to the names and attributes of Allah. Because, they deny attributes of Allah and consider the Being of His Majesty, Allah, the Most High, to be devoid of all attributes of perfection and it entails that the holy Being of His Majesty, Allah, the Most High, is necessary non-existent and belongs to the class of inanimate and impossible things. Allah, the Most High, is far above and beyond this ideology.

Similarly, those people are also included in this category who deny the same of the attributes e.g. Ashairah. The problem they wanted to obviate by denying certain attributes and they did put forth many logical arguments for such interpretation.

But, in fact, the same becomes inevitable by their admission of certain other attributes. In this way, they oppose the received and the intellectual arguments and fell into the trap of mutual contradiction in an explicit manner. However, *Ahli Sunnah wal Jamaat* demonstrated all names

and attributes belonging to Allah, the Most High, in the same way as Allah by His own words or His Apostle has established for the, Most High Creator. They declared Allah, the Most High, to be infallible from any similarity with in such a manner that there does not occur any greyness of Taattul in the Holy Being of Allah, the Most High. In this way, they succeeded in deploying all arguments and did not feel any need of any interpretation or alteration. Yet, they remained guarded from mutual contradiction whereas other became its prey, as it has been described earlier.

This is the way of salvation and the success and bliss of this world and of the life Hereafter, lies on it. Exactly this is the straight and balanced way which was followed by the predecessors of this Ummah as also by the leader of the Deen. There is no possibility of reform but those means through which the early days people of this Ummah were restored, and this is adherence of the Book and the Tradition and repudiation everything contrary to these two sources.

A WIFE'S OBLIGATION TOWARDS HER HUSBAND

By. Abdul Rahman A. Alsheha

1. To acknowledge her husband's authority and management of the family's affairs in the best interest of the family. However, this authority is not an absolute authority or superiority. The Holy Quran Says:

"Men are in charge of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women)" (Surah An-Nisa, 4:34)

That is because men generally use their mind in dealing with events, in contrast to women whose conduct are dominated by emotions.

2. To obey him unless his orders or requests are in conflict with Allah's commands. When the Prophet (S.A.W.) was asked by Ayesha about the one who has the greatest claim on a woman's obligation obedience, he (SAW) replied: *"Her husband"* When asked who has the greatest claim on a woman's obligation obedience, he (SAW) replied: *"Her husband"* When asked who has the greatest claim

on man's obedience and kindness, he replied, *"His mother"* (Al-Hakim)

3. She should not refuse to go with her husband when he calls her to bed. The Prophet (SAW) said:

"If a man calls her wife to his bed and she refuses, and he spends the night in anger with her, the angels will keep cursing her till the morning".

4. She should not request things that are unfor unaffordable by her husband. It is her duty to protect his wealth, children and reputation, not to go out to allow into his pause anyone whom he dislikes. The Prophet (SAW) said:

"The best of women is the one who pleases her husband when he looks at her, obeys him if he orders her, and preserves herself (her chastity) and his property to his absence". (Tahrani)

Early Muslims used to put such instructions into effect. A women gave this piece of advice to her daughter on her wedding day.

"My daughter, you have parted your home where you have grown up, to a man you are not familiar

with. So be his maid and he will be your slave. Observe for him ten qualities, and he will be a treasure for you: Contentment, obedience, taking care of your beauty and pleasant smell, taking head of the time of his sleep and meals, taking care of his wealth and children, refraining from disobedience to him, and keeping his secrets. Don't show pleasure with him when he is worried or grief when he is pleased".

A HUSBAND'S OBLIGATIONS TOWARDS HIS WIFE:

1. The Dowry:

A woman has a right to a dowry, which should be states when concluding the marriage contact. It is essential part of the marriage contract and cannot be conceded or given away by the wife until the contract has been concluded. The Holy Quran sates:

"And give unto the woman their bridal gift with a good heart, but if they of their own accord remit unto you a part thereof, then you are welcome to consume it without any harm". (Surah An Nisa; 4:4)

2. Justice and Equality:

If a man has more than one wife, he is required to be fair in their treatment, including food, drink, residence and stay, in the light of the Prophet (S.A.W.)

tradition:

"If a man has two wives yet dose not treat them equally, he will come dragging one side on the Day of Judgement". (Tirmidhi)

3. Spending on his wife and Children:

A husband is required to provide appropriate residence, living requirements as well as money within his means. The Holy Quran says: *"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him, Allah puts no burden on any person beyond what He has given him". (Sura Al Talaq, 65:7)*

4. Overnight Stay and Sexual Intercourse:

It is one of the husband's important obligation. As a wife, she is in need of a loving heart and a husband who plays with her, caresses and satisfies her desires to protect her from un-desired consequences.

5. Keeping her secrets:

He should keep private (intimate) relationship secrets, and refrain from exposing her secrets, shortcomings and other things her notices or hears from her. The Holy Prophet (SAW) said:

(Cont. On Page No.29)

OUR ENVIRONMENT AND POLLUTION (III)

By Alhaj Wakeel Parvez

M.A.B.Ed,

Finance secretary Markazi Jamiat Ahle Hadees Hind

Our Environment in which we live consists of four elements:

1. Atmosphere;
2. Hydrosphere;
3. Lithosphere;
4. Biosphere.

ATMOSPHERE:

The envelope of air that surrounds the earth is called the atmosphere. It acts as a blanket for the earth. The incoming ultra violet solar radiation is directly impeditive by this envelope. The atmosphere helps the earth's surface from extreme warmth. The air envelope moderates the temperature on earth's surface. The atmosphere consists of Oxygen and Nitrogen. Argon, Carbon dioxide and other gases are also present in minute quantities. The oxygen is very important for animals, the Carbon dioxide plays important for biological species. Likewise Nitrogen, Amonia Gas, Nitrogen Fixing Bacteria are very necessary for living organisms. It is

unfortunate that due to advancement of science and technology the environment pollution is increasing on a large scale. These environment changes pose a threat to survival of souls and bodies living on earth.

