

# **The SIMPLE TRUTH MONTHLY**

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## MUSLIM WOMEN'S EDUCATION

One of the main reasons responsible for the backwardness of Muslims is the lack of education among their women as an overwhelming majority of the Muslim women are uneducated. They are not to a position to assist their school going children in their home-work. Besides economic constraints and lack of school facilities, there are also some conceptual problems which act as a powerful hindrance in the way of girl's education.

The Holy Prophet said: "The search of knowledge is a duty of every Muslim male and female. It appears that many Muslims don't consider the education of girls as a means of improving the quality of life. There are many people particularly among poor sections of Muslims, who consider investment in the education of girls as a sheer wastage of their small resources.

The Holy Prophet (SAW) exhorted his companions to ensure good education for their children regardless of their sex. He further declared that parents can't give their children a better gift than a good education. Giving particular emphasis on the education of girls, he said, whoever will bring up three daughters and equate them well,

his reward will be the paradise. This does not mean that he was not giving due importance to education of male children. The reason behind this statement is quite simple. Educating a boy means education of only one person, while educating a female is in reality education of an entire family, as children are nursed and brought up in the lap of women.

In India presently educated Muslims are equipping their female children with modern education in co-educational institutions. But religious learning parents are extremely reluctant to do so due to girls modesty and shyness which are ornament of girls.

They fear that increasing incidence of eve teasing, molestation and ragging would not be good for their daughters. These evils are very common in present co-educational institutions.

Therefore it will be better for community rich persons to establish Muslim girls institutions or vocational training centers in Muslim localities. Muslim Girl students of these institutions would be provided with lessons of modern education along with religious education. They will not be soft target of un-social elements.

## A NIGHT BETTER THAN THOUSAND MONTHS

*“We have indeed sent it (the Holy Quran, down in the NIGHT OF DIGNITY; and what do you know what the Night of Dignity is? The Night of Dignity is better than a thousand months. Therein the angels and Spirit (Ruhul Ameen) descend by the command of their Lord, on every errand. It (that Night is all peace until the rising of the dawn”. (Surah Al-Qadar, 97:1-5)*

Qadar means honour and dignity and Lailatul Qadar means the night of honour and dignity. It is this night in which the first revelation came to the Holy Prophet (S.A.W.), when he was in prayer enjoys the honour of having the first revelation brought to the Holy Prophet (S.A.W.), it has been named the Night of Dignity (Lailatul Qadar), and in Surah Dukhan, it has also been called the auspicious Night (Lailatul Mubarak)

The Selection of a night instead of a day for revealing the Holy Quran is not without good reason. The time of night is quiet and peaceful. The God loving and virtuous people are more inclined towards God. The peaceful time is

very suitable for the nourishment of the Soul, and particularly the Last hours of the night is the most proper time for praying and seeking Alla’s help. For this reason the Holy Quran and traditions have spoken of great importance of praying and seeking Allah’s help in the last part of night.

Usually taken to be a night in the month of Ramadhan, say 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> and 29<sup>th</sup>, of that month. It is referred to as the Night of Power or Night of Dignity. The Night that a message descends from Allah is indeed a blessed night like a day of rain for a parched land.

Such an occasion is one which divine Wisdom places before us through Revelation the Solution of spiritual problem of the highest import to mankind.

The mention of a thousand months has been to indicate auspicious and virtuousness. It means that this night is better than a thousand nights, nay a thousand months, because in this night the wise decision of blessing man with Guidance was taken, because the

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commandment of the revelation of the Holy Quran had begun, and the Holy Prophet (S.A.W.) was favoured with Prophethood.

Abdullah Yusuf Ali writes; “A thousand must be taken in an indefinite sense; as denoting a very long period of time.

How could the immense mystery of time behind our ideas of it be enforced on our minds better? Our Day may be a thousand or fifty thousand years, and our years in proportion. Allah says in Surah Maarij verse 4. *“The Angels and the Spirit ascend upto Him a Day the measure whereof is (as) thousand years”*. In the immense Past was Allah’s act of creation; it still continues, for He guides, rules, and controls all affairs; and in the immense Future all affairs will go up to Him, for He will be Judge and His restoration of all values will be as in a day or an Hour or the Twinking of an eye; and yet to our ideas it will be as a thousand years. Allah Created the World as we see it Six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegate His Power to others, and Himself retired.

One moment of enlightenment under Allah’s Light is better than thousands of months or years of animal life, and such a moment

converts the night of darkness into a period of spiritual glory.

As far as the word “The Sprit” is concerned it usually understood to be the angel Gabriel.

However, when the Night of spiritual darkness is dissipated by the glory of Allah, a wonderful Peace and a sense of security arise in the soul.

## A VERY HAPPY RAMADHAN

A very happy Ramadhan to our readers. Since this is the month of Ramadhan, the month of Holy Quran, Tawbah (repentance) and restraint, we as Muslims can at the very least moderate ourselves in an attempt to reap the blessings that Allah has promised us.

Let us pray that Allah may grant us peace, felicity, success and forgive our sins, committed by mistake, forgetfulness, or by compulsion. Amin!

Maulana Asghar Ali Imam  
Mahadi Salafi (*Ameer Markazi  
Jamiat Ahle Hadeeth Hind*)

Maulana Mohammad Haroon  
Sanabli (*General Secretary  
Markazi Jamiat Ahle Hadeeth  
Hind*)

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## FASTING: AN IMPORTANT PILLAR OF ISLAM

1) Allah's Prophet (may blessing and peace of Allah be upon him) said: "Whoever does not give up indecent speech and evil action, Allah is not in need of his leaving his food and water (i.e Allah will not accept his fasting".

2) Allah's Prophet (may Blessings and peace of Allah be upon him) said: "When the month of Ramadhan starts, the gates of the Heaven are opened and the gates of the Hell are closed and the devils are chained".

3) Allah's Prophet (may blessing and peace of Allah be upon him) said: "Whoever fasted in the month of Ramadhan with faith and a wish for reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the Night of *Qadar* with faith and a wish for reward from Allah, then all his previous sins will be forgiven.

4) Allah's Prophet (may blessings and Peace of Allah be upon him) said: "Whoever prayed at night during the whole month of Ramadhan with belief and a wish for reward from Allah, then all his

previous sins will be forgiven".

5) Allah's Apostle (may blessings and peace of Allah be upon him) said: search for the Night of Qadar in the odd night of the last 10 days of Ramadhan".

6) Allah's Prophet (may blessings and peace of Allah be upon him) said: "There is a gate in Paradise called Al-Rayyan and those who observe fast will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, "Where are those who used to observe fasting? They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it".

