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THE SIMPLE TRUTH MONTHLY

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THE MUCH-MALIGNED MADARSA TODAY

1

HE KNOWS WHAT YOUR HEARTS CONCEAL

“Your Lord knows all that their hearts conceal and all that they reveal. He is Allah; there is no god but He. Praise is His in this world and in the Hereafter. His is the command and to Him will all of you be returned (O Prophet:) Tell them, “Do you see if Allah were to make the night perpetual over you till the Day of Judgement, is there a god other than Allah who can bring forth light for you? Do you not hear?”

(Surah Al Qisas: 69-71)

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WE ARE INDIANS TOO

Even after more than seven decades of independence the country's largest minority community faces parochialism and prejudice.

In a democratic country there is no place for such odds. The history of India can never ignore the contributions and achievements made by Muslims in the struggle for the freedom movement. The 200,000 people who laid their lives during 1857 revolt, there were 51000 Ulama. Here we may recall the Ulama of Sadiqpur Patna who were leading figures in the freedom movement, the eminence and integrity of them can-not be put to doubt.

We may also recall the thought provoking words of Maulana Muhammad Ali Jauhar. "Where God commands I am a Muslim first, and Muslim Second, and a Muslim last, and nothing but a Muslim. But where India is concerned, I am an Indian first, and Indian second, and an Indian last, nothing but an Indian.

It should be kept in mind that the Muslims who chose to remain here after partition of the country have love and regard for their beloved country.

Many among Muslims are confronted with accusations like

each one of you has four wives, you bathe only once a week. Burqa is another hot topics raised time and again to abuse Islam and Muslims. A section of media is presenting a very grotesque and cynical view of Madarsa education in India.

Coming to the above acusations, every-body is aware that all Muslims do not have four wives as also every one of them does not bathe once a week. Four is the maximum number of wives a Muslim can have at a time and once a week bath is the minimum requirement of cleanliness.

In Islam women are respected and not misused and not treated as a commodity. Burqa is a sign of modesty and decency.

It is imperative to mention here that Madarsa system of education is a full-fledged formal system of education in Islamic theology. Other religious communities also have their seminaries. Then why single out only madarsas for denigration.

Lastly, the constitution of India grants all Indians freedom of religion. It is upto us to strengthen our composite culture to combat disruptive forces and nefarious elements which raise their ugly heads to destroy the country's unity.

FELLOW FEELING

“And those who came after them, pray; O our Lord, forgive us and also those of our brothers who believed before us. And do not place any grudge in our hearts against the believers. O our Lord; You are very kind and Merciful. (Surah Al-Hashar, 59: 10)

Those who arrived after the Muhajireen and the Ansar include faithful comers after the revelation of this Surah until dooms day or Qiyamat. It shows that the benefits of dua should reach them too. Accordingly, when Caliph Umar conquered Syria and Iraq during his Caliphate, he did not distribute their lands among the armies, but, as per this ayat, award them to all the Muslims as Fay. So that the succeeding generations may also benefit from it. With this aim he allowed the lands to remain in the possession of their owners and imposed Khiraj (tax) on them. One of great benefits of this Khiraj was that it facilitated the defence of borders and provided money for

Jihad. This provides inspiration that the succeeding generations should pray for their predecessors because it was their sacrifice that resulted in the success of Islam and it was a result of their attempts that the circle of Islamic propagation widened and reached the succeeding generations.

This is a lesson to Muslims that they Should appreciate the work of the Holy Companions of the Holy Prophet (S.A.W.) and must not entertain any malice towards them in their hearts even if any of their drawbacks comes to their notice. It also contains guidance regarding the Mushajrat (disputes) which occurred afterwards. We should refrain from condemning them.

Abdullah Yusuf Ali writes that this refer to later arrivals in Madina or later accession to Islam. But the general meaning would include all future comers into the House of Islam.

HELPING A BELIEVER

Abu Hurairah reports that the Messenger of Allah (S.A.W.) said: "Whoever relieves a believer from a distress, Allah will relieve him from one of his distresses on the Day of Resurrection. Whoever alleviates the hardship of a person in difficulty, Allah will alleviate the hardship in the world and the next. Whoever covers (the shortcomings, faults and sins of) a Muslim, Allah will Cover him up to this world and the next. And remember, Allah will help a servant so long as the servant helps his brother. (Saheeh Muslim)

Extending help and succour to a fellow being in need is inherent in human nature. It is a part of the Mercy Allah has bestowed upon the earth. The distinction Islam holds in this regard is that it considers it a highly righteous act and guarantees rich reward in the Hereafter.

In the modern days of ours hardly anyone cares for the welfare of his fellow beings. But the Holy Prophet (S.A.W.) has taught the believers to relieve his fellow

believer from a distress. Reward? Allah will relieve him from one of his distresses on the Day of Resurrection when there will be none to help him. Similarly the Holy Prophet enjoins the believers to alleviate the hardship of a person in difficulty. The mercy to mankind as the Holy Prophet is, his injunctions here becomes general in the sense that the man to be helped is "a person", rather than "a believer". Hence, the reward here as well as the Hereafter.

The Holy Prophet also enjoins to cover the shortcomings, faulty and sins of a fellow Muslim. Thus he prohibits backbiting which in another Hadith is tantamount to eating the flesh of one's dead brother.

Abu Zarr reported that the Messenger of Allah said You must not despise a thing of good deeds, although it be your meeting with your brother (Muslims) with a cheerful countenance. (Saheeh Muslim)

Fatwa:

WHOM TO PAY ZAKAT? WHO IS MISKEEN, A RIGHTFUL RECIPIENT OF ZAKAT

By: Allama Abdul Aziz Bin Abdullah bin Baz

Translation by Dr. Abul Hayat Ashraf

Question: Who is called Miskeen, a rightful recipient of Zakat? And what is difference between a Miskeen and Faqeer?

Answer: One who does not have money according to his needs, is called Miskeen and Faqeer is a more needy person than him, whereas both of them are rightful receiving, Allah, the Most High, has said in the Holy Quran.

“As Sadaqat (here it means Zakat) are only for the Fuqras (poor) and Al-Masakeen (the poor) and those employed to collect the funds”. (Surah Al-Tawbah; 60)

But a man who has some means of income e.g. a waqf, a trading business an employment or any other modern of income, which is sufficient for this fooding, clothing and residence, he will not be called a Faqeer or a Miskeen

and it will not be allowable to pay him Zakat.