HYDROSPHERE:

Oceans, seas, rivers, lakes, ponds, water-falls, ice polar regions, land's water on earth form the Hydrosphere. A survey shows that water-falls and ice sheets in polar regions provide 3% and 97% water comes from other sources of the total volume of water, only 1 percent is used for food and drinking purpose by men. Besides that 30% of water for irrigation, 50% for energy production, 13% are for factory use and 7% for household affairs are used. The eatable fishes, prawns, and sea plants, from the saltish water and prawns and plankets from clean water are found. The running water from mountains are used for

electricity. If we pollute even 1% of life saving water, essential for us, is harmful and dangerous.

LITHOSPHERE:

Our lands and soil forms various Salts, water, organic and inorganic components. It is of great significance for because of its soil cover. Soils are indispensable for the growth of plants. All human needs, coal and every type of biological things come from it.

BIOSPHERE:

The Biosphere is a unique feature of the earth. Different types of organisms live on the earth. Man, animals, plants, living in water and air organisms, insects bacteria are part of Biosphere. It is a very important part of the environment. All organisms in the Biosphere are dependent on one another. In other words they depend on Atmosphere, Hydrosphere, Lithosphere. Thus the Biosphere is essential both for the sustenance of life of all organisms. And change in it may affect Biosphere.

NATURAL RESOURCES OF ENVIRONMENT:

1. INORGANIC RESOURCES

2. ORGANIC RESOURCES

1. Inorganic Resources: Air, water and minerals are considered to be Inorganic Resources. We think the said resources are so important for our life. We can-not

exist without air. Every second the clean air enters into the lung though our breath which purifies the blood and goes out. If the air is non-existent or there is low pressure of air, we feel it painful breathing. After air the pure water is essential for our life. The life organisms can-not exist without it for long time. Pure water gives energy to our body. Likewise minerals are important for us. Without it we cannot get the daily use apparatus. Various minerals and metals are used for daily apparatus. For example, the household crockeries, war equipments, machines of factories are made by these minerals and irons.

2. Organic Resources:

Buried treasures (Like metals and rocks), fuels, plants, animals, microscopic, insects are organic resources which are gifts of nature. Magnesia and stony coal come from the rocks. Woods, charcoal, stony coal, petrol, Diesel, kerosene are used for heating purposes. Formerly the wood and charcoal was common for preparing food in the houses. In villages, hotels, big kitchens, stony coal were used. Even in railway engines the stony coal was used. The discovery of petrol and diesel has made its use uncommon. Today it has become very common the use of petrol and diesel in vehicles, factor machines and airoplanes etc. To-day the

petrol and diesel are most commonly used as a fuel.

Our nourishment depends on biological and animals kingdom. Likewise, some animals are vegetarians and some are non-vegetarians. Microscopic bacteria are also very important for our life. The healthy bacteria is very important for animals.

3A. COLLECTION OF ORGANIC AND INORGANIC RESOURCES:

Our land is centre of all organic and non-organic resources. Water, minerals, rocks, various fuels and plants are obtained from it.

EXHAUSTIBLE AND NON-EXHAUSTABLE RESOURCES:

There are resources which comes to an end after its primal use. And some resources can be used again and again.

There are two kinds of resources on the basis of exhaustible and non exhaustible.

1. Exhaustable Resources are of two kind:

A. Exhaustable resources which are renewable:

These are the resources which do not come to an end but it is renewed. For example land, water, plants, animals, forests and foresty life, forest cutting, wastage of land's surface etc. If one portion of land is wear away by some reason, the other portion is available. Likewise water is so in abundant

that its shortage is not felt. The new plant are grown up after cutting a plant. The same applies to animals. Its breed do not come to an end.

B. Exhaustable resources unable to renew:

These are the resources which conditions are changed and cannot be renewed. For example, fuel, charcoal, petroliam and some minerals.

2. Non-Exhaustable Resources:

Air is always available. It does not come to an end. It is an essential element for living organisms bestowed by nature. Living organism cannot exist without it. Therefore, we should protect it by all means. This is a blessing of God for living organism.

CLASSIFICATION OF TRADITIONAL RESOURECES:

1. Biological Resources: All living organisms come under category of Biological Resources. Human being, animal, birds, and plants come under this category. Likewise, animals living in water and trees are included in this category.

Non-Biological resources: soil, stone, air, water, light of the sun, minerals, fuel, natural gas are non, biological resources. (To be Continued)

Feature:

ISLAM LEADS US TO EVERLASTING PEACE

By Dr. Shahnaz Begum

What is peace? In a world where everything today seems so topsy turvy, a world torn asunder by power, a world kow—towing before the killers of humanity as if this power is the Supreme God - one stands aghast, wondering whether this was not exactly what the angels had in mind when they told God in answer to His proposal that he wanted to create Man on earth. The Qur'an says: Just think when your Lord said to the angels: "Lo! I am about to place a vicegerent on earth", they said: "Will You place on it one who will spread mischief and shed blood while we celebrate Your glory and extol Your holiness? He said: "Surely I know what you do not know." (Al-Qur'an 2:30)

People who know Islam superficially wonder at what Islam has to do with killing innocent lives. On the other hand, those who have their own axe to grind, to win something on earth that would give them the winning edge, for dominance over other weaker nations around the globe, know the truth but hide it slyly. Those who wish to malign Islam also know full well that the best way to stop the spread of Islam is to present Muslim either as terrorists or as an obsolete set of people bent upon establishing an outdated system of human governance which is akin to madness. They even sell the idea, in their words, that Islamic fundamentalism can be followed by none but barbarians. They propagate fervently that under Shari'ah rules, people are subjugated to lead a life of misery, specially women. These are some of the tools they employ through media for

spreading hostility and hatred against a religion that claims to guarantee equilibrium and justice upon earth which ultimately leads to establishment of peace.