7) Allah's Messenger (may Blessings and peace of Allah be upon him) has forbidden people to fast on the day when you break (the fast of Ramadhan) and the day when you eat the meat of your sacrificial animals (EduL Fitre & EduL Ad-ha)

*(Sahih Al Bukhari)*

Fatwa:

## INJUNCTION REGARDING ZAKAT ON MONTHLY SALARY

By. Abdul Aziz Bin Abdullah B. Baz  
Translation by; Dr. Abul Hayat Ashraf

**Question:** *My salary is three thousand Riyals per month. Is payment of Zakat incumbent upon me? And what will be quatum of this Zakat? I spend only six hundred Riyals of this salary.*

**Answer:** Zakat will be incumbent on that amount of salary which accedes to the Nisab and a year passes on its possession. If it does not acceds to the Nisab, no Zakat will be incumbent on it.

### HOW TO PAY ZAKAT OF A CAPITAL ACCUMULATED PERIOD BY PERIOD?

**Question:** *A man has some money and adds some more money to it after a few days. How will Zakat be paid in this case?*

**Answer:** Zakat will become incumbent when some amount of money and/or trading goods accede to the Nisab and a year passes on. The same injuncion applies to other kinds of capital

and properties. The part on possession of which a year passes on Zakat will become incumbent on that part and someone pays the Zakat of entire capital after the passage of one year on the possession of only one part, total Zakat will get paid in this case too, because, it is allowable to pay Zakat before the passage of a year. For instance, some-one had ten thousand Riyals in Ramdhan 1403 A.H., and he recover further ten he will have to pay the Zakat of first ten thousand Riyals in Ramadhan 1404 A.H. of second ten thousand Riyals in Zil Qa'dah 1404 A.H. but if he pays the Zakat of entire twenty thousand Riyals in Ramadhan 1404 A.H. itself, even then, there is no impediment in it, because he will be paying the Zakat of second ten thousand Riyals before time and no impediment lies in it.

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## TARAWIH PRAYER

The Tarawih prayer has to be begun from the evening the Ramadhan moon is sighted and has to be discontinued in the Eid moon is sighted. The Tarawih prayer consists of 8 rakahs and has the status of *Sunnah* both for the men and women. The Holy Prophet (SAW) observed this prayer and after him his companions also kept up the practice. It is independent of the Fast and should be offered even by the person who does not observe the Fast due to some reason, unless otherwise exempter. For example, if a person does not observe the Fast on account of being ill or a journey, or a woman on account of the menses, etc. he or she should offer the Tarawih prayer if he or she is in a fit and clean state for the prayer, otherwise they will be committing a sin of abandoning a *Sunnah*.

### **MERIT OF THE TARAWIH PRAYER:**

Once the Holy Prophet (SAW) addressed his followers on the last of the Shaban, on the eve of Ramadhan, and said; "There is a night in this month which is greater in excellence than a thousand months; Allah has enjoined an extra prayer to be offered in the nights of this month.

If a person performs a voluntary good act out of his own free choice during this month, he will be entitled to receive the reward of an imperative act performed in the other months". (*Mishkat*)

In another tradition, he has regarded the Tarawih prayer as a means of the forgiveness of sins. He has said:

"The one who observe the prayer of Tarawih at night during Ramadhan with complete faith and devotion only for the sake of the recompense of the Hereafter will have all his previous sins forgiven by Allah". (*Saheeh Bukhari & Saheeh Muslim*)

### **TIME OF THE TARAWIH PRAYER:**

The Tarawih Prayer has to be begun from the evening the Ramadhan moon is sighted and has to be discontinued in the evening the Eid moon is sighted. The time for it starts after the Isha prayer and lasts till the break of dawn. If a person offers the Tarawih prayer before the Isha prayer, it will not be valid. It is, however, commendable that the tarawih prayer is offered after one third of the night has passed and before it is mid-night.

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### **COLLECTIVE OFFERING OF THE TARAWIH PRAYER:**

The Holy Prophet (SAW) led the Tarawih prayer in congregation on the 23<sup>rd</sup>, 25<sup>th</sup> and 27<sup>th</sup> of Ramadhan. Then when he saw the great keenness and enthusiasm of the companions for the Prayer he decided to stay back in his house. The companions thought that perhaps he had gone to sleep, and so came to his door to call him out for the prayer. The Holy Prophet (S.A.W.) came out and said:

“May Allah increase your keenness and bless you; I have purposely not come out for the prayer lest it should be made incumbent upon you and then you are not able to observe it regular, as a prescribed prayer, so you should offer it privately in your houses, because offering voluntary prayer in the house carries much more rewards (than offering it in the mosque)”. *(Sahee Muslim)*

This Hadith at least shows that it is permissible to offer the Tarawih prayer in congregation, because the Holy Prophet (SAW) himself led it in congregation during three nights. After him the Companions also kept up this practice in small groups till Sayyadna ‘Umar, the second Caliph of Islam, decided to establish it as a regular congregational prayer in which none of the companion objected. This practice continued in

the times of the later caliphs also.

### **RAKAHS OF TARAWIH:**

According to the consensus of the companions the Tarawih prayer consists of 8 Rakahs and not 20 Rakahs. Most of the traditions, infact, support this view and the Hadith reported by Hazrat ‘Abdullah Bin Abbas which 20 Rakahs is not so authentic as those supporting 8 Rakahs.

The Tarawih prayer is to be offered two at a time with one salutation, and after every four Rakahs a short pause of rest has to be observed for the convenience of the people.

### **RECITAL OF THE WHOLE QURAN DURING TARAWIH:**

It is sunnat to complete recital of the whole Quran from the beginning to the end during Ramadhan. Sayyadna Umar would make special arrangement for offering the Tarawih prayer collectively and recital of the whole Quran during Ramadhan.

### **CONGREGATION FOR WITR PRAYER:**

The Witr prayer is allowed to be offered collective only during Ramadhan. Those who offer the Sunnat prayer of Tarawih behind an Imam are under obligation to offer the wajib prayer of Witr as well behind the Imam. The witr prayer is allowed to be offered individually in any other month.

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## SADQATUL-FITR

It is reported that the Holy Prophet (S.A.W.) said: "Remember! Sadqatul-Fitr is *wajib* (strongly recommended just short of obligatory on every Muslim, man or woman, free or in servitude, adult or child".

### **PURPOSE:**

Ibn Abbas reported that the Holy Prophet (SAW) made Sadqatul Fitr obligatory for the purpose of purifying our fasting from vain talk and shameful mistakes, to make arrangements for the poor and the needy for food and clothing (for the festival of *Eidul Fitr*) (*Abu Daud and Ibn Majah*).