INJUNCTIONS ON PAYING ZAKAT TO CLOSE RELATIVES:

Questions: Is it allowable for a brother to pay his Zakat to his destitute brother whereas he is such a destitute person who has his family and is employed with someone, but his income does not suffice for his expenses ? Similarly, will it be allowable to pay Zakat one's real uncle who is needy and destitute? And can a lady pay her Zakat her brother, paternal aunt and/or sister?

Answer: Whether a male or a female, one can pay his Zakat to his/her destitute brother, destitute sister, destitute uncle, destitute parental aunt and /or other destitute relatives. This is what is proven by the arguments and the

evidences. Rather, double goodness accrues to a Zakat payer by paying it to these people; one for Sadaqah (charity) and one for Silahrahmee (maintaining of close relations). As the Apostle of Allah has said; “offering Sadaqah to close relatives, it accrues double goodness to Zakat payers, one for Sadqah (charity) and other for Silah Rahmee”. But parents are not included in these relatives, even if they are parents of one’s parent; and progenies are also not included, even if he/she is a progeny of a progeny. It is not a proper way to pay them Zakat, even if they happen to be a Faqeer. Instead, it is incumbent upon a capable person to provide for their needs, if no such relative is available to afford their expenses who happens to be a close relative.

CAN I PAY THE ZAKAT DUE ON MY CAPITAL TO MY MOTHER AND BROTHER:

Question: I have certain amount of money on which Zakat has become incumbent. I have borrowed a part of it from a society which lends interest free loans. Now, a year has passed on both the amount borrowed and the rest of the amount. So has Zakat become

incumbent on the borrowed amount? Further, is it allowable that I pay some amount of money to my mother and assume it to be the payment of Zakat whereas my father bears her expenses and her financial position is also sound? Similarly, there is a brother of mine who can work, though he is still unmarried and does not observe Salah regularly. Can I spend my Zakat on him?

Answer: You will have pay Zakat on all the amount you possess, albeit after the completion of one year if its regular possession. According to strong doctrine of ‘Ulama, the loan borrowed from a society does not obviate payment of Zakat. But if you pay back the loans before the completion of one year from the money available with you, then, there will be no Zakat due on the amount paid back and you will have to pay Zakat after completion of one year on the balance amount, provided that it accedes to the Nisab.

Now the Nisab of silver and other goods which are a proper substitute to it, is fifty six Saudi Riyals. Further it is not allowable..... **(cont on Page No.12)**

THE MUCH-MALIGNED MADARSA TODAY

By. Prof. S.M. Iqbal

Maarsas are being targeted and maligned for quite a few years in our country and time and again concocted stories are published in newspapers. In the backdrop of Taliban, the Madarsas have been pushed to centre stage of discussion, Cross border terrorism and ISI activities against India have added fuel to the fire.

Nomenclature:

Madarsa means centre of teaching, You may call it a School or Vidyalaya. Today when we speak of Madarsa it means a religious educational institutions of Muslims. It may be divided into the following four types:

1. Maktab or kindergarten, generally attached to mosques;
2. Madarsa or School from primary to high School-level;
3. Darul Uloom or College;
4. Jamia or University.

Darul Uloom or Jamia are sometimes used synonymously. Separation of religious and secular

education after the about of the British rule confined the meaning and teaching of Madarsa. Otherwise Madarsas were simply centres of learning since the first century of Islam imparting all types of education (languages, philosophy, science, medicine, astronomy and engineering, etc.

In India the history of Madarsa goes back to the days of Tughlak, As Islam Stresses upon the importance of education and declared it obligatory for every Muslim, their localities were never without Masjids and Maktabas.

Education & Syllabus:

Maktabas are basically centres of literacy, where boys and girls are given basic teachings. They are taught to read the Holy Quran, Recitation of the Holy Quran in Arabic is part of religious activities of a Muslim. At the next step in a small Madarsas they are taught mother tongue and elementary arithmetic. Raja Ram Mohan Ray

and Dr. Rajendra Prasad, to name only two, were the products of Madarsas. These Madarsas not only impart education but also keep on the morality, behavior and manner of students. An account of the present day Syllabi of leading Madarsas shows that in the primary section students are taught Urdu, Quranic recitation, elementary arithmetic and some Islamic moral teachings. In the higher section they are taught Arabic language and literature, Urdu, Hindi, English, (Persian as optional), Quran, Hadith, and Fiqah (Jurisprudence), History, Geography, Mathematics, General knowledge, logic and philosophy and general science. Some big Madarsas have introduced computer literacy courses also. A number of students opt for Hifz (memorization of the Holy Quran), which takes about three to four years. Some conclude their education after Hifz while many others continue their courses in Arabic and Islamic education.

Post Education:

Their degrees of Aalim and Fazil are recognized by national Universities like Aligarh Muslim University, Jamia Millia Islamia,

JNU and many other state Universities being equivalent to Intermediate and Graduation respectively. Students of Madarsas, Darul Uloom and Jamias start their career according to their education and available opportunities as follows:

1. Those who complete their Hifz and elementary education mostly join Masjid as Imam and Maktab as teacher on low paid salaries collected from the Muslims of the locality.

2. A small group remains in their Darul Uloom or Jamias for higher education and specialization in any subject of their choice and are absorbed in good institution as teachers.

3. A large number of students join college or University education. They do M.A. in Arabic and other subjects, join school and college as teachers or get high paid jobs as translator in embassies, publishing houses. A good number of them gets job in Arab countries in private firms or government institutions. Definitely many pass through the phase of unemployment and opt for business or start their own maktab or madarsas in different parts of the country.

Like unemployed graduates of secular institutions, many graduates of madarsas also start private maktabas or Madrasas mostly in rural areas to earn some money as well as impart free/nominally charged education to students of the locality. However, due to paucity of fund maktabas or Madarsas are not growing in number in comparison to the mushroom growth of Academics and English Public Schools being started by unemployed graduates of secular institutions.

Finance & Management:

Their finance is mirage to outsiders. Our national press hurts aspersions and baseless allegations on this score. They forget that maktabas and Madarsas are in existence in our country for hundreds of years and imparting free education mostly to poor students with public funding. The teachers in most of these maktabas and Madarsas extend their Services on a very remuneration, sometimes even less than a daily wage labour.

Thus the budget of these institutions does not go high and is maintained by small monthly collection from local Muslims. Main

sources of funding of these Madarsas are as follows.