Islam etymologically means peace and surrender. To whom does one surrender to achieve this peace? To no human being, to no earthly power but to the Supreme God, the Creator of the Universe. This is a remarkable thing. It negates all kinds of surrender to any other power and thus puts an end to the age-old traditions of subjugation and enslavement of man by man. This submission to God is not only on the individual plane, but also in the collective life, so that the society which surrenders to the one Supreme God must act in full agreement with all the rules, and commandments of the Supreme Power. Islam claims that peace is not unattainable. It is an attainable ideal and can dominate our lives if we wish to, provided we work on all planes to establish its rule over us.

Individually, Islam develops in each person a conscience which stands humbled before its God. This conscience realises strongly the covenant that it makes when it declares that it has surrendered to the Will of God. It realises that the individual, the family, the community the country and the world all depend upon this realisation of peace within each individual.

Since the individual is the basic unit of society, hence the first and foremost target is the individual and Islam inculcates within each individual his own status in the Creator's eye. Naturally enough, where each

individual strives to inculcate the preconditions whereby peace may be established in society, it will certainly bear fruits. In this regard, the most remarkable point is that Islam is a simple religion and has nothing superficial or ritualistic about it. An individual who professes to be a Muslim worships and obeys Allah, who is Unique, who is the Creator and Sustainer of the World and Whose authority extends over the entire universe.

Islam teaches both the individual and the society to surrender before the Will of the Divine Creator who guarantees man freedom from subjugation, oppression, chaos and disharmony. This great religion provides a balance between man's material and spiritual requirements. It presents life as a test through which man will have to pass, with scores of challenges coming in his way. But a man who successfully passes through these tribulations is guaranteed rewards, not only in this world but also in the Hereafter. The concept of peace and its establishment is not just temporal in Islam. It is everlasting peace, extending to the next world. This building of a strong concept of Hereafter as found in the Qur'an and the preaching of the Holy Prophet Muhammad (peace be upon him) is unique to Islam, found nowhere else. All man's activities, his thoughts, words and deeds are riveted to this attainment. Any person who wants to attain success in the Hereafter must live the life of this world and enjoy its pleasure, within the limits set by Allah. For this, Islam does not ask the individuals to renounce this world. The world and its responsibilities are to be honestly accepted. The pleasures of life, when enjoyed within the prescribed limits of God and the way recommended by his Prophet are not sin but worship. The only thing that Islam does not allow is excess. Transgressing limits can lead

to disturbance and this is the main cause of disharmony and loss of peace. Allah says in the Qur'an: "Then we fulfilled the promise we made to them; delivering them and all those We willed, and destroyed the transgressors." (Al-Qur'an - 21:9)

Islam denounces all the causes that can normally generate hatred and war. Discrimination on the basis of birth is the main cause of hatred. For example, caste, colour, sex are the basis of discrimination. Where people wish to subjugate other people they find it easy to take the excuse on this premise. Islam recognises this basic cause and eliminates all sorts of inequality between man and man with one blow. The Qur'an states: "O mankind! We created you from a male and female, and made you in nations and tribes, that you may know one another. Verily, the most honoured of you in the sight of Allah is the most righteous of you...." (Al-Qur'an - 49:13)

Prophet Muhammad (peace be upon him) has declared that all people regardless of their colour, or race, or parentage are equal; An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, a white man is not better than a black man and a black one is not better than a white one, except through righteousness and good deeds. All people are from Adam and Adam was created from dust.

Together with this, Islam teaches its followers to respect people as persons and not according to their worldly status. All care is taken to put into practice these teachings so that racial discrimination is eliminated. The practical aspect is best symbolised in the five time prayers of Muslims in which all the brethren-in-faith line shoulder to shoulder in presence of their Lord - the white beside the black and the rich beside the poor.

Islam protects the rights of each individual

and promises absolute equality and justice to all. Allah says: Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do. (Al-Qur'an - 4:135)

Justice is one of the Attributes of Allah and to stand out for justice is to be a witness to Allah, even though our own interests or the interests of our near ones may suffer for this.

Islam establishes justice multidimensionally - in the individual, collective as well as international sphere. It holds in condemnation all that is unjust and despotic. It exhorts believers to eliminate wrongs from their society and makes it obligatory upon them to defend the weaker sections of society who are not able to defend themselves or uphold their rights. Oppression of every kind is abhorred in Islam and Prophet Muhammad (peace be upon him) has said: "The best type of Jihad (struggle for Allah) is a truthful word before an unjust ruler." When oppression becomes excessive, injustice and insecurity climb high, war becomes a necessity to eliminate such instances of oppression, terror and coercion. Islam asks its followers to wage Jihad against all such powers of the earth who oppress the masses. Islam also allows war for self-defence, against aggression and exploitation. But even while in Jihad, transgression is strictly disallowed. Allah says: "Fight against those who fight against you in the way of Allah, but do not transgress, for Allah does not love transgressors. (Al-Qur'an - 2:190)

Islam also takes the utmost care for the

rights of civilians during war. The Prophet of Islam gave strict instructions to the Muslim army not to kill the old men, women or children. They are not to burn or cut down trees bearing fruits. They are not to break any promise or terms of a treaty. They are not to disturb people engaged in worship in monasteries, or to destroy their monasteries. The Muslim army is strictly forbidden to disfigure the corpse of the enemy.

