

Date of posting: 07-08 of every month

Date of publishing 04,05 of every month

ISSN 2393-8927

Rs. 10



# THE SIMPLE TRUTH

MONTHLY

June, 2025  
ZUL HIJJA 1446 A.H.

**ABORTION RULES IN ISLAM**

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## **CORRECTING EVIL**

“Hazrat Abu Saeed Khudri relates that he heard the Holy Prophet (S.A.W.) saying: “Any body amongst you notices something evil, should correct it with his own hands, and if he is unable to do so, he should prohibit the same with his tongue; if he is unable even to do so, he should at least consider it as bad in his heart; this is the lowest degree of faith ”

**(Saheeh Muslim)**

**The  
SIMPLE  
TRUTH  
MONTHLY**

June, 2025

Vol. No.19

Issue No.06

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Publisher  
**Mohammad Irfan Shakir**

**Subscription**  
Rupees 100/= per annum  
Rupees 10/= per copy

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June, 2025

“The Simple Truth”

3

Editorial:

## TERRORISTS ARE PERVERTED MINDED

The present world is facing a very critical issue; the issue of terrorism and spoiling of tilth and progeny. First of all, we have to be convinced that terrorism is evil we all have to co-operate to eradicate it and to block its sources.

Terrorists commit very cruel crimes when they kill innocent people and destroy properties. Terrorism is the very source of evil, destruction, anguish, sorrow and depreviation. Terrosists are perverted minded and ill-behaved and those who pause before condemning terrorism and who do not resent the mere idea of terrorism are also of the same class.

Terrorism penetrates all communities and pleagues all nations, races, nationalities, faiths and sects. All human races agreed on its refusal and condemnation and on cutting any relations whatsoever with terrorists.

Allah says: *“If one killed a person unless it be for murder or for*

*spreading mischief in the land it would be as if he killed all mankind”.*

Islam stresses all meanings of security to civilians. It glorifies the sanctity of human blood. So, woe and woe is for any-one who kills a soul, terrifies peaceful people and destroys their properties.

Muslims in their support to the entire world against terrorism and in their condemnation of all terrorist acts are really co-operating in controlling the course, rationalizing the direction and avoiding conflict of civilization.

It is a good time for a faithful international co-operation to drain hatred source and cure the cause for these shameful deeds. It is also good time to clear the poisoned climate which breeds hatred and to bridle those pens which ignite racism and try to divide the globe into developed and ignorant halves.

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## THE MEANING OF RIZQ

*“Did you consider that the sustenance of your own accord; you have declared some of it as unlawful and some as lawful? Ask them; Did Allah bestow upon you any authority for this or do you forge lies against Allah? (Surah Yunus, 10:59)*

The word *rizq* is often used in daily parlance to denote “eatables” Hence, many people think that the reproach embodied in the present verse is directed against the wrong customs that have come into vogue in that narrow realm of behavior which is confined to the dining room. It is not only those who are ignorant but also those who are learned about Islam that are victims of this misconception.

However, use of the word *rizq* in Arabic is used in a broad sense, and covers all the things that are granted to man by God for his use. Whatever God has conferred on man thus constitutes his *rizq* including his offspring. In the work of Hadith science, we find, among the transmitters of traditions, several names such as *Rizq*, *Ruzaya* and *Rizq Allah* which signify the recipient of God’s bounty. In the famous invocative prayer *Allahumma arinal haqqa*

*warzuqna-t-tibba*, (O God, show us the truth and grant us the strength to follow it), the *rizq* that a person seeks from God is the strength to follow the truth after God has enabled him to perceive it. Here *rizq* that a person seeks from God is the strength to follow the truth after God has enabled him to perceive it. Here *rizq* has been used to mean the conferment of the bounty of knowledge on someone. In a tradition reported on the authority of Imam Bukhari we have been told that Allah sends an angel to the womb of every expectant mother and that he writes down what the *rizq*, the life-span, and deeds of the to be born child are to be. It is quite obvious that the word *rizq* here does not signify merely the eatables that the child will receive during its life time, it rather signifies the totality of the things that it will receive.

It is, therefore, a serious mistake to consider *rizq* as being confined to the realm of the kitchen and the dining table. Likewise, it is mistake, and quite a serious one to think that God disapproves only if those rules in the domain of food are broken and does not mind if people do so in other domain of life.

## VIRTUE OF PATIENCE

Abdullah Bin Masood relates the Holy Prophet (S.A.W.) said: When do you count as *Requb* among you? They (his companions) said: One who has no children (the children were born unto him but they did not survive). Thereupon he (the Holy Prophet said: He is not a *Raqub* but *Raqub* is one who does not find his child as the forerunner (in Paradise. (He then said whom do you count as a wrestler among you? We said. He who wrestles with persons. He said No, it is not he but one who control himself when in a fit of rage.

*(Saheeh Muslim)*

The Hadith highlights the importance of patience. What the Holy Prophet Muhammad (S.A.W.) wanted to bring home to his companions was carry deep spiritual meanings from the point of religion. By the word *Raqub* you mean and a person whose children do not survive in this life and thus he is sad and morose because of the demise of his offspring. But in the domain of religion and spirituality *Raqub* is one who does not face the pangs of bereavement of his children or does not show

patience at such moments of bereavement. There is no cause of moroseness and sadness for a *Raqub* from the Islamic point of view as he is going to be benefited by the demise of his child in the Hereafter, provided he shows patience at the death of his child or children.

If the child who does is minor, he would be an intercessor for him in the Hereafter, and if the child is young and he shows patience at his death, this act of his would be a source of Preward and benefit for him in the life after death.

Similarly, the word wresler has a deep spritual meaning other than that in which the word is used in our daily life. The wrestler is not one who is strong and is able to overthrow another person in a bout, but one who has control over his anger and is able to counteract successfully the attack of Satan.

This was how the Holy Prophet (S.A.W.) trained his followers and inculcated in them the higher volves of life. In this tradition the virtue of patience is sought to be inculcated in them in a typically effective manner.

*Fatwa:*

# ABORTION RULES IN ISLAM

By. Abdullah Ibn Ibraheem Al- Dawood

Sexuality and reproduction in Islam do not fall outside spirituality and the civilizational role of the nation. It is for this reason that Islam emphasizes the importance of family in regulating reproduction mechanism. Sex and reproduction outside marriage and family are totally forbidden in Islam.

Islam has its own rules on abortion infanticide and all measures that totally stop reproduction like hysterectomy without legal excuse.

The researcher has divided his research into an introduction and four chapters. In the introduction, he reviews the stages of fetus formation, then he defines abortion as the miscarrying of a fetus by the pregnant woman on her own free will or by any other person directly or indirectly. In the first chapter the researcher gives the ruling on abortion and its meaning. The chapter can be summed up as follow.

- Muslim Scholars have unanimously agreed on the unlawfulness of aborting the fetus after breathing life into it, but they differ in opinion about the ruling on abortion before that state.

- The research clarifies the reasons of abortion and the ruling of each case as follows:
- The medical reasons which allow abortion as in the rare cases of danger to the mother's life on condition that two fair Muslim doctors decide the case, if the pregnant woman dies and whole her fetus remains alive, her uterine must be cut open will or by any other person directly or indirectly. In the first chapter the researcher gives the ruling on abortion and its means. The chapter can be summed up as follows:
- Muslim scholars have unanimously agreed on the unlawfulness of aborting the fetus after breathing life into it, but they differ in opinion about the ruling on abortion before that stage.
- The research clarifies the reason of abortion and the rating of each case as follows:
- The medical reasons which allow abortion as in the rare cases of danger to the mother's life on condition that two fair Muslim doctors decide the case. If a pregnant woman dies and while her

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fetus remains alive, her uterine must be cut open to bring out the fetus.

- In case the fetus has any malformation it should not be aborted.
- Humanitarian reasons are not regarded as excuses to allow abortion.
- Abortion is not allowed as a result of the mother's milk severance and the father's disability to rear his infant.
- Islam disallows a woman from going to abortion to preserve her beauty and charm.
- There are physical and moral means of abortion. Physical mean are like beating, lifting heavy weights and taking abortive substances. The moral means include, for example, terrifying the pregnant woman.

The second chapter is dedicated to the penalty of abortion. The chapter can be summed up as follows:

- The penalty for aborting a fetus is to liberate a male or female slave. This is an obligatory as affirmed by scholars.
- The researcher imposes the said penalty on the direct offender or the person who mainly caused abortion.
- If there is more than one fetus the penalty should be paid for each are of them.

In the third chapter, the researcher presents the consequences of abortion according to Sharia rules and stresses the idea that a woman is not regarded as a confined women if the aborted fetus is only a shape-less semen or dot.

- The women having abortion is not allowed to pray or fast during the bleeding period. She has to make up the missed days of fasting following the bleeding period.
- The woman having abortion is not allowed to circumambulate round the Kaaba. She also has to wait till no blood secretions are seen.
- It is not allowed to have sexual intercourse with the woman that underwent abortion.
- It is not allowed to divorce the woman having abortion before she is proved to be pure. However, if she is divorced, such an act would be considered valid.

In the fourth chapter the researcher reviews the animal abortion and its rules stating that it is unlawful to torture the animal and if it is aborted as a result of torture or beating, the equivalent penalty should be paid.

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# THIS IS ISLAM

By. Abdul Aziz Eissa

The unequivocal truth is that Islam is the religion of mercy. Allah, the Most High, says: *And we have sent you (O Muhammad) not but as a Mercy for the Alamin (Mankind, Jinn and all that exists). The opposite of Mercy is cruelty.* Allah, the Most High, says addressing His Apostle (S.A.W.): *“And had you been cruel and harsh hearted, they would have broken away from about you”*. The Holy Quran threatens those who transgress the limits ordained by Allah. Allah says: *“And who ever transgress the limits ordained by Allah, then such are evil doers”*. Prophet Muhammad (SAW) said: *“This religion is easy: Islam forbids extremism and fanaticism, shun them and warns Muslims against them, for it is the religion of Moderation, temperance, mercy, ease and kindness.*

Among the established facts and realities without which belief of a human being would not be complete are the moral characteristic which promote the human being to the most high tops of humanity. These characteristics

are mercy, truthfulness, honesty, preference, good dealings keeping people’s rights, the fulfillment of pledges, helping the wronged etc.

Islam is based on calling to peace and love. You have to explore history and turn over its pages to see the true Islam and shining images of this lofty religion.

Mercy and forgiveness are the bases of every-thing and by them Islam spread. Our beloved Prophet (SAW) loves has presented the best model of Islam for he was the living mercy and so were his companions and other pious predecessors. It is the way that the nation of Islam adopts at times of war and peace and the way it adopts in dealing with all creatures whether they are animals or human beings, Muslims or non-Muslims. Mercy is the main element that governs the life of every Muslim.

Islam is the religion of tolerance, love and brotherhood. Islam teaches us that the other person is our brother with equal rights. Our Prophet (S.A.W.) used to name preceding prophets as his brother Moses and his brother Jesus. All

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prophets were his brothers and all people are our brothers. We respect everyone regardless of his colour race and nation or religion. The Muslim face is regarded imperfect if he does not believe in Allah, His Angels, His Books, His Messengers. The Books mentioned above are the Old and New testaments and the Book of Psalms, and the Messengers mentioned above are all Messengers of Allah. Allah, the Most High, says; *“Allah forbids you not to deal justly and kindly with those who fought not against you on account of religion and drove you not out from your home, verily Allah loves those who deal with equity”*.

Islam regards terrorism as an assault against innocent people of both sexes. Even threatening people to assault them or to inflict any other annoying act on them or any attempt to roil the peace, stability, tranquility, comfort or calmness of any society are completely rejected by Islam