1. Local Resources:

Some Madarsas and great Darul Uloom and Jamias collect *Ushra* (obligatory donation from agro produce). Zakat (obligatory donation from wealth at the end of the year) and Fitra (a small amount donated per head of the family on the occasion of Eidul Fitre) from the locality and sends their emissaries to large towns and cities of the country. A large number of maktabas and madarsas (Darul Uloom/Jamias) have their Waqf properties. Tuition fee from students, though very small, is another source of income of these maktabas and madarsas.

2. Foreign Funding:

Some leading Madarsas (Darul Uloom or Jamias), whose alumni work in foreign countries, are contributed generously by them especially during Ramadhan. A few Madarsas have got government permission to receive foreign funds for construction of class rooms and hostels. A few large Madarsas have got teachers who are on the payroll of some Arab universities.

3. Government Funding:

The first such Madarsa was established by Lord Hastings in Kolkata in October 1780, known as Madarsa Aliya still imparting education as per government prescribe syllabus based on “Darse-Nizami”. A large number of Madarsas in Bihar are being run under the Madarsa Education Board of the state Government where salary of teachers is paid from the government exchequer. However, these Madarsas do not march the reputation of public funded Madarsas both on account of the quality of education and enrolment of poor students.

It would not be out of place to quote the report in this regard.

Madarsa at Chandanbara, Motihari Bihar had been in the news time and again for its alleged centre of ISI activities and training. A team of Senior intellectuals like Prof. Ishwari Parsad, Razi Ahmad, Madan and others visited the centre on March 19, 2002 surprisingly met students and staff and issued their report to the press absolving it of all alleged charges.

(From Page No.8)

..... for you to pay your Zakat to your mother because Zakat is not spent on parents. Apart from this, she is not a rightful recipient of Zakat as your father bears her expenses. Also, it is not allowable that you pay your Zakat to your brother because he does not observe Salat whereas Salat is most important tenet of Islam after the pronouncement of Shahadah (Statement of Kalimah-e-Shahadah) and it is greatest infidelity to drop it willingly. One more reason is that he is healthy and possesses the capacity of work and if he is in need of money for his expenses, his father will spend on him on priority basis, because your father is responsible for providing him maintenance expenses provided that your father is capable of it. May Allah, the Most High, grant the conformation of treading the path of truth and righteousness to your brother and save him from the inequities of his soul and temptations of Shytan (Satan) as well as from bad companions.

PRAYER: A SINCERE GESTURE OF YIELDING TO ALLAH

By. Harun Yahya

Allah has rewarded the Messengers and the believers with many graces. "And (remember) John, when He cried to his Lord, "Truly distress has seized me, but thou art the Most Merciful of those that are merciful, "So We listened to him. We removed the distress that was to him and doubled their number, as a Grace from Ourselves, and a thing for commemoration, for all who serve us. And (remember) Ismail, Idris, and Zul Kifl, all (men) of constancy and patience; We admitted them to our mercy; for they were of the righteous ones. And remember Zun-nun, when he departed in wrath. He imagined that We had no power over him/ But he cried through the depths of darkness, "There is no god but Thou; glory to thou' I was indeed wrong".

So We listened to him; and delivered to him from distress, and thus do We deliver those who have faith. And (remember) Zakaya, when he cried to his Lord; "O my Lord! Leave me not without

offspring, though thou art the Most Merciful of those that art merciful".

So we listened to him, and We granted him Yahya. We cured his wives (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us." (Al-Anbiya, 83-90)

The man who prays knowing that Allah see everything and hears everything, respects Allah and fears Him; admits he is the servant to Him. Hence prayer is an important worship. This means prayers are not only for asking something to happen, but it is in fact a significant worship. The will which drives man to pray is its being a worship. Because man consistently needs and demands things, his prayers should be consistent. He may conduct himself to pray in the more appropriate times for prayer, for instance, in the night, after the regular prayer in the morning as mentioned in the Holy Quran.

However, he should consistently pray for all day long. He should ask from Allah, since every-thing, and every event is under His authority. The believers may also pray Allah while they are on righteous deeds, or doing other worships for Him. The believers pray Him in order to be successful and to gain the pleasure of Him. The prayer of Abraham is an example for this; *“And remember Abraham and Ismail, raised the foundations of the House (with the prayer); “Our Lord! Accept (this service) from us; For You are the All-Hearing, the All-knowing”. (Sura Al-Baqra; 127)*

The believers may pray Allah, and turn into Him under every condition as described in chapter Ale-Imran, *“Men who celebrate the praises of Allah, standing sitting and lying down on their sides. (Surah Ale-Imran; 191)* As a matter of fact, the believers are praised in the Holy Quran for this attitude.

“For Abraham was, without doubt, forbearing (of faults), compassionate” and given to look to Allah” (Hud; 75)

“Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah”. (Sura Al-Nahl; 120)

Have patience at what they say, and remember our servant David,

the man of strength; for he ever (to Allah)” (Sura Sad; 17)

“And take in your hand a little grass, and strike therewith; and break not (your oath)”. Truly We found him full of patience, and constancy. How excellent in Our service! Ever did he turn (to Us) (Sura Sad; 44)

The blew verses in the Holy Quran suffice, for understanding the significance of prayer; *“Say (to the Rejecters); My Lord is not uneasy because of you if you call not on Him; But ye have indeed rejected (Him and soon will come the inevitable (punishment). Sura Al-Furqan; 77)*

There is a vital point in this respect which is mentioned in the Holy Quran the pagans (idolaters) may also pray Allah from time to time. However, there is a significant difference between the prayers of those people and the believer. The believers turn into Allah under every condition and every time. Their attitude does not differ according to distress or fulfillment or comfort. Since they are always aware that they are always aware that they are powerless against Allah and should consistently pray. However, the pagans mostly forget about Allah, and turn away from the religion all through their lives. In these times, they are after the

idols which they take as gods besides Allah, and turn into them these people remember Allah only when they face a difficulty, and pray only these times. These prayers under severe conditions, hard and difficult times are sincere. Yet, all the circumstances are forgotten when the difficulties are over. Then, they turn back to their former state of manner, they forget that they asked for the favour of Allah and are ungrateful to His blessing and Grace.

This pagan attitude is frequently mentioned in the Holy Quran with many examples.