In view of these teachings, all that is being said in the world today is part of the great conspiracy against Islam. It is not for the first time that Muslims are being condemned for acts of bloodshed and killing of innocents. If viewed neutrally, a man is not a Muslim if he resorts to unreasonable bloodshed or terrorises people for ulterior motives. Acts of terrorism, coercion and aggression are strongly condemned in the Qur'an and the perpetrators are warned of unimaginable punishment. But at the same times the Muslim cannot bend down meekly before any power that seeks to establish the doctrine of might is right. At such moments of oppression a true Muslim community will come out openly to condemn the oppressor. Not only this, it will further take positive action and interfere to settle the dispute and to extricate the weak from the clutches of the strong. If the Muslims do not do so they will be considered weak of faith. But if there is unjust attack against a Muslim country or the Muslim people, the whole Muslim Ummah worldwide is bound by duty to stand against the aggressor and fight till the rights of the wronged party are restored. God promises these upholders of justice Heavenly rewards and everlasting bounty because it is the annihilation of oppression, aggression and coercion that can ensure a peaceful world.

News from Headquarter:

THE EXECUTIVE BODY'S MEETING OF MARKAZI JAMIAT AHLE HADEETH HIND CONCLUDED AMICABLY

on 4th August 24 (Sunday)

at Ahle Hadeeth Complex, New Delhi.

Some Mulku Millat Affairs were Discussed and adopted

THE 35TH ALL INDIA AHLE HADEETH CONFERENCE WAS CONFERMED ON 9TH-10TH NOVEMBER 2024 AT DELHI

New Delhi; 4 August 24

The Executive Body's meeting of Markazi Jamiate Ahle Hadeeth Hind under its Ameer, Maulana Asghar Ali Imam Mahadi Salafi took place at Ahle Hadeeth Complex, Okhla, New Delhi on 4th August 2024 at 10. A.M. The meeting was attended by members of Executive Body of state units, important representatives. The meeting started by recitation of Holy Quran followed by presidential address of the Ameer. He welcomed the members and representatives of state units of Jamiate Ahle Hadeeth and thanked them to attend the meeting. He emphasised the members to regulate the Shariah, the dawat ila Allah, taleemu

tarbiyyat, social service, human brotherhood, unity, and national harmony, peaceful co-existence and fear of God in their hearts. It was the traditions of our forefathers. Afterwards, the General Scretary, Markazi Jamiate Ahle Hadeeth Hind, Maulana Muhammad Haroon Sanabili presented the report of previous meeting which was confirmed by the members. Later the activity report of Markazi Jamiat was presented which was appreciated by the members. Alhaj Wakeel Parvez, the Finance Secretary, Markazi Jamiat presented the income and expenditure account of Jamiat which was accepted and Satisfaction was shown, on it.

The meeting discussed various

milli, Jamaati, national and international affairs and adopted the suggestions and resolutions. It was agreed upon that 35th All India Ahle Hadeeth Conference would be on 9-10th November 24 at Delhi. Among the resolutions, the belief in Oneness of God and the importance and usefulness of Seerate Nabawi and misunderstanding against Islamic teachings should be explained the people.

Furthermore, brotherhood in the country, national integration, avoiding the speech which may harm the Ganga Jamuni culture in the country were emphasized. The congratulatory message to Muslim students who succeeded in the competitive examination and to establish modern, technical and medical educational institutions by millat were emphasized. The grief was expressed on certain governments one sided decision and bigotary order against Madarsa establishments, demolition Muslim religious places while religious places were protected under 1991 Act.

The resolutions further stated that unauthorized constructions cannot be allowed in any case but

demolition after a long time (period) is painful. The Executive Body's meeting reiterated its position that terrorism is bad in every sense and cannot be associated with any religion which would be injustice. The Executive Body condemns any sort of criminal, hypocritical, cowardness, blood incident at any stage and any state. The Body appealed to curb the mob lynching, high prices, use of alcohol, dowery, and other harmful social evils. The Body congratulated the Ameer Maulana Asghar Ali Imam Mahadi Salafi for appointment as a member at Rabita A'lame Islami's Majma Al Fiqh Al-Islami and Vice President of All India Muslim Personal Law Board. This mean the right was given to a right man. It was appreciated to conduct the 20th All India Ahle Hadeeth for Hifz, Tajweed wa Tafseer of Holy Quran. The Body said it was a timely decision. The Body expressed its pain and grief over the natural disaster at Kerala, Himachal Pradesh and Utrakhand and showed shock over the loss of lives and properties. It appealed the governments and public to assist the affected people without

any description. The Body condemned the Israeli atrocities against Palestinians. Moreover, the Body expressed shock over the death of pilgrims at Makkah due to heat during the Hajj season and conveyed condolences to the affected families. The Body expressed condemnation against those who propagate against Saudi Arabia in this respect. The Body showed pain over the death of important personalities and offered their prayers for them.

Resolutions adopted at the Meeting:

(1) The Executive Body of Markazi Jamiat Ahle Hadeeth Hind emphasized to familiarize the Belief in Oneness of God (tawheed) and humanness, importance and usefulness of Seerate Nabawi, themselves to be example of Islamic teachings and character to others. The Body stressed to remove the anti-Islamic propaganda in the society. Islam is the shining teachings for everyone.

(2) The Body emphasized on the brother hood, national integration and mutual cooperation. Because of this togetherness, the country had advancement and development

which was our identity. But to some unfortunate people's speeches and unfounded propaganda this identity is coming to an end. Therefore, the Body appeals the media not to give coverage of such propaganda harming our Ganga Jamuni culture. They should put more light on stories and events useful to country. So that public's faith could continue.

(3) The Body Congratulates the institutions which vigorously devoted their energy to train the Muslim students who succeeded in UPSC and NEET examinations. Hope they could continue their efforts in future in advancement of the country and nation.

(4) The Body again appeals the wealthy and well-to-do people of Jamaat, Nation and Millat to assist in establishment of standard institutions enlightening the religious, technical, medical, and other vocational, educational courses which is a milli responsibility on us.