### **WHO SHOULD PAY?**

Every adult Muslim, with sufficient food for the family for a day, should pay *Sadqatul Fitr* for himself/her-self and all his/her dependents. Even those who did not fast should pay it. *Sadqatul Fitr* should also be paid for the child born or the person died before the *Fajr* (dawn) on the day of *Eid*.

### **HOW MUCH SHOULD BE PAID?**

At the time of the Holy Prophet (S.A.W.), payment of *Sadqatul Fitr* was made in terms of weight of grain. The Muslim jurists agree that Sadqatul Fitr can be paid in cash equivalent to the cost of a full meal for a person.

The measure of Sadqatul Fitr in wheat, flower barn and dried fruits is half, Saa', and in dates or barley one saa,' Imam Shafi'I holds the view that the measure in all the above articles is one Saa,' But in all

cases, value of the measure must be ascertained to give laxity to the above rule. In some countries, it can be given in staple food crops such as rice or bread. It is also lawful to pay the equivalent price, because price satisfies the various wants of the poor and the needy. One Sa's is equivalent to 2./1.2 kilos. Like Zakat, Sadqatul Fitr was an organized institution but it fell afterwards into disuse. (It is necessary to rectify it).

### **WHEN TO PAY?**

The Holy Prophet Muhammad (S.A.W.) said: "Whoever paid it (*Sadqatul Fitr*) before *Salatul Eid*, it is acceptable to Allah. Whoever paid it after *Salatul-Eid*, it is just a charity. "The companions of the Holy Prophet (SAW) used to pay it a few days earlier" (*Saheeh Bukhari*)

Imam Shafae holds the opinion that Sadqatul Fitr can be paid as early as the beginning of Ramadan. It should be paid early enough so it will reach the needy early enough. It will enable them to use it for food and cloth.

### **WHO SHOULD BE PAID?**

*Sadqatul Fitr* should be paid directly to the poor and needy. However, it also can be paid through an organization, which would distribute it in accordance with the teaching of Islam. But make sure before paying that the organization will distribute it according to the teachings of Islam before *Salatul Eid*.

## IMPORTANCE OF I'TIKAF

*Aisha (may Allah be pleased with her) reported that the Messenger of Allah (may Blessings and Peace of Allah be upon him) used to observe I'tikaf in the Last ten days of Ramadhan till Allah called him back (to his heavenly home) Then his wives observed I'tikaf after him (Saheeh Muslim)*

I'tikaf means seeking retirement by devout Muslims in a mosque during the last ten days of the blessed month of Ramadhan, during which time the Muatakid (who seclude themselves some time in a mosque, do not leave the place for worldly affairs, except for necessary purposes. The time is spent in recitation of Holy Quran, performing Zikr, and supplicating and worshipping Allah. They eat there and sleep there in seclusion. This seclusion is called I'tikaf.

I'tikaf bears much importance in the life of the believers. It is very much instrumental in getting the purpose of Ramadhan viz striving for Taqwa (piety) fulfilled, Ramadhan itself is the annual celebration of the Revelation of the Holy Quran. The Holy Quran says

that it was revealed in one of the blessed nights of Ramadhan called *Lailatul Qadar*. And the Holy Prophet (S.A.W.) guides the believers to seek *Lailatul Qadar* in one of the last odd nights of Ramadhan. I'tikaf help them seek the Night of Dignity in the best possible manner.

I'tikaf is wajib. Its importance can be ascertained with the fact that at least one person from a locality must observe Itikaf failing which the entire locality may have to suffer some sort of divine punishment. The Muslims are obliged to observe every sunna of the Holy Prophet (S.A.W.). The Holy Prophet (S.A.W.) used to observe Itikaf till Allah called him back. This is the life-long Sunnah of the Holy Prophet. It is pity that in some Muslim localities some very old person who has nothing to do in life comes forward, and in some other cases people search a person for spending the last ten days of Ramadhan in a mosque. However, in some other societies a number of Muslims, Say 20-30, mostly youth observe I'tikaf.

Islamic Feature:

## ZAKAT: AN OBLIGATORY ACT OF ISLAM

By Abdul Hamid Siddiqi

Of the five fundamentals of Islam, Zakat occupies the third position, the first being the Kalima Taiyyeba (La ilaha illallah, Muhammadur Rasoolullah)

The second being prayer (Salat) and the third being Zakat. This word is derived from Zaka, which means "it is (a plant grew.)" The second derivative of this word carries the sense of purification, e.g. *Qad aflaha man zakkaha* (he is indeed successful who purified himself.) The other word used for Zakat both in the Holy Quran and the Hadeeth is *Sadaqa* which is derived from *Sidq* (the truth). Both these words are highly meaningful.

The spending of wealth for the sake of Allah purifies the heart of man of the love of material wealth. The man who spends it offers that as a humble gift before the Lord and thus affirms the truth that nothing is dearer to him in life than the love of Allah and that he is fully prepared to sacrifice everything for His Sake.

Secondly, Zakat is the most effective measure to improve the economic condition of the have-nots. It is not, however, a mere tax, but a form of worship whereby a

man comes close to his Lord. The Muslims have, therefore, been enjoined to pay *Zakat* with the same sense of earnestness and devotion in which the seeker of the Lord observes the prayer. The primary motive of Zakat is religious and spiritual, while the social and economic aspects are subservient to it. Its social significance is that it awakens in man the sense of brotherhood with less fortunate members of society, and stirs him moral conscience to make sacrifice for their sake. From the economic point of view it discourages hoarding and concentration of wealth and helps it steady and constant flow from the rich to poor. It is in fact a good means of providing purchasing power to the poor, for ameliorating their hard lot and enabling them to stand on their own legs.

It should also be remembered that *Zakat* or *Sadaqa* in Islam is not a voluntary act of charity which a rich man gives to the poor out of his own sweet will, but it is an obligatory act which every Muslim is enjoined upon to perform if he is sincere in his belief in God and the Hereafter. Thus there is no burden

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of obligation on one who receives *Zakat*, but a sense of thankfulness and gratitude on the part of the giver, since he has been enabled by the recipient to discharge his obligation that he owes to God and society.

*“(O Prophet)! Take sadaqa (zakat) out of their property – thou wouldst cleanse them and purify them thereby.”* Al-Quran, 9:103.)

*“And away from it (the Hell) shall be kept the most faithful to duty who gives his wealth, purifying himself.”* (92:17-18)

So much is the importance of *Zakat* in Islam that it has been mentioned at 82 places in the Holy Quran in close connection with prayer. The companions of the Holy Prophet (S.A.W.) knew its basic importance in Islam. It is a known fact that after the death of the Apostle of Allah (S.A.W.) when some of the tribes, who believed in the Oneness of God and observed prayer, refused to pay *Zakat*, to the first Caliph Abu Bakr Siddiq (R.A.). In an answer to the advice of Hadhrat Umar (R.A.) to show tolerance towards such people, Abu Bakr said in explicit terms, “By Allah, I would definitely wage a war against them who dissociate prayer from *Zakat*. “*Zakat* is paid on the surplus of a payment on the accumulated wealth leaving aside animals and agricultural yield, *Zakat* is paid at almost a uniform rate of 2.5 percent.