“When trouble touched a man, he crieth unto us (in all postures) lying down on his side, or sitting, or standing. But when We have solved his trouble, he passed on his way as if he had never cried to us for a trouble that touched him! Thus do the deeds of transgressor seem fair in their eyes”. (Jonah; 12)

“When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer”. (Surah Fussilat; 51)

“When some trouble touches man, he cries unto his Lord, turning to Him in repentance; but when He bestows a favour upon him as from

Himself, (man) forget what he cried and prayed for before, and he does set up rivals unto Allah, thus misleading others from Allah’s Path. Say, “Enjoy your blasphemy for a little while; Verily you are (one) of the Companions of the fire”. (Surah Al-Zumar; 8)

“When trouble touches men, they cry to their lord, turning back to Him in repentance, but when He gives them a taste of Mercy as from Himself; behold, some of them pay part-worship to other god’s besides their Lord”. (Surah Al-Room; 33)

In some of the verses, the examples of a ship is given; Man will pray sincerely in a ship which is very near to sink. He will ask for repentance and salvation. These prayers are sincere, because at that point they understand that no other creature or entity which they worship (for instance, their families, leaders, and society in which they live, etc.) may save them from that condition. So they truly turn unto Allah. However, when Allah saves them from drowning in sea and puts unto land, they again go back to their paganist mood and forget Allah. This is a great diversion.

“When a wave covers there like the canopy (of clouds), they call to Allah, offering Him sincere devotion. But when...(Cont on Page No. 27)

Feature:

MUSLIM SOURCES OF HISTORY OF NORTH-EAST INDIA

By. Muhammad Haseebur Rahman

The contribution of the Muslim historians and writers to the enrichment of the historical literatures of India and her North-East region is enormous. Without their contribution, a major part of the North-East India's history would remain unknown, untold and unwritten till date. The following works of the Muslim historians have enriched the history of India and her North-East region.

Kitabul Hind:

The full name of the book is "Kitab fi Tahqiq malil Hind min Maqala Maqbola fil Aql ao Mardhula". This work contains comprehensive account of India given by Abu-Rayhan Muhammad Ibn Ahmad Al-Biruni who was born in 973 A.C. in modern Khiva, the capital of Khawarizm and died in 1051 probably in Ghazni.

It contains information about Hindu culture, religion, literature and geographical location of Kamrup and its adjoining regions. Besides writing abundantly history, sociology, religion and geography. Al-Beruni made a valuable

contribution to mathematics, astrology, Astronomy, optics, medicine, pharmacology, geology and minelogy. He was appointed by Sultan Mahmud as the Scholar of his court. He visited India in the 11th century. He wrote *Kitabul-Hind* in 1030 A.C. in Arabic. Edward C. Sachau rendered the work into English and printed in London in 1888.

Tabaqat-i-Nasiri:

The book was composed in Persian language in 1260 by *Mindhaj-us-Siraj* who was by profession a judge. Raverty (London 1881) translated it into English. And English translation of this work also incorporated in Elliot and Dowson's *History of India*, Vol . 11

Minahaj us Siraj visited Deokot (Now in Bangladesh) in 1260 and compiled his monumental work after ascertaining facts from one of the officers who accompanied Bakhtiar Khilji in his Assam expedition.

Tabkat-i-Nasiri is an authentic source of Assam history. It includes accounts of Assam expedition of Bakhtiar Khilji (1205).

Ghias-u-Din (1226), Nasir-ud-Din, son of Sultan Iltutmish (1228) and of has occupation of Kamrup by Malik Yuzbak, Turkish Governor of Bengal (1257)

Muntakhabu-i-Tawarickh:

The book is written in 1595 in Persian by Abul Qadir Ibni Muluk Shah (1540) who is popularly known as Al-Badauni. Besides throwing light on some religious practices prevalent in Kamrup in those days, it contains the account of the expedition of Bakhtiyar Khilji (1205) an Giyasud din Iwaj. (1226)

Account Ibn Batuta:

Ibn Batuta was famous Arab traveller, who came to India in 1333 and stayed there for 14 years. Muhammad Bin Tughlaq appointed him the chief Qazi of Delhi. Ibn-Batuta visited kamrup in 1345 to meet Pir Sheikh Jalal-ud-Din of Tabriz (1199-1346).

He left a precious account of Assam an India. In the account, he recorded socio-economic condition and racial features of the inhabitants of Kamrup and its geographical division. He was born in 1304 at Tanzier in Africa. After travelling for thirty years, he passed away in 1378 at Pez in Morocco.

Riyaz-u-Slatin:

This historic work was composed in Persian during 1787 and 1788 by Munshi Ghulam

Hussain Salim. It contains description of Assam expedition of Bakhtiyar Khilji, Ghiyasudd-din, Malik Yabik, Sultan Alauddin Hussain Shah, Mirjuma and the occupation of Guwahati by Sultan Muhammad Azim, third son of Aurangzeb and the ruler of Bihar and the Bengal (1678).

Riyaz-us-Salatin's English Translation is included in Bibliotheca Indica Series. Its another English translation is incorporated in Elliot and *dowson's* History of India, 1894, Vol VII. Maulvi Abdus Salam also rendered it into English and got it published in the Journal of Asiatic Society of Bengal.

Akhbar Namah:

It is written in Persian by Abul Fazl. It contains information about Mughal Emperior Akbhar's administration, policies, reform and pastimes. Besides mentioning the boundary of Koch Kingdom and the hostilities of Laxmi Narayan and Raghudev, it has also recorded the activities of Isa Khan, the Afghan chief of East Bengal, who invaded Koch-Hajo and defeated its ruler, Raghu Rai had conquered Koch country upto Rangamati in Goalpura.

Akhbarnama's English translation is incorporated in Bibliotheca Indica series. Its another English translation is printed in Elliot and Dowson's

History of India, 1877. H. Beveridge has also rendered it into English.

Ain-i-Akbari:

This historical document is also authored in Persian by Abul Fazl.

It has a narration of the Kamrup expedition of Mukarram Khan and the activities of Kalapahar besides recording the name of Mirza Hasan-i-Safaw as the governor of Koch Bihar and his year of death is 1059 Hijri. According to it, Jaintia and Lohar were among the eight Mahals of Sarkar of Sylhet. The book has been rendered into English by H. Blochmann and also by Jarret.

Baharistan-i-Ghyabi:

This is a Persian work by Mirza Nathan who was an important army officer of Mughal Kamrup during the period from 1612 to 1625. Besides narrating the events of the reign of Emperor Jahangir, it has depicted the political condition and economic system of Kamrup, Koch Bihar, Cachar and Sylhet of the period from 1608 to 1624. It also traces the rise of the Ahom power and the dynastic history of the Koch kingdom.