(5) The Body expresses shock over some state governments attitude towards Deeni Madaris and consider them obstacle in advancement of the

country. In fact, these Madarsas are contributing a lot to reduce the illiteracy in the country. They should be encouraged for their contributions.

(6) The Body expressing views on frequent leakage of UPSC and NEET examinations demands the government to take necessary action curbing this type of criminal incidents as well as punish the criminals. So that the educated youths are not disappointed and they get their right.

(7) The Body expresses grief over demolition of Muslims religious places in the country. It appeals the government to protect them according to 1991 protection Act. Because of this action, the brotherhood and country's Ganga Jamuni culture could not be affected. This action of demolition is harming the Muslims excitement as well as hurting the good image of the country.

(8) The Body expresses sadness over demolition's manner in various states. The unlawful construction is wrong which can be discouraged. But it is wrong to ignore the construction in the presence of responsible person. So the disciplinary action should be

taken against them. Moreover, demolition should pass through the court which would be helpful to judiciary and administration as well as public trust.

(9) The Body condemns the terror acts in to country and abroad and confirm its stand that terrorism and terrorists have no link with any religion. Therefore it is not right to link it with any cast, and nation. Because it spoils the image of the said religion and its followers. So it is necessary to curb such an ugly incident.

(10) The Executive Body expresses grief and shock over the sudden increases of mob lynching after the general election. It considers it the hate propaganda expounded by media and social enemies. It is the result of such an horror act of media and its owners. So it demands the government to curb the criminals as well as the hate mongers. They should be dealt with an iron hand.

(11) The Body expresses its sorrow over some state governments steps causing communal hate among people. Through this the anti-social elements destroy the peaceful environment which effect the

national unity. That's how the mind is made poisonous but it cannot be in the interest of the country.

(12) The Executive Body expresses that Alcohol, intoxication, gambling, satta, cyber theft, dowry, disregarding the women, and obscene, indecency, lewdness and various evils on the name of fashion are ugly and appeal the government, social workers as well as reformers to enlighten the public to curb these ugly evils.

(13) The Body expresses to marry the youngsters early in the age on time who deviates from the right path. The Body appeals the public to make marriage ceremony simple and should abstain from unnecessary wastage and un-necessary customs.

(14) The Body feels that day to day high prices, unemployment, unreachable of common people to eatable items are serious problems of the country. It is not possible to ease the problems of the country without solving the said problems. The Body appeals the brothers in the country, political parties and governments to make serious efforts to solve these problems.

(15) The Body congratulates the Ameer, Maulana Asghar Ali Imam Mahadi Salafi his appointment as a member of A'lame Islmi Majmma Al-Fiqh Al Islami and Vice President of All India Muslim Personal Law Board. The Body thanks the said institutions who recognize his various services which be useful for Mulku-Millat.

(16) The Body expresses happiness over the 35th All India Ahle Hadeeth Conference to be held on November 9-10th 24 at Delhi. It is an important step by the present leadership of Jamaat. It appeals the generous Muslims in the country to assist the Jamaat by material means.

(17) The Executive Body considers the 20th All India competition of Hifz, Tajweed, and Tafseere Quran a necessary and important need of the time. It considers it a pleasant work by leadership of Jamaat, and appeals the Milli responsible people to come forward to finance it.

(18) The Body expresses pain over the death of pilgrims in Makka, Saudi Arabia due to excessive heat, prayers for their maghfirat and extends condolences to their families. The

Body condemns the anti-Saudi propaganda and pronounces the Saudi incidents in the Hajj Season are due excessive heat and breaking the law and order. The Saudi authority and its associate departments did very well to manage the events and fulfilled their duty.

(19) The Executive Body feels pain and expresses grief over the land sliding and heavy rain at Vainad, Kerala. It expresses grief over the cloud bursting at Utrakhand and Himachal Pradesh as well as condoles the families of deceased. It appeals the central and state governments to re-establish and restore them as early as possible. It appeals the people of the affected area to be patience and show brotherhood without any discrimination of caste, religion and maslak.

(20) The Body expresses to observe Salat ul Istasqa in their area due to extreme heat and shortage of rain in most part of the country, the ulama, Imams and preachers are requested to look toward the situation.

(21) The Executive Body condemns the atrocities of Israel against Palestinians, especially the cruelty, human suffering,

inhuman treatment at Ghaza. The Body expresses grief over international silence and ugly attitude shown by Islamic countries on the matter.

There is no such example found like Israel cruelty and injustice in the past history. The story of Ghaza's cruelty is an ugly sign on the face of humanity. So the Body appeals the world-power to interfere in the matter and stop the Palestinians and their rights to be accepted.

(22) The Body expresses sorrow and grief over the death of the following; the vice president of Jamiate Ahle Hadeeth Hind, famous literary man, Sayyed Abdul Quddus Naqvi, the Ameer of Delhi unit, Jamiate Ahle Hadeeth, Maulana Abdus Sattar Salafi, the former teacher at Jamia Salafia Benaras and well-known Aalame Deen, Maulana Ubaid-Allah Tayyab Madani, famous religious educational Institutin Jamia Darus-Salam Umar Abad's General Secretary and Vice President of All India Muslim Personal Law Board, Maulana Kaka Saeed Ahmad Umari; Ameer distric Jamiate Ahle Hadeeth, Hawrah and deputy Ameer State unity Jamiate Ahle