The minimum standard of surplus wealth over which *Zakat* is charged is known as *Nisab*. It differs with different kinds of property, the most important being 200 dirhams of 52.5 tolas (nearly 21 oz,) in case of silver, and 20 mithqals or 7.5 tolas (nearly 3 oz) in case of gold. The *nisab* of cash is the same as that of gold and silver.

As regards the persons to whom *Zakat* is to be paid, they have been clearly described in the Holy Quran: “*Alms are only for the poor, the needy, the officials charged with the duty of collection, those whose hearts are inclined to truth, the ransoming of captives, those in debt, in the way of Allah, and the wayfarer.*” (9: 60)

A basic principle has been laid down for the *Sadaqa* in the agricultural produce. If the land is irrigated by artificial methods, 1/20th part of the yield is to be paid as *Zakat*, but if the land is irrigated by rainfall, streams, rivers, fountains or by the inner moisture of the earth; i.e. by the natural resources of water, then 1/10<sup>th</sup> (*usher*) is to be paid as *Zakat*. There is some difference of opinion whether *usher* is levied on all types of agricultural yield or on some particular types. Imam Shaukani and Amir Muhammad b. Ismail are in favour of the second opinion; i.e. it is to be paid on wheat, barley, dates and raisians. Imam Malik and Shafii believe that

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*Zakat is payable on that yield which can be dried or stored for food.*

According to Imam Abu Hanifa, *Zakat* is to be paid on all types of agricultural yield, provided the aim of cultivation is to improve upon the land and make it more useful for growing of crops. Thus only fuel, bamboo, grass and those trees which bear no fruit are exempted from *Zakat*. He considers *Zakat* to be compulsory even on vegetables and fruit, which according to some Ahadith, are exempted from *Zakat*. The scholars have reconciled the two views, saying that the exemption granted in case of vegetables implies that the proceeds of the *Zakat* are to be sent to *Baitul Mal*, and the owner may himself distribute it among the poor.

**(Editor's Note)**

**PUNISHMENT FOR NON-PAYMENT OF ZAKAT**

*(Zakat is an obligatory act of worship. The Holy Quran has repeatedly mentioned Salat and Zakat as the foundation of Faith. By paying Zakat or fulfilling the right of the fellow beings man not only performs his duty but also provides means to perfect his own personality.*

*The wealth that could prove to be the source of one's ease and comfort on the Day of Judgement if Zakat were paid on it, would become curse for its owner, if Zakat*

*were not paid. A miser and lover of money who, like a snake, sits on his wealth disallowing his fellow beings to be benefited from it, will be severely punished on the Day of Judgement. His wealth will become a snake with black spot and bite him. "Black Spots" on the body of the snake indicates the enormity of the punishment as only a very poisonous snake has black spots on its body.*

*The Holy Prophet Muhammad (S.A.W.) said: "The man whom Allah gave wealth and he did not pay Zakat on it, then, on the Day of Judgement this property will become an extremely poisonous bald snake and bite him. The snake will have two black spots on its foreheads and will entwine itself round his neck and grip his jaws and say: "I am your wealth and your treasure." Then the Prophet (S.A.W.) recited the verse of the Holy Quran: "And let not those who covetously withhold of the gifts which Allah has given them of His grace, think that it is good for them; may it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgement." (Bukhari and Muslim)*

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*News from Headquarter:*

## THE GREAT INAUGURATION OF 35<sup>TH</sup> ALL INDIA AHLE HADEETH CONFERENCE:

I have come from the Holy city of Prophet with message of peace and Humanity/Imam of Prophet mosque.

It is our duty to expound integraty, peace, protection of Rights, Respect of Humanity and Brohterhood/ Maulana Asghar Ali Imam Mahadi G-1-C

New Delhi, 9<sup>th</sup> November 24

“Markazi Jamiat Ahle Hadeeth is the oldest Jamaat of Indian Muslims. Its foundation is on belief of Tawheed (Islamic Monotheism) and Kitabu Sunnat. I congratulate the Markazi Jamiat Ahle Hadeeth to conduct the great conference on “Respect of Humanity and World Religions”. This conference is a remainder to remember the forgetful lesson of humanity to human kind. Un-doubtfully the human being is respectful and honorsable. I have come to India from the Holy City of Prophet at Madinah with the message of peace and Respect of Humanity. I pray Allah to make this country a place of peace and tranquility.

This was the utter of Dr. Abdullah Bin Abdur Rahman Al-Baejan, the Imam of Prophet Mosque at Madinah during inaugural session of Markazi Jamiat Ahle Hadeeth’s 35<sup>th</sup>

Conference at Ram Leela Ground at Delhi. He further said that Ulama and preachers have a great responsibility in advancement and development of the country and society.

The Chairman of the conference Maulana Asghar Ali Imam Mahadi Salafi in his presidential address said that today humanity is facing various kinds of difficulties. The human kind are occupied with materialism, inclined with world affairs and thoughtless of day of judgement while they have been given a golden nuskha (remedy) of social healing and not to abuse a religion or religious book.

He further said that interfaith dialogue is today’s religious and social needs. The Holy Prophet himself has participated in Hilful Fuzool and debated with Christians of Najran. This is a message to us to understand others view point and convey our opinions. This will

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also help to abandon the misunderstanding and conveying the message of Islam to other party. He appealed to extend national unity, brotherhood and avoid the maslaki disputes, hate, extremism and to bring softness in our attitude and manners. War and disputes are harmful and unfortunate for humanity. In Holy Quran and Hadeeth it has been explained to avoid disputes among the various sects and religions. It has been fundamental duty of Muslims to protect the Muslim Personal Law, mosques, madarsas, rights of women and it is responsibility of government to safeguard the Constitution. It is an urgent need of world powers to stop war among the waring factions in Ghaza and Palestine. He recalled the security of minorities on the basis of charter of Madinah which gives guarantee and protection to citizens. The charter further Says to enjoy life according to their religious costumes, freedom of ideas as well as peace and tranquility. This is the best example of broad mindness.

Dr. Abdur Rahman Bin Abdullah Al Zaid (Asst. General Secretary, Rabita Aalame Islami) has said that he is here with the message of peace and tranquility on behalf of Dr. Muhammad Isa,

General Secretary of Rabita Aalame Islami. The beauty of India lies on pluralism. The effects of the conference on "Respect of Humanity in World Religions" would be far-reaching and beneficial to all human beings.