In 1936 Moidul Islam born of Assam translated the Persian work into English in two volumes. It appears from E.A. Gait's *A History of Assam* that Prof. Jaurath Sarkar has also rendered it into English.

Padisha-Namah:

The Persian work was compiled by Abdul Hamid Lahori who was an official historian of Emperor Shah Jahan (1627-1658). In the book, Lahori has narrated the events that took place during the reign of Shah Jahan. He has also given an account of the Kamrup expedition of Mukarram Khan, Abu Bark, Abdus Salam-Allah Yar Khan and Jainul Abedin, besides writing about the Ahoms and the conflicts between Koch Bihar and Koch Hajo.

Padisha-Nama has been translated into English and incorporated in Bibliotheca Series.

H. Blochmann's analysis of the work appeared in the *Journal of Asiatic Society* of Bengal in 1872

Mathir-ul-Umara:

It was composed in Persian by Shah Nawaz Khan and his son Abdul Hayy. It contains a biographical account of the Mughal officers of the period from 1500 to 1780. It has also thrown light on the Mughal Ahom wars.

Fathiya-i-Ibriya:

This Persian work is written in 1663 by Shibudin Talish who was appointed by Mir Jumla to record his Assam Expedition. It contains accounts of Assam and its people of Mughal Koch affairs and of the events that took place in Bengal

after the death of Mir Jumla. The Assam expedition of Hussain Shah is also found mention therein.

H. Blochman's translation of *Fathiya-i-Ibriya* published in the *Journal of Asiatic Society of Bengal*, 1872 and that of Prof. J.N. Sarkar in the *Journal of Bihar and Orissa Research Society*, Vol. 1, 1915.

Massir-i-Alamgir:

The book was compiled in Persian by Musta'd K. Saqi who was the official historian of the Mughal emperor Muhammad Shah. The successor of Aurangzeb. Besides covering the entire reign of Aurangzeb, it gives an account of Mir-Jumla's Assam expedition. It also records, the appointment of Man-Singh of Amber as the Mughal General and the marriage of Rahmat Banu, the daughter of a king of Assam with Muhammad Azam.

Alamgirnama:

This Persian work was compiled by Mirza Muhammad Kazim. It covers the Mir Jumla's Assam expedition and history of Koch Bihar among other things. A translation of the work has been published in *Bibliotheca Indica Series*.

Suhail-i-Yemen:

It was written in 1860 by Nasiruddin Waldar. It was published in Calcutta in 1894 and

H. Bakhs's metrical Bengali translation on the Persian work was printed in the Bengali year 1278. The work contains history of conquest of Syllhet by Shah Jalal of Yemen and Sikandar Khan Ghazi in 1303. Shah Jalal visited Delhi during the reign of Sultan Alaud-din (1296-1316). Ghazi was the nephew of the Sultan.

Tarikh-i-Furoz Shahi:

Zia-ud-din Bari compiled this book in Persian and Shams-i-Siraj Afif compiled it. Barni was the contemporary of Muhammad Bin Tughlaq (1325-1351) and Firoz Shah (1351-1388). This work contains many useful facts that can serve as the source of history of India and her North-East India. The English translation of the work has been included in *Bibliotheca Indica* series and the Elliot and Dowson's *History of India*. Vol. III. In addition to the aforesaid books, there are also a number of historical works compiled by eminent Muslim writers and scholars. They contain very interesting and valuable information. They can be immense help for the researchers, scholars, writers and intellectuals who want to reconstruct the history of India and her different regions relying on authentic primary sources.

HUMAN RIGHTS: AN ISLAMIC PERSPECTIVE

Prof. Dr. Anis Ahmad

The failure of international organization such as the United Nations (UN) in realization of human rights in its member states underscores the importance of a critical study of the philosophy and problems in implementation of human rights in the contemporary world. Violation of human right and unlawful occupation of Iraq by the United States and that of Kashmir by India, or presence of US private soldiers (GIs) in Afghanistan not only speaks for the American double standards but ineffectiveness and helplessness of the UN and its failure in resolution of these issues.

This paper makes an effort to understand, in this backdrop, philosophy of human rights in Islam. It suggest a sevenfold global ethical scheme for universal application of human rights. This sevenfold basis transcends colour, race, gender, ethnicity and religious affiliation of the people of the world. While the same seven principles provide an ethical and legal basis for realization of human

rights in the context of Muslim societies and states.

It also refers to twenty basic human rights; which is not a conclusive list, given by Islam to the whole of mankind. The paper dose-not go into details of these basic human rights nor elaborates the total scheme of human rights in the areas of economy, political participation, social, cultural, educational, legal, and religious rights as such.

Last section of the paper suggests a fivefold strategy for the gradual implementation or human rights given by Islam at a global level. These human rights do not discriminate between human beings of the basis of gender, colour or religion. A systematic educational strategy is proposed to help in achieving positive results in the process of implementation of human rights in contemporary world.

The glaring violations of human rights at individual and state level, by the US GIs and its Defence Department, in Abu Ghraib prison

in Iraq, in Guantanamo Bay, Cuba, in Qila Janghi in Afghanistan as well as in the US detention centres in the Indian Ocean Island of Diego Garcia, Al-Jafer prison in Jordan, in Charleston South Carolina and even Kohat, according to the Lawyers Committee for Human Rights US have invited a global condemnation of these brutal, gruesome and inhuman acts. A genuine concern has surfaced about the failure of international agencies like the UN in implementation of its own charter and conventions.

Joseph Stiglitz, recipient of Noble Prize for Economics in 2001, calls it a trampling of human rights, international law, and the Geneva Convention. Consequently he regards it a shameful act to undermine basic democratic protections. "I am so horrified by what has happened in my country, and what my country has done to other over the past two years that I feel I must speak out."

It is interesting that while veteran Americans like Stiglitz have come up with their public condemnation of the US violations of human rights, the Justice Departments office of legal Counsel, in a memo of August 2002 advised the State Department that "Certain acts may be cruel, inhuman or degrading but still not produce pain and suffering of the

requisite intensity" and may not amount to torture. Irrespective of the legal definition of torture, humiliation, cruelty and inhumanity, the brutal rape of human rights not only in Iraq and Afghanistan, Palestine, occupied Kashmir and in Myanmar but in France and Australia by denial of cultural, religious, social, political and economic rights of the citizens calls for a serious rethinking on the very concept of human rights, torture and brutality in the Western world.