Hadeeth West Bengal, Ashfaq Hussain Khan; Markazi Jamiate Ahle Hadeeth Hind's former organisor, Khateeb and famous religious scholar Maulana Abul Wafa; the wife of former late Ameer Markazi Jamiate Ahle Hadeeth Hind, Hafiz Muhammad Yahaya Dehlavi; Jamia Islamia Salafia Abdullahpur, Jharkhand's Shaikhul Hadeeth and Shaikhul Jamia, Maulana Ashraful Haque Rahmani; Famous religious scholar and khateeb, Maulana Jarjees Siraji's father Hafiz Muhammad Ilyas Itavi; Markazi Jamiate Ahle Hadeeth member of Majlise Shura and Excutive Body Mansoor Ahmad Quraishi well known by Dadoo Bhai's elder brother Ijaz Ahmad Quraishi; Jamia Imam Muhammad Bin Saud Al-Islamia Riyadh, Markazi Jamiat Ahle Hadeeth Hind's caretaker and founder of Jamia Abu Hurairah al-Islamia, Lal Gopal Ganj and well known religious scholar and ilmi critics, Prof and Doctor Abdur Rahman Parewai's elder brother Master Ashfaqur Rahman; Jamiate Ahle Hadeeth Alur, Dau Magra (Karnatak) Janab Ahmad; state unit of Jamiate Ahle Hadeeth Madhaya Paradesh former

secretary Maulana Ubaidullah wafa Siddiqi's sister's daughter; state unit Jamiate Ahle Hadeeth Andhra Pradesh's former Ameer and former shaikhul Hadeeth of Jamia Muhammadia Rai Durg Maulana Abdul Basit Reyazi and mother of Markazi Jamiat's worker, Maulana Naushad Ahmad Salafi death is deeply shocked.

May Allah accept the good deeds of above said personalities as forgive their shortcomings as well as give patient to their family members and near and dear ones.

GOD'S FAVOURITES

"Indeed the Most Compassionate Lord will soon create enduring love for those who believe and do righteous works. Therefore, We have revealed the Holy Quran in your tongue and made it easy to understand that you may give glad tidings to the God-fearing and warn a contentious people" (Surah Maryam, 96-97)

News from Headquarter:

ALL INDIA HIFZ, TAJWEED AND TAFSEERE QURAN COMPETITION

(Holy Quran is the Book of Guide and felicity and copy of peace and
Humanity: Maulana Asghar Ali Imam Mahadi Salafi)

New Delhi; 3 August 24

A two day all India Hifz, Tajweed and Tafseer of Holy Quran competition organized by Markazi Jamiat Ahle Hadeeth Hind was held on 3-4 August 24 at Ahle Hadeeth Complex, Okhla New Delhi. The grand assembly started by recitation of Qari Abdun Noor (Teacher Al-Quran Al Talimiyyah, wal Khairiyyah, Bijnor)

The Ameer Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi addressed the inaugural function and said: "Those are the best people who learn and teach the Holy Quran. The Holy Book demands the Believers to convey its message to familiarize it to others. The holder of Holy Quran should not be ignored for a moment. Their importance and merit should be acknowledged. This place you (the participants in competition) are assembled due to very important attributes. To read the Holy Quran the way it was revealed and practice on it, is an honour to its readers.

The Ameer said that if the Holy Quran is present in the society, the peace, humanness, friendship, brotherhood and Islamic teachings would be common and prevail. The peace and law would dominate the world. You should remember that the Quranic message should be familiarized by all of you.

The Ameer thanked the participants who came to contest the competition, as well as their parents, the schools, the institutions, the colleges, universities where you were learning the Holy Quran. The religious institutions (madarsas) are forts and factories of humanness. You are commanded to guard them all. The time the Madarsas are alive, peace and humanness would be alive and would be as forts."

The concluding programme took place on 3-4 August 24 with recitation of Holy Quran by Qari Shah Nawaz Anjum, teacher at Jamia Islamia Faize Am Maunath Bhanjan, under the chair of Maulana Asghar Ali Imam Mahadi

Salafi. The participants (500 in number), Executive Body members of Markazi Jamiate Ahle Hadeeth), local guests, and various Scholars attended the function. Maulana Shahabuddin Madani (General Secretary, State unit of Jamiate Ahle Hadeeth, Western UP, organized the event.

The Ameer, Maulana Asghar Ali Imam Mahadi Salafi in his presidential address said: "Since the revelation of the Holy Quran Conspiracy against it is going on. But it is a miracle of the Holy Book that more is disagreed with it, more it is accepted. After 9/11 the Holy Book's demand has increased. This dignity of the Holy Book is because it is the guidance to the humanity. It covers the solution of all human problems. The Holy Quran is the Book of Guidance and is the estate (property of Qaumu-Millat. It is dire need of the time to familiarize its teachings of humanness, to all. Because of tie Book, peace and tranquility, brotherhood would be extended. Fanaticism, extremism, hate, terrorism would come to an end.

He said to the participants that your, present position is due to the Holy Book. Reading the Holy Quran or to learn it by heart is a thing of fortune but to practice on it is more fortunate thing you would be able to convey its message to others if your self are practicing on it. Your

character should be like true copy of teaching of Holy Quran. You deserve to be blessed due to learning it by heart. You, your parents, teachers, Generous people towards Madarsas and place of education you obtained education deserve our thanks for the ideal learning".

Maulana Muhammad Haroon Sanabli the General Secretary of Markazi Jamiat Ahle Hadeeth Hind said: "Today's gathering is because of the Holy Quran. Those who linked themselves with this Holy Book became great. The Ummah on which the Holy Book was revealed became Khaire Ummah and those who attached with it got high status. If any common man, learning the Holy Quran, leads the prayer, high status people, and leader of the society always follow the Imam. I congratulate the Ameer to conduct such a nice programme. He is leading the Jamaat with courage and braveness."

Maulana Ataullah Qasmi, president Shah Waliullah Institute, congratulated the Ameer to conduct a programme like this for benefit of people which was not done in the past".

Prof. Akhtarul Wasy (Jamia Millia Islamia) thanked the authority of Jamiat to invite him in this programme. The Holy Quran is a Great Book which affects the heart. It is a Divine Revelation. It

can be tested from the fact that the person on whom the Book was revealed has no right to change a Nuqta in it. It has become the language of paradise's people due to the Holy Quran. The authority of Jamiat are lucky to conduct a programme like this for the last 20 years.