Dr. Hasan Al Mazrooqi (Asst. Secretary Aalami Committee U.A. E said that India is a great country having large population with different languages, ways of worship, and various customs. Inspite of the said differences they live in peace and harmony which is praiseworthy. I appreciate it.

Before this ceremonial address, Dr. Abdul Aziz Rahmani Mubarakpuri stated that Islam is an International religion. Its principles and teachings are universal. Its dawat is not limited to a particular region. Its followers have nature of love, brotherhood and human respect.

It is need of the hour to convey Islamic teachings, moral values and holy guidance to world over. Islam has taught us having good relations with others, fulfill the needs of needy and poor in Society, visiting the sick persons. These teachings are not limited to a particular class of people but it covers all sections and sects. The needy of every class and religion deserve our help.

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Maulana Arshad Madani, President Jamiat Ulamae Hind in his address praised the outstanding efforts of Jamate Ahle Hadeeth and the Ameer of Jamaate Ahle Hadeeth, Maulana Asghar Ali Imam Mahadi Salafi for selecting a very suitable title "Respect of Humanity in World Religions". He said that Prophet Ibrahim has taught us sacrifice and offering. Our Prophet and Messengers have instructed us to pray for peace and tranquility. The Muslims any-where they live in are obliged to exhibit practical examples to others.

Maulana Fazlur Rahman Umari, the Ameer State Unit of Jamiate Ahle Hadeeth, Andhra Pradesh Stated that the title chosen by Jamiate Ahle Hadeeth is according to present situation. Every religion in the society has taught the people the protection of life, property and self-respect. These teachings should be followed by all.

Qari Muhammad Yusuf, the Ameer State Unit of Jamiate Ahle Hadeeth Jharkhand said that every-one should abolish the inner self by all means. So that we can achieve the mental excitement, peace, brotherhood and excellent human relation.

Maulana Salahuddin Maqbool the Sarparast Jamiate Ahle

Hadeeth Hind said that Islam has given much importance to Human Respect. Even a dog is forbidden to be abused. When an animal is given respect, so why a human being is not respected while he is the noble creature.

Dr. Abdur Rahman Parewae the supervisor of Jamiate Ahle Hadeeth Hind said that Islam has educated us to respect the humanity. He gave several examples from the verses of the Holy Quran to make his point more clear and luminous. There is more need to explain and popularize the attributes to people more vigorously and strongly.

Dr. Abdul Majeed Islahi, the accountable of Nadwatul Mujahedeen (Kerala) thanked the Ameer and office bearers of Jamiat to conduct such a nice conference showing respect to Humanity when the present pain, ill felling and mental disturbances are very common. This is our mutual responsibility to save the human values and propagate the human respect to all.

Maulana Ateequr Rahman, the Ameer State Unit of Jamiate Ahle Hadeeth Eastern UP congratulated the Ameere Jamaat and office bearers for Conducting such an excellent conference where all sections of Jamaat have



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participated. Our forefathers have sacrificed their valuables for the Islamic cause. In the same way we should sacrifice our valuables. He gave an example from Surah Hujarat and requested all to follow it which will abolish the ill-feelings.

Dr. Abdul Latif Al-Kindi, Ameer State Unit of Jamiate Ahle Hadeeth Jammu & Kashmir stated this conference is very important at a time of misunderstanding and disputes. I congratulate the Ameer and office bearers for this great gathering. It is very essential to remind people the lesson of humanity which is forgotten and lost. The humanity as a whole should be out from crime, loss of life and self-respect. There should not be any discrimination due to cast and colour. The human kind should make himself bound of moral values and keep himself far from injustice and cruelty.

Maulana Abdul Wahab Jammee, Ameer State unit of Jamaate Ahle Hadeeth Karnatak and Goa praised the authority and office bearers of Jamiat and prayed for the success of the conference.

All members and responsible persons of state units Jamiat including Majlis-e-Aamila and Majlis-e-Shura were present during the first sitting of the conference.

The 2<sup>nd</sup> sitting of 35<sup>th</sup> All India

Markazi Jamiat Ahle Hadees Hind conference started after Asar prayer. The programme was conducted under the chair of Maulana Salahuddin Maqbool, the supervisor of Markazi Jamiate Ahle Hadees Hind. While its secretaryship was under Dr. Arshad Faheem Madani, teacher of Jamia Imam Ibne Taimiyya, Bihar.

Sayyed Ahmad Bukhari (Imam Shahee Jama Masjid Delhi) was represented by Shaaban Bukhari who read the message of Imam Bukhari and said, "He appreciated the age old Markazi Jamiat Ahle Hadeeth and its services in the field of advancement of humanity, brotherhood, national integration, eradication of other social evils. I appreciate all these efforts of Jamiate Ahle Hadeeth and pray for the success of the Conference.

The following Ulama and Scholars utter their addresses on stated titles. Maulana Khurshid Ahmad Salafi, teacher Jamia Sirajul Uloom As Salafia Jhanda Nagar Nepal "The Islamic role in eradicating beggary"; Maulana Abdul Wahab Hijazi, teacher Jamia Abu Huraira Al-Islamia, Allahabad (UP) "Islam is religion of moderation and temperance" Maulana Shah Waliullah Umari Deputy, Ameer State Unit of Jamiate Ahle Hadeeth Karnataka

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and Goa, ‘the protection of water in the light of Islamic teachings,’ Hafiz Shakeel Meerathi; former Ameer Jamiate Ahle Hadeeth Delhi Unit; “Islam and human brotherhood”, Maulana Tauseef Madani, “Islam and Human Protection”.

After Maghrib prayer, the 3<sup>rd</sup> sitting of the conference started under the chair of Maulana Salahuddin Maqbool Madani, the Sarparast Markazi Jamiat Ahle Hadeeth while Maulana Riyaz Ahmad Salafi Asst. Secretary Markazi Jamiat Ahle Hadeeth Hind was its Secretary. The sitting started with the recitation of Holy Quran by Qari Abdus Samad from Hyderabad. Shaikh Muhammad Ali Madani, Ameer State Unit of Jamiate Ahle Hadeeth Bihar, “Islam and fundamental Rights of Human Being”; Maulana Abdul Azeem Madani, Jamia Darus Salam Umar Abad, “The Role of Islam in Eradicating the Terrorism”; Sheikh Abdul Haseeb Madani, teacher Kulyatul Hadees, Begnglore “Chapter of Madinah was the first Ordinance of Human Rights”; Maulana Sanaullah Madani, “Role of Islam in eradicating in chastity”, Shaikh Husain Ahmad Madani, Hyderabad “Respect of Humanity and Fiqahul Aaliyat”; Sheikh Shahabuddin Madani, Secretary