The evolution of human rights in the West is often traced back the Magna Carta of 1215, a contract between the King John of Great Britain, and the barons under which the King allowed protection of some rights to the Barons. This had nothing to do with the rights of human being as such. In 1355, however, the British Parliament approved it and passed a law under which no one could be deprived of his life, liberty or land without following a prescribed procedure. It took several centuries to evolve the concept of natural right till its formulation in the 17th century. After another two centuries Europe came up with the idea of the Universal Declaration of Human Rights by the United Nations in 1948. This perhaps was a natural consequence of the horror the West

experienced in 1941-42. On December 16, 1966, its provisions were incorporated in the international Convention adopted by the General Assembly of the UN.

Unanimous agreement of the nations who signed on this Declaration and who later on endorsed the international Convention, however, has not resulted into a voluntary observation of these human rights by many of the players in global state terrorism. The most recent example is that of the US as a leader in state terrorism and atrocities in Iraq and Afghanistan and that of 54 year continuous violation of human rights of the Palestinians by Israel.

The basic issue we need to address, perhaps at this point in history, is not what human rights are allowed in one or another resolution, covenant, convention or declaration but why notwithstanding these so called human rights such outrageous violations of human rights keep on taking place. The real issue in our view is how realize and implement human rights in a crazy world.

First and foremost, in our view is the conceptual problem. The evolution of human rights in the West has taken place in the context of rights of the individual as

reflected in general doctrines of individualism and narcissism. More particularly the political liberty of the individual was its focus. With all philosophical and doctrinal contributions made, on political liberty, in the European thought, European nations, at the same time, did not feel it unethical or violation of political rights of nations in Asia and Africa when they colonized them, subjugated them and denied them political rights for centuries. To regain their human rights these nations had to struggle for a prolonged period. This dichotomy between rights of the individual and rights of a people continued to be a major problem in many countries even after their political independence from their colonial masters.

Rise of individualism and focus on rights of the individual also tacitly helped in building of capitalistic system. Emphasis on individual liberty reduced religion to a personal matter and ethics and morality to a cultural relativism. One victim of their relativism was the institution of family. Individual was allowed to observe conventional way of married life or be a single parent or have a same gender marriage.

The concept of individuals rights and liberty was regarded a symbol of enlightenment and a

major achievement of the post Christianity secular European mind. A holistic view of human rights, to a great extent, was not fully comprehended.

Conceptually first major contribution of Islam, on this count, is a paradigm shift in the very concept and approach of human rights. Overcoming the tension between the barons and the King on the 'Rights' of the former, it offers a holistic view in which rights and obligations of human beings on one another help in foregoing a social reality reflective of commitment to and a sense of social responsibility. The individual without being marginalized becomes part of a whole. The key terms used by the Quran and the Huqooq Al-Ibad, the rights due to the Creator and the Sustainer and the rights of the co-human beings or those of Allah's servants.

Rights in their conventional Western sense are sometimes conferred by the Crown while at others are acquired through political force. In the Islamic worldview rights are not subject to any class struggle or a favour by authorities, but a matter of one's own fulfillment. These rights are not determined in view of the social status or the politics of majority and minority. Nor are these rights linked to any racial or gender

considerations. The Qur'an and the Sunnah declare all human beings as progeny of Adam. Therefore all humans irrespective of their gender and colour are essentially equal.

These rights are founded on a sevenfold universal and global ethics. These seven principle of global ethics. However, are not exclusive to Muslims. The Prophet (S.A.W.) according to the Quran is sent for the whole of humanity. The universal Islamic call for the unity of mankind is also based on these non-variables. The rights and obligations of an individual help in social construction of reality on the principle of justice and equity. Man's social interaction and evolution of society and culture, all are directly linked in a gestaltian manner with these principles and ultimate values. These principle and values are, in due course, translated in the socio-political, economic, cultural and international behaviour and rights of man.

The Sevenfold Global Ethical Principle

First is the principle of unity in life. Coherence and not contradiction and conflict have to be the objective in life. Contradictions whether in one's personality, in family and social life, professional dealings or international relations are to be avoided and eliminated.

Realization of a unified personality, irrespective of colour, creed and ethnicity leads to unified vision of life. It liberates a person from dual ethical standards, contradictions and fragmentation in life. Its realization at the level of family inculcates fidelity, mutual trust, honesty, complementarity, sacrifice and a commonly shared quality in life. Application of one and same criterion, similarly, in one's economic activities, results in total quality management of resources, with highest standards of fairness and transparency in transactions.

In the Islamic framework of thought and culture the term used for unity in life is *Tawheed*. In its wider generic connotation it stands for unity in cosmos, unity in society, unity in humankind, as well as unity in the life of the individual. Consequently coherence and order is realized with a clear vision of meaning and purpose of life and without a dichotomy or conflict between the individual benefit and the collective good.

This *Tawheed* or unification has remarkable importance for a Muslim, for it is core of religious experience in Islam. The whole edifice of Islamic teachings is founded on *Tawheed*, unity in cosmos, in life, in society and in human behaviour. At the same time for a non-Muslim this

principle stands for coherence and order in life and for elimination of contradictions in human conduct and behaviour. Contradictions create disorder, injustice and violation of human rights. While unification in life contributes towards a just ethical order and realization of human respect in society.

Second vital principle and value which provides an axiological basis for human rights, in Islam, is the value of equity, *Adl* or justice. That a human being must act with justice towards his/her own self and cause no harm or danger to one's person is its point of departure. It also requires observance of justice towards one's parents, wife and children, servants, neighbours, even strangers who may be in need of help and assistance. Observance of *Adl* or justice as second pillar of Islamic concept of human rights implies fair and equitable fulfillment of one's duties and obligations and not simply demand of certain rights.

Adl or justice in the Quran is a positive and substantive value. The purpose of human presence on earth, in the Islamic worldview, is to realize *Adl* in individual life, family, society, economy, polity and culture or observance of human rights. *Zulm* (injustice, oppression, violation of human rights) and

Taghoot (rebellion and excess) in all its forms are to be eliminated from individual and social life. Adl, therefore, stands for what is one's right and due must be provided. It is unethical and consequently unlawful to deprive one's own self of its rights. "Your Nafs has a right on you" (Hadith). Similarly unethical conduct towards others, in Islam, calls for not only an ethical censor but legal intervention.