Maulana Khurshid Alam Madani (Editor of Jareedah Tarjuman) said: "Among the revealed Books, Holy Quran is the only Book which is in its original form, most correct, trustworthy and most readable Book in the world. This is the last Divine message to humanity. If your attachment with this Book is strong enough, you are successful. I am obliged to thank and congratulate the Ameer for this great event."

Feeroz Ahmad, the President of Muslim Majlise Mushawarat expressed happiness over conducting the programme and congratulated the Ameer for this event. The Ameer is leading the Jamaat successfully.

Janab Malik Muatasim, the Secretary Jamaat Islami Hind congratulated the Markazi Jamiat to conduct a programme like this and expressed that love of the Holy Prophet and Holy Quran is a part of our Iman which is very important. I am happy to learn about the completion of the Holy

Quran which is a guide and path shower. Anybody who made attachment with this Book is successful".

Sheikh Ahmad Majtaba Salafi, the oldest scholar of Jamaat congratulated the authority of Jamaat for this nice programme and said to be an Aalim without learning by heart the Holy Quran is taking food without salt. So all Aalim should learn the Holy Book by heart.

Shaikh Salahuddin Maqbool, caretaker Markazi Jamiat addressed the participants that you are lucky to learn the Holy Quran by heart. Your parents would be crowned on the Day of Judgement. You should understand your importance and the importance of Holy Quran. It is a good news that many great people accepted Islam due to one verse of the Holy Quran. I congratulate all for this programme".

Dr. Abdur Rahman Parewai, caretaker Jamiat said that Holy Quran is revealed as a guide to build good character and admonishment. The first condition to understand Holy Quran is to get knowledge of the language of the Holy Book. The Jamiat should make arrangement to teach Madarsa students learn Arabic through Arabic."

The representative of Judges from Darul Uloom Deoband said

that participants, Madarsas, teachers and their parents are worthy of congratulation. I congratulate the leadership of Jamiat, especially the Ameer Markazi Jamiat, Maulana Asghar Ali Imam Mahadi salafi. I got the invitation through Maulana Sufyan Qasmi, muhtamim Darul Uloom (Waqf) one month earlier to attend this function. I am thankful the authority to make me Judge. This is a sign of moderation of Jamaat that it gives chance to students and judges of difference maslaks to participate in this competition. The food and lodging were nice for the people who came here as the participants or guests.

Apart from them Hafiz Shakeel Ahmad Meerthi; the former Ameer, State Unit of Jamat Delhi; Maulana Abdul Wahid Madani, General Secretary State Unit Jamiat, T.Nadu, Maulana Fazlur Rahman Umari, Ameer State Unit Jamiat A.P., Abdul Haleem Wani, G. Secretary State Unit Jamiat Jammu & Kashmir; Maulana Abdul Hakeem Madani teacher Jamia Rahmania, Mumbai, Maulana Taha Saeed Khalid, Ameer State Unit Jamiat, Udisa, Hafiz Tahir, Editor monthly Islahe Samaj, Maulana Abdul Quddus Umari, Ameer State Unit Jamiat M.P, Sarfraz Salafi, G. Secretary State Unit Maharashtra; Maulana Riyaz Ahmad Salafi, Asst. G. Secretary of Jamiat Ahle

Hadeeth Hind & teacher Jamiat Jamia Abu Hurairah, Lal Gopal Ganj, Maulana Shafiq Alam Jamei, Ameer city Hyderabad-Secondrabad, Mufti Jamiat Sheikh Jameel Ahmad Madani; Maulana Ibrahim Madani, deputy Ameer State Unit Jamiat Eastern UP; Maulana Shamim Akhtar Nadvi, Ameer State Unit Jamiat West Bengal, Abdul Hafiz Randar, G. Secretary, State Unit Jamiat, Rajasthan, Asst. G. Secretary Markazi Jamiat and Ameer State unit Jamiat Bihar, Maulana Muhd. Ali Madani, Maulana Manzar Ahsan Salafi (Mumbai), Maulana KHurshid Alam Muhammadi (Haryana); Deputy Ameer Markazi Jamiat Hafiz Abdul Qayyum and Qari Afroz Alam Qasmi expressed their views regarding the function.

During programme the first position holders of five categories presented the recitation and delighted the audience.

The meritors of all six categories were given cash, costly books and certificates. The other participants were given watches and certificates of attendance.

The Finance Secretary, Alhaj Wakeel Parvez offered the vote of thanks and gratitude to participants, judges, speakers and guests to attend the event. That is how the programme came to an end at 11.p.m.

LIST OF THE WINNERS IN

THE COMPETITION:

Following is the list of merit students who got prizes and certificates of excellences in various categories:

CATEGORY ONE (Hifz of Whole Holy Quran)

Position **(I)** Muazzam Ali S/o Wakeel Ahmad, Jamia Asaria Darul Hadees, Maunath Bhanjan.

Position **(II)** Mohd Shan S/o Manzoor Ahamd, Madrasa Talimul Quran, Numra Masjid, Meerut, UP.

Position **(III)** Sadaq Rahmi S/o Hasan Naina, Mahad Aazan Al Arabi, Chennai.

CATEGORY TWO (Hifz Quran Karim) 20 Pare.

Position **(I)** Mohd. Mukarram S/o Mohd Ahmad, Madrasa Hifzul Quran, Choti Masjid, Hauz Rani, Delhi.

Position **(II)** Mohd. Jalalulddin S/o Noor Mohammad, Jamiatul Imam Al Albai, U.Dinajpur, W.B.

Position **(III)** Mohd Anzarul Basar S/o Mohd. Kamrej Alam, Jamia Abu Hurairah Al Islamia Lal Gopal Ganj, UP.

CATEGORY THREE (Hifz Quran Karim) 10 Pare.