State Unit of Jamiate Ahle Hadeeth Eastern UP “Islam and Respect of Humanity; Sheikh Abu Hurairah Salafi (Role of Islam in eradicating the Bribe”, Sheikh Dr. Mubassir Ahmad Madani “Islam and protection of Women’s Rights”; Maulana Zakir Ahmad Madani, Secretary State Unit of Jamiate Ahle Hadeeth Western Bengal, “Role of Religions in advancement of Humanity”; Dr. Abdul Latif Al Kindi (Role of Islam in Extending the Human Resources”, Maulana Ejaz Ahmad Nadvi, Imam and Khateeb, char minar Masjid Bangalore (Role of Islam in Eradicating intoxication”); Maulana Abdul Ghani Umri, former secretary state unit of Jamiate Ahle Hadeeth, AP (Islam and Respect of Humanity); Maulana Fazlur Rahman Umari (“safety of life in World Religions”; Maulana Abu Hurairah Madani, Imam and Khateeb, central Jama Masjid Vijawara (Role of Islam in Eradicating Bribery”).

Maulana Abdul Quddus Umri Ameer State Unit of Jamiate Ahle Hadeeth M.P.; Abdul Hafeez Sahab, Nazim State Unit of Jamiate Ahle Hadeeth Rajasthan; Mushtaq Ahmad Siddiqi Ameer State Unit of Jamiate Ahle Hadeeth Punjab also presented their observations.

News from Headquarter:

THE CONCLUDING SESSION OF 35<sup>TH</sup> ALL  
INDIA AHLE HADEETH CONFERENCE “THE  
MUSLIMS SHOULD FAITHFULLY PLAY A  
PIVOTAL ROLE IN ADVANCEMENT AND  
DEVELOPMENT OF THE COUNTRY THEY LIVE  
IN. *Imam of Prophet Mosque*

THE SYSTEM OF JUSTICE AND EQUALITY  
IS A BLESSING FOR ENTIRE HUMAN KIND.  
*Maulana Asghar Ali Imam Mahadi Salafi*

New Delhi; 10 November 2024

The Imam of Masjide Nabwi Dr. Abdullah Bin Abdur Rahman Al Baejan stated that Muslims should follow the pious attributes as it is the only way to succeed in this world and the next. He was speaking during the closing ceremony of 35<sup>th</sup> All India Ahle Hadeeth Conference at Ram Lila Ground, New Delhi.

He further said that Allah has bestowed us various amenities of life. The greatest among them is Orthodox Deen which will be cause of our pardon and its service is Ummate Muslima's duty. He advised the Muslim community to eradicate corruption and immorality through understanding the Kitabu Sunnat and following

the ways of pious ancestors. We can understand the Kitabu-Sunnat properly though the explanation and expoundation made by our pious and learned ancestors. This is the only way to understand and practice on them. He appealed the audience to convey the teachings of Islam to entire world and establish relation with Holy Quran, for it is the rope to reach Allah and lead the straight path. There is promise of great reward in its recitation and practice on it. He congratulated Markazi Jamiat Ahle Hadeeth Hind for conducting a conference on such a large scale and calling people on this excellent topic which is magnificent. Lastly he thanked the people who made the travel possible and assisted to ease the

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travel difficulties.

The Chairman of the conference, Maulana Asghar Ali Imam Mahadi Salafi (Ameer, Markazi Jamiat Ahle Hadeeth Hind), said that Islam is the religion of peace and brotherhood. It has been helpful for peaceful and co-existing society and always emphasized the respect of humanity. Islamic history shows its followers were practical, ethical, religious and lenient. There is need for followers of other religions to follow humanity lessons taught by their religions. Undoubtedly, the Co-operation, national unity, sympathy and good faith can help us to establish peace in the society. All human beings having high status or law are respectful. Islamic system of justice and equality is a blessing for entire world. Would that we could follow it practically. Justice is a basic requirement for a healthy human relationship and progress of civilization.

The universal declaration of Human Rights adopted on December 10, 1948 declares: "All Human Beings are born free and are equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." The entire mankind is entrusted with the responsibility to protect and safeguard them.

Muslims believe that Quran provides a comprehensive moral and ethical code for entire human society, irrespective of time, religion, place and geographical boundaries. The Quran itself claims that message sent through the last Prophet is meant for the entire mankind and for all times to come. This Jamaat has produced a band of scholars and ulama who responded to the needs and challenges of the time. Many important works were published to reorient the Muslim mind on the lines of modern thought and scholarship. The conveyers of Kitabu-Sunnat are priceless properties. He reminded the audience the painful test of Makkan life of Prophet Muhammad which gives us lesson of Taif incident making not to revolt. This is also the tradition of our ancestors.

Maulana thanked all for their cooperation to conduct the conference. He said that Jamiat Ahle Hadeeth has exhibited the most disciplined after the Jamaat of Sahabae Karam. The practice of Sahaba is the example for all of us. We should be ourselves disciplined and make others to be disciplined as well as civilized.

Hafiz Abdul Wahid (Secretary state unit of Jamiate Ahle Hadeeth Tamil Nadu Pandechari stated that

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the Conference was the need of the time. He further stated that followers of all religions should abide by their religious laws, feeding the poor and serving the parents. etc.

Sheikh Abdur Rahman Salafi (Kerala State) said that the man is the best creature. So he should behave properly with others. The conference is very important and need of the time.

Dr. Abdullah Luqman (Raees Jamia Ibn-e-Taimiya, Champaran) thanked the Jamiate Ahle Hadeeth for conducting this conference at a critical time in the world. Islam has emphasized to respect the human kind and serve the humanity.

Maulana Fazlur Rahman (Ameer State Unit of Jamiate Ahle Hadeeth A.P. said that Respect of Humanity exists in all religions but is not practiced on it.

Maulana Mufti Ataur Rahman Qasmi (President Shah Waliullah Institute, N.Delhi), said that it is necessary to discuss the present challenges of the humanity. The credit goes to Maulana Asghar Ali Imam Mahadi Salafi who led the community showing the path in the said field.

Dr. Isa Khan Anees (Ameer State unit of Jamiate Ahle Hadeeth, Haryana) Stated that the message of this conference should be conveyed to each and every house.

It is very sorry that some elements are destroying the peaceful atmosphere. But inspite that there is atmosphere of brotherhood and cooperation among the people. He further said that human being is a simple being. They should be respected all the time. This is the message of Holy Quran.

Shri Acharya Yashi Pant Shokji (Budh Dharam Guru) stated that religion is the name of continuous practice. I congratulate the Markazi Jamiate Ahle Hadeeth Hind and its Ameer Maulana Asghar Ali Imam Mahadi Salafi to conduct a conference like this. People should come forward to make a peaceful dialogue. Maulana is a leading figure to make a religious dialogue. Anywhere there is problem it should be solved through dialogue.

Shri Acharya Susheel Muni (S'anthan Dharam Guru) appreciated the Markazi Jamiat Ahle Hadeeth's efforts to strengthen the brotherhood and Ganga Jamuni traditions which will make the country united and strong. All are advised to conduct such a conference. No Body can deny to live according to his/her custom. All are safe in this environment.

Sayyed Sadullah Al Husaini (Ameer Jamate Islami Hind) said the title and theme of the conference is the need of the time when the humanity is on the cross

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road. People are being divided on the name of caste, religion, posterity and nationality. The followers of religion are accountable to solve it.

Maulana Abdus Salam Salafi (Ameer State Unit of Jamiate Ahle Hadeeth Mumbai) Congratulated the Ameer Maulana Asghar Ali Imam Mahadi Salafi and his team to organize such a great conference. People should make the sayings part of their life and practice on it. The follower of religions should be sympathetic and of good behavior.

Acharya Vivek Many (Jain Dharam Guru) appreciating the topic of conference said that every Avatar and Maharashi have taught the Humanism. The religion has taught us love, humanism, conveying the message of love, co-existence, good behavior which should be exhibited in our practical life.

Maulana Rifaqat Qasmi (Representative of Darul Uloom Deoband (Waqf) congratulated the Markazi Jamiat for selecting an important and needful title like Respect of Humanity. It is need of contemporary challenges. For it is the fundamental teaching of religion.

Umair Ilyasi (President All India Imam Organisation) appreciated the Ameer of Jamiate Ahle Hadeeth Hind, Maulana Asghar Ali Imam

Mahadi Salafi who was the first to publish a collective Fatwa against terrorism. The killing of innocents are not Islam. Islam is to save the life of a human being. He congratulated the Ameer for this auspicious gathering. Feeroz Ahmad Ansari (advocate and president of Muslim Majliese Mushawarat) appreciated the act of Markazi Jamiat Ahle Hadeeth Hind for calling various Dharam Gurus in the conference. If such a conference is conducted on district level, the religious ill-feelings would vanish.

Maulana Sanaullah Madani Stated that respect of animal is considered liable to Jannat. He gave example of an adulterer woman who saved an animal and got Jannat. While a woman sent to Jahannam because she tight a cat mercilessly till she died. Maulana Muhd Shafiq Nadvi, Dr Tariq Safiur Rahman Mubarakpuri, Maulana Qari Najmul Hasan, Maulana Abdul Latif Al Kindi (Ameer State Unit of Jamiat Ahle Hadeeth Jammu & Kashmir) stated that this conference will be useful. Islam has given a role model to its followers. The Holy Prophet is our guide and we should fully follow it. Various books, magazines were released and a number of guests were-given memorials.

# RESOLUTIONS AND OBSERVATIONS 35<sup>TH</sup> ALL INDIA AHLE HADEETH CONFERENCE

Title: "Respect of Humanity and World Religions"

Dated: 9-10 November 2024 at Ram Leela Ground, New Delhi

1. The conference of Markazi Jamiat Ahle Hadeeth believes that success of world and next life of Muslims depends on Monotheism which is a great source to worship one God, taking out man from slavery of man's domain making man's life full of peace and tranquility and freedom in the life after death. But it is a fact that we failed to extend the belief in monotheism and importance of other Islamic teachings to humanity and our countrymen in an organized way: Our problems are increasing day by day due to our laziness in prayer, recitation of Holy Quran, dua, neglecting rights of Human Being and other Islamic principles. The conference of Jamiat Ahle Hadeeth appeals the Imams, Khateeb, Ulama and religious bodies to extend the Islamic monotheism and other Islamic attributes to others.

2. The Protection of Prophet's honour is fundamental teaching of Islam. Islam teaches to respect all religious gurus and leaders. It

views to dishonor others religious leaders, distrust them and misexpound the religious teachings are unlawful. The Muslims strongly abide by this teaching. But some people abuse other religious leaders and misexpound the religious teachings to wound the feelings which is against freedom of opinion and religious teachings. This conference condemns such people and their ugly acts and demands government to take serious action against them.

3. Moderation is the characteristics of Jamate Ahle Hadeeth, Extravagance and excess are against its character. Because of its neglect different type of Social, Jamati, national and milli problems come out. Fatwa writing starts against each other's manhaj. For this reason this conference of Jamaat appeals the ulama and its followers not to neglect the moderation and abstain themselves from excess. They are advised to keep its character in strong way.

4. This conference appeals

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every-one to respect women in all situations and abstain themselves from beating them mercilessly and maltreating them by dowry, deprived them from inheritance, killing embryo and other social evils. The women should be given full rights. So that the natural balance of this earth could continue.

5. The importance of education in modern days can-not denied. Education brings advancement. The time and situation force us to establish modern schools and Colleges with Sharaee education. So that the new generation could coop with the religion and continue with his/her identity. The conference appeals the well-to-do people to financially assist those are eager to establish technical and vocational education. This is our national needs and milli requisite.

6. The conference feels that national and International situations are not favourable to Muslim community. Religious belief, its identity, life, property, institutes, mosques and graveyards are facing various challenges. So that community should not be discouraged and with patience, peace and law should abide by the Kitabu-Sunnat All problems will be easily solved.

7. The Conference of Jamaate Ahle Hadeeth believes that Madarsas are valuable property of the community. Its services are

precious. A number of students especially the poor and needy students are beneficiary of it. The madrasas are helpful to government to reduce the burden of education. Therefore the enmity of some states against Madarsas are deplorable which is against the progress of the country. At the same time the conference appreciates the Supreme Court verdict regarding law status of U.P. Madarsa Education Act which is a victory of justice, truth and secularism. Similarly the Madarsa people and religious organisations should be careful of protection of Madarsas.

8. This conference condemns the terrorist acts in the country and abroad. Jamiate Ahle Hadeeth and its conference repeats its views that terrorism is absolutely views haram and unlawful. It may belongs to any religion. Therefore to associate it with a particular religion is wrong which should be stopped.

9. The conference urges to finish the courts procedure as soon as possible against those youths who are kept in prison and appeals the government to release the afro said youth who are innocent. The court has stated they are innocent. Their future should be protected.

10. The conference suggests to avoid the law of NRC and NRP which are on the basis of religion and are against the nation and



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millat.

11. The conference believes that Ganga-Jamuni culture is our identity which covers the Cast relation, communal harmony, brotherhood and human attitude. But statements and writings of some people harm these attributes. These negative statements are not in the interest of the country and humanity. Therefore the Conference appeals the owners of electric and print media to avoid printing and voicing such matters which are harming the country in its advancement and good name. Media is fourth pillar of democracy. The public expects more that it fulfills the journalistic responsibility.

12. The conference believes that war is not the Solution of any problem. It is dangerous and harmful to everyone. Either this war is between Russia or Ukrin. They should solve the problem through negotiations.

13. The conference believes that man is honourable. Everyone should respect it and abstain from his word and action harming the honour of other human being. The conference appeals the Muslims as well as the countrymen to extend the respect of humanity, brotherhood and culture of togetherness. Because of this extention of love, peaceful co-existence is possible. The role of Islam is very important regarding conversation and dialogue culture.

14. The 35<sup>th</sup> conference of Markazi Jamiate Ahle Hadeeth welcomes the imam of Prophet's Mosque, Dr Abdullah Bin Abdur Rahman Al-Baejan who participated in the proceedings of the conference. It is a continuous good wishes of kingdom of Tawheed regarding respect of humanity for Indians. It thanks the Khadimul Harmain king Salman Bin Abdul Aziz Aale Saud, Wali Ahad Prince Muhammad Bin Salman b. Abdul Aziz Aale Saud, minister of Islamic affairs Sheikh Salih Bin Abdul Latif B. Abdul Aziz Ale Shaikh and government of India. Because of them the visit of imam of Prophet mosque to attend the conference was possible which was very valuable.

15. The 35<sup>th</sup> conference of Markazi Jamiat Ahle Hadeeth appeals the world power specially the UNO to interfare and stop the Israeli atrocities against the Palestinians in Gaza where uncountable women and children were killed. The Israeli aggression is going on for the last one year killing innocent and valuable life. The said world powers and UNO should come forward to stop the Israeli aggression so that the peace may prevail in the region. They should try their best to re-establish the Palestinians in their land. The useless talks are not useful to solve the problem.

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Press Release:

## THE CONCLUDING SESSION OF 35<sup>TH</sup> ALL INDIA AHLE HADEETH CONFERENCE

(Participation of numerous Ulama of country's and abroad, chiefs of millat, Several non-Muslim Gurues, execution of various ilmi, research, dawati books and magazine, Ahle Hadeeth awards, addresses of prominent ulama and scholars and resolutions as well as suggestions adopted)

New Delhi, 11 November 24

The 35<sup>th</sup> conference of Jamiate Ahle Hadeeth Hind on "Respect of Humanity and Word Religions" concluded amicably with prayer of Maulana Asghar Ali Imam Mahadi Salafi. The conference was graced by respected His Excellency Sheikh Abdullah Bin Abdur Rahman Al-Baejan (the Imam of Prophet Masque at Madina). He was the chief guest. He led the maghrib and Isha prayers and addressed the audience. He told them to be feaceful, mention brotherhood and preach Islamic teachings of harmonious living in the society.

The conference was attended by numerous Ulama and Scholars, several chiefs of millat as well as a number of non-Muslim gurues. There was a two days national

seminars side by side the conference under the central topic where the scholars presented their ilmi and tahqiqi treatises.

During the concluding session, a number of Jamiat's ilmi, tahqiqi and dawati books like collection of treatises, Dabistane Naziriyya Voll. III, Tareekhe Ahle Hadeeth Vol. X, Tahreek Khatme Nabuwat Vol. 26, and special issue of Jamiat's regular magazines like Tarjuman (Urdu), Islahe Samaj (Hindi) and The Simple Truth (English) were excuted. The names of Ulama, Scholars and men of letters, who had served the Society in religious, academic, tarbiyyati, dawati, social, reformatory, national and milli fields were announced for Ahle Hadeeth award. The resolutions and suggestions were adopted.

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Lastly the conference ended with prayer by Maulana Asghar Ali Imam Salafi; the Ameer of Jamaate Ahle Hadeeth Hind.

According to the press release the resolutions passed were on the belief in oneness of God, its importance and its expansion, protection of status of Prophet hood, respect of religious leaders including Dharam Grues, moderation, abstaining from extremism, maintaining patience, avoiding sect-arian disputes, protection of human rights, women dignity, abandoning them from inheritance, murder of unborn children, unhappiness on other evils, strong appeal to establish higher religious and modern educational and tarbiyyatee Institutes, Suggestions to keep in tight the mosques, graves and madarsas by government and public, welcome attitude shown on Supreme Court decision regarding madarsas, appeal to world powers regarding Israeli aggression against Palestinians. The emphasis was made that man is respectful and they should be honoured by words and actions. The teachings and values of religions should be respected. Peace should be mentained by all costs. Brotherhood should be exhibited.

These are the only ways to expand the atmosphere of love and tranquility.

Issues by:

Markazi Jamiat Ahle Hadeeth Hind

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## TO OUR READERS

We earnestly solicit our esteemed reader's cooperation and would welcome their views, opinions and suggestions, about the magazine in order to improve its contents.

Islamic scholars and writers are requested to send their articles on topics ranging from Islamic faith and manhaj, history, sociocultural issues, education, heritage and environment with their full address to:

The Editor  
The Simple Truth  
4116, Urdu Bazar  
Jama Masjid Delhi-  
110006

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## AN EARNEST APPEAL TO ESTABLISH MAKTAB IN EVERY VILLAGE AND MOHALLA

The Holy Quran is the last Heavenly Commandment revealed to the last Prophet of Allah, Muhammad (S.A.W.)

It becomes upon each and every Muslim who seeks the dignity of this world and bliss of the Hereafter to regulate his life according to it, to implement its commandments and to pay homage to the magnificence of the One Who revealed it. This is a unique Book and it contains the foundation for an entire system of life, covering a whole spectrum of issues.

The identity and historical personality have been derived from and fashioned by the Holy Quran. There is reward on each word of Holy Quran. Wherever the Muslims went they consider it their prime responsibility to establish a Maktab to study and learn. It through this medium that Muslims have done exemplary service to Islam. Every city and town had a number of Maktabas and millions of students. This is the reason why there has to be Maktabas in a small habitation of Muslims as they are symbols of Islamic way of life and abode of learning. Maktabas have been cultivating fields of good behavior and character.

Jamaate Ahle Hadeeth and other Muslim Organisations had started tajweedi Quran in the country yielding good results. This was due to Educational Awakening movement some years back. But this chain has been declining.

Therefore, we appeal to people to establish morning and evening Maktabas in every Village and Mohalla to give Tajweedi learning of Holy Quran. In case, it already exist in the areas, kindly activate it.

May Allah give us courage to unite and serve the MulkuMillat-and protect us from corona and other evils.

(Appeal made by)

Asghar Ali Imam Mahadi Salafi, (Ameer Jamiate Ahle Hadeeth Hind and other officials)