'Adl also refers to fair and sincere observance of human rights towards even those one may not like. The Quran reminds its followers. "*O you who believe be steadfast witnesses for Allah in equity, and let not hatred of any people deviate you from justice that you deal not justly. Deal justly that is near to your duty (Taqua). Observe your duty to Allah. Lo Allah is informed of what you do*" (Quran, 5:8). It elsewhere tells us absence of Adl invites Allah's displeasure and punishment on people.

To benefit and enjoy justice (Adl) in society one does not have necessarily to be a Muslim. It is a universal ethical value to be realized in human personality irrespective of one's colour, denomination, culture, or economic and political status. Social justice, fairness, and equity (not equality) culminates in creation of an unbiased,

honest, open, and reasonable global human community.

Third global ethical foundation of human rights in Islam is the value of protection of life. Perhaps nowhere sanctity of human life is so-emphatically mentioned as in the Quran when it says: "*Whosoever killed a human being for other than manslaughter or corruption into earth. It shall be as if he had killed all mankind, and whosoever save the life of one, it shall be as if he had saved the life of all mankind.*" (Quran, 5:32) Value of life, in the Quranic context is not particular to any cultural, religious or ethnic group of people. Preservation, protection and promotion of life becomes a universal value to be observed at global level.

Fourth global ethical basis for realization of human rights in Islam is the value of religious freedom, tolerance and pluralism. Religion in its Western common sense understanding has been often interpreted as a pre-scientific thinking reflected in dogmas, rituals, and ceremonies. In the global family of world religions, we find different emphasis on aspects of religious experience. Nevertheless, contemporary discussions on religious foundationalism do not draw a line between one and another religious tradition. Presence of this hostile

attitude towards religion is one more reason to understand implications of religious freedom towards development of religious tolerance.

Islam begins with a normative human rights approach that religious freedom is a human right. *(There is no compulsion in Deen (religion). The right direction is henceforth distinct from error. Quran, 2:256).*

While Islam recognizes the right for others to observe their religion, in a pluralistic world, it also emphasizes the right of a Muslim to apply the Quran and the Sunnah in everyday life. Islamic teachings are universal and not bound by space and time. Therefore, a Muslim, male or female, whether living in a Muslim or non-Muslim environment is ethically obliged to conform with Islamic teachings. These teachings are not confined to matters of ritual or worship. These are essentially social and ethical teachings involving economic, political, and cultural rights of mankind.

The value of religious liberty also means that an inter and intra religious tolerance, acceptance and recognition of others (Quran, 109:6) are to be realized through a civilizational process.

Fifth primary global ethical foundation of human right in Islam deals with the dynamic role and

value of intellect (Aql). Aql as a value stands for a responsible rational conduct confirming transcendence of Wahy (revealed knowledge) and legitimacy of intellect. While many a rationalist approaches uphold intimacy of reason, with all their claims for sanity, some of these lead to skepticism even denial of knowledge and agnosticism as such. Islam, however, is very clear about the limits of human knowledge. In Islam it is intellect and reason which discover its own limitations and need for the *Wahy* through a rational process.

Promotion of intellectual attitude or exercise of reason in ethical judgements liberates a person from the grip of skepticism, agnosticism and from the finitude of experiences. Its promotion allows an environment of dialogue, understanding, co-existence, cooperation and interaction. Respect for human rights and for difference of opinion creates a friendly and conducive environment for sincere and meaningful realization of justice and human rights.

Sixth is the global ethical value of preservation of honour, dignity and lineage of humankind in order to maintain, secure and lineage of the members of society. Islam insists on the human rights of the child to be identified and known

through his biological relationship and genetic lineage. It even refers to the sanctity and human right of the gene, therefore does not permit confusion of a gene except through ethical and legal bonds of marriage. The first family on earth is recognized and honoured by Islam in the person of Adam and Eve and not in the person of Adam and Steve.

The last but not the least is the global ethical principles of sanctity of ownership and property. No human being is consequently allowed to deprive a person of property in its widest possible connotation.

This refers to not only right to ownership of the men and women in a society; it extends this to the resources of the nations as well. No one is allowed to deprive others of their economic independence by imposing a so-called economic world order. Economic colonialism in the name of globalization has no legitimate place in the Islamic concept of human rights.

These seven global, universal and primary ethical values provide the *raison d'être* for human rights in Islam. Their universal application makes these values transcend the categories of space and time and particularism of race, religion and ethnicity.

(From Page No. 15)

.....He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)" (Sura Luqman; 32)

"Say: when is it that delivereth you from the dark recesses of land and sea, when you call upon Him in humility and silent terror; If He only delivers us from these (dangers), (We vow) we shall truly show our gratitude?". Say: It is Allah that deliverth you from these and all (other) distresses and yet ye worship false gods". (Surah Al-Anaam; 63-64)

What the believers should do is continuously pray Allah and knowing that there is no other helper and guardian. *"Call ye, then, upon Allah with sincere devotion to Him, even though the unbelievers may detest it". (Surah Al-Ghafir; 14)*

"Those who believe, and work righteousness their Lord will guide them because of their faith; beneath them will flow rivers in garden of bliss. (This will be) their cry therein; "Glory to Thee, O Allah" And "Peace" will be their greeting therein and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds". (Surah Yunus: 9-10)

OBITUARIES

(1)

Maulana Shahid Junaid Benarsi, the President of the famous Markazi, Deeni and Ilmi Darsgah Jamia Salafia (Markazi Darul Uloom) and member of Markazi Jamiat Ahle Hadeeth Hind Majlise Amla passed away:

It was a very sad news that Maulana Shahid Junaid Benarsi, the President famous Markazi, Deeni, Ilmi, Darsgah of Jamia Salafia Benaras and member of Markazi Jamiat Ahle Hadeeth's Executive Body as well as founder Jamia Rahmania and Jamia Salafia passed away on 14th of April 25 at 10.a.m after a long illness. He was 75.

He was from a generous, kind and well repute family. Maulana Shahid Junaid Benarsi was gifted with various qualities. He had a gentle nature, ilmi friends, respective of Ulama and guests, very social, generous and guardian of various milli organizations. He was among the genius students of Jamia Salafia and served it vigorously. He always showed love and affection with me since days of his stay in Jamia. He always showed happiness over Markazi Jamiat Ahle Hadeeth's religious, dawati, educational, tarbiyyati, ilmi, research, constructive and social services. He encouraged the

Jamiat's officials for their efforts in this regard. He advised them to be patience, keeping courage with wisdom. Certainly his death is a great loss to Jamaate Ahle Hadeeth. He is survived by his widow, two sons (Anas Ansari and Khalid Ansari) and one daughter.