Position **(I)** Mohd. Ammar S/o Mohd. Yasir, Madrasa Islamia Ashraful Uloom Trust, Dhauj, Haryana.

Position **(II)** Yousuf Anas S/o Mod. Anas, Jamia Islamia Faize Aam, Mau, UP.

Position **(III)** Mohd Abdullah

Ansari S/o Mohd. Azhar, Jamia Asaria Darul Hadees, Mau, U.P.

CATEGORY FOUR (Hifz Quran Karim) 5 Pare.

Position **(I)** Shaikh Suhail Ahmad S/o Shaikh Umar, Darul Uloom Waqaf Deoband, UP.

Position **(II)** Ibraheem Munighar S/o M. Mazharuddin, Madrasatul Ilm Al Aalamiah, Bhatkal, K.K.

Position **(III)** Mohd. Furqan S/o Nazeer Ahmad Rathor, Markaz Ibne Masood Le Tahfizul Quran Al Kareem, Srinagar, J&K.

CATEGORY FIVE (Nazira Whole Quran Karim)

Position **(I)** Ammar Farooque S/o Mohd. Farooque, Jamia Asaria Darul Hadees, Mau, UP.

Position **(II)** Obaidullah Raihan S/o Mohd. Ajmal, Jamia Asaria Darul Hadees, Mau, U.P.

Position **(III)** Adeel Iqbal S/o Iqbal Ahmad, Jamia Islamia Faiz Aam, Mau, UP.

CATEGORY SIX (Translation, Tafseer Quran Kareem) Selected Chapters

Position **(I)** Usama S/o Abdul Qadir, Jamia Islamia Noorbagh, Kosa, Mumbra, MR.

Position **(II)** Mohd. Ishaque S/o Ijabul Haque, Madrasa Ahmadia Salafia, Milki Muhallah, Ara, BR.

Position **(III)** Amir Suhail S/o Abdur Rasheed, Jamia Darus Salam, Umra Abad, Tamil Nadu.

Press Release:

THE SORROW AND GREIF WAS EXPRESSED ON THE INTENSE RAIN AND LANDSLIDING IN WAYANAD. KERALA

New Delhi;

According to a press release, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind expressed sorrow and grief over the intense rain and land sliding in Wayanad, Kerala causing 200 death and many injuries. Further, he expressed grief over the natural disaster in different parts of the country and demanded relief work in the area.

He showed Sympathy with affected people and appealed the inhabitants of the area to be harmonious, patience and cooperative with the people. Furthermore, he appealed the people to be helpful and assist them without any discrimination of religion and maslak. He appealed the central and state governments to come forward for their compensation of losses and to reestablish them smoothly.

According to the press release the relief work done by Kerala State unit of Jamiat Ahle Hadeeth was worthy of praise. The disaster in the area demands more efforts. The worst disaster causing more loss of lives and properties is a part of Divine System due to human being's sin and injustice. Sometimes Almighty show its signs of displeasure. So the servants should

return to Allah and ask for their forgiveness.

(From Page No. 10)

“The worst of people before Allah on the Day of Judgement, is the man who goes with his wife, or she with him, then one of them divulges the secrets of the other”. (Saheeh Muslim)

6. Good Treatment.

A husband treat his wife with kindness. He should be patient with her and tolerate her slips and nuisances. Besides, he should consult her in mutual every day affairs, provide her with the means of happiness and comfort by joking and playing with her.

7. Modesty and its Preservation.

He protects her from incidents of evil and corruption. In this regard, Allah, glory to Him, orders us by saying:

“O! you who believe! Protect yourself and your families against a Fire (Hell) whose fuel is men and stone”. (Surah Al-Tahrim; 66:6)

8. Preserving her Money or Property.

He should not take anything that belongs to her unless she gives him permission, nor should any of her property be disposed of without her approval.

Poet of the East:

Aqal ki Manzil Hai Woh, Ishq Ka Hasil Hai woh

1. Khaki-o-Noori Nihad,
Banda-e-Maula Sifat
Har Do Jahan Se Ghani Iss Ka
Dil-e-Beniaaz

(He is terrestrial with celestial aspect; A being with qualities of the Creator-His contended self has no demands on this world or the other)

1) Uss ki Umeedain Qaleel, uss
ka Maqasid Jaleel

Uss Ki Ada Dil Fareb, Iss ki
Nigah Dil Nawaz

(His desires are modest, his aims exalted;

His manner charming, his ways winsome

2) Naram Dam-e-Guftugoo,
Garam Dame Justajoo

Razam Ho Ya Bazam Ho, Pak
Dil-o-Pak Baz

(Soft in social exposure, Tough in the line of pursuit.

But whether in fray or in Social gathering, Ever chaste at heart, ever clean in conduct).

3) Nuktaay Parkdr-e-Haq,
Marde-Khuda Ka Yaqeen

Aur Ye Alam Tamam Wahm-o-
Tilisim-o-Majaz

(In the celestial order of the macrocosm, His immutable faith is the centre of the Divine Compass All else; illusion, sorcery, fallacy)

4) Aql ki Manzil Hai woh, Ishq
ka Hasil hai woh

Halqaay Aafaq Mein Garmi-e-
Mahfil Hai Woh

(He is the journey's end for reason, He is the raison d'être of Love. An inspiration in the cosmic communion).

HOW UNBELIEVERS DENY THE TRUTH

"And We sent to Thamud their brother Salih (with the Message): 'Serve Allah; but suddenly they became split into two quarrelling factions. Salih said: My people, why do you wish to hasten that evil rather than good should come upon you? Why should you not seek pardon from Allah so that mercy be shown to you? They said: "We augur ill of you and those who are with you." Salih replied: 'Your augury is with Allah. The truth is that you are a people who are being tried.'"

(Al Qur'an 27:45-47)