His funeral prayer was conducted after Isha prayer at 9.p.m. at Jamia Salafia's premises and buried at Garaski Bagh grave yard, Madanpura Benaras.

May Allah forgive his short comings and bestow him Jannatul Firdaus and give his family members courage to bear the loss. May Allah give the Jamia Salafia a very suitable substitute.

Sorrowful: Asghar Ali Imam Mahadi Salafi, Ameer, Markazi Jamiat Ahle Hadeeth Hind.

(2)

Prof. Shamsul Haque Usmani, former Deputy-Ameer of Markazi Jamiat Ahle Hadeeth Hind and former Head of Urdu Deptt. Jamia Millia Islamia, New Delhi Passed Away:

It is a very sad news that Prof. Shamsul Haque Usmani, the former deputy Ameer of Markazi Jamiat Ahle Hadeeth Hind and former head of Urdu deptt. Jamia Millia Islamia New Delhi passed away on 22 April 25 at 1.15 noon after a long illness. He was 81.

Prof. Shamsul Haque Usmani was a great critic, Competent, writer and literary man. He was bestowed with variety of qualities.

He was man of gentle nature, knowledge lover, Ulama's respective, social and respectful of guests. He had close association with milli and Jamati cause. He was very honorable and respectful teacher of Jamia Millia Islamia, New Delhi. He humbly served the Urdu language and literature. He had close relation with Markazi Jamiat Ahle Hadeeth Hind. He was deputy Ameer of Jamiat for several years and edited translation and tafseere Quran upto two third of it.

He donated his personal library to Markazi Jamiate Ahle Hadeeth Hind which consists of literary books and works. A sadqa Jaria to him. His ilmi, religious, literary and Jamati services were recognized by Jamiat and awarded him Ahle Hadeeth award during 35th All India Ahle Hadeeth Conference. He always loved and regarded me with respect. He used to recognize with appreciation the Jamiat's religious ilmi dawati, tarbiyyati, research, social and constructive works and services.

His death is a great loss to community and Jamaat. He is survived by his widow, one son (Moinul Haque Ghazali) and one daughter (Mashriba Zamarrud). His first funeral prayer was prayed at Lal Masjid Punjabi Phatak, Delhi

and second prayer at Delhi Hajj Committee. He was buried at I.T.O graveyard on the same day.

May Allah forgive his short comings and bestow His mercy on him. May his good deeds become Sadqa Jaria for him. May Allah give his family members patience to bear the loss.

*Sorrowful and prayer seeker:
(Asghar Ali Imam Mahadi Salafi,
Ameer Markazi Jamiat Ahle
Hadeeth Hind and office bearers
and workers)*

(3)

**The Concussion happened to
Aslam Babar Ali, the founder &
Director of Muqaddas Girls
School, New Delhi:**

It was a sad news that the founder & Director of Muqaddas Girls School, Aslam Babar Ali's full-age daughter passed away on 15th April 2025.

The deceased was gentle nature, methodical personality, and practicing Muslima. Her funeral prayer was prayed at Ahle Hadeeth complex, New Delhi and buried at Batla House graveyard.

May Allah forgive all her short comings, bestow her Jannatul Firdaus and give her family members patience and perseverance.

*Sorrowful: (Asghar Ali Imam
Mahadi Salafi, Ameer Markazi
Jamiat Ahle Hadeeth Hind.*

Press Release:

THE TERRORIST ATTACK AT PAHALGAM (JAMMU & KASHMIR) IS CONDEMNABLE AND DEPLORABLE

New Delhi 23, April 2025

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind in strong words condemned the terrorist attack on tourists at Pahalgam (Jammu & Kashmir) on Tuesday. The words cannot state this sad news. The attack was inhuman and cowardness. He extends his condolences to the families and expresses sincere sympathy to the bereaved families and the injured.

He further said that we have not forgotten the previous horrific attack at Pulwama. Now then this terror attack happened. Those terrorists killing innocent people should not be spared. They should be eliminated for-ever. The culprits of this dastardly terror attack and principal activist should not be spared by the government. So that this sort of attack should not be repeated in future and costly lives of our motherland are not lost and peace is not disturbed.

The Ameer appealed the people, especially the media to show

patience at this time of grief and strengthen unity and communal harmony at all levels in the country. He further appealed to avoid negative activities to disturb the communal harmony and peace.

(Issued at Markazi Jamiat Ahle Hadeeth Hind)

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)

AIMS AND OBJECTS OF JAMIA'TE AHLE-HADEETH, HIND

- * To elucidate the message of Islam to all mankind, clarify the truth of pure Islamic monotheism, and invite the believers to be under a Jamaa't.
- * To teach the principles of mutual benevolence, brotherhood, love of the country and respect of human values.
- * To propagate and publicise the Islamic principles, values, culture and ideas to all mankind according to the accepted path of our righteous Salaf'.
- * To conduct courses and training for individuals, Dua't and members of Jamaa't to regain the intellectual, cultural and civilizational identity of the Ummah through Qura'n and Sunnah.
- * To strengthen human, religious and social relations among Muslims at both individual and collective levels, achieving brother-hood and cooperation for mutual benevolence, piety, unity and rejecting the causes of conflict and disunity.
- * To confront the ideological onslaughts and deviant behaviour among Muslims and build their personality on sound Islamic lines.

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HELP IS REQUIRED TO FINISH GRAND BUILDING CONSTRUCTION AND AUDITORIUM AT AHLE HADEETH COMPLEX, OKHLA, NEW DELHI-110025

Markazi Jamiat Ahle Hadeeth Hind has started construction of a new Grand Building and an Auditorium at Ahle Hadeeth Complex Okhla, New Delhi. Its foundation stone was laid at a ceremony by Imam of Holy Mosque at Makkah Al-Mukarrimah His Holy Highness Sheikh Abdur Rahman Al-Sudais on 27th March 2011.

As the construction of this building and an auditorium aims at doing dawati, educational and social work in a well organized manner besides ensuring smooth functioning of the social, educational and human welfare works, we need to complete the construction work which is at its initial stage.

We make an earnest appeal to all kind-hearted, and philanthropists to extend their helping hands generously and benevolently. Kindly make your invaluable contributions to this noble and great cause. May Almighty Allah bless you with His Mercy and Rahmah. ‘Ameen!

“And whatever good you send forth for yourselves, you shall find it with Allah, which is better and greater in reward” (Surah Al-Muzammil, 73:20)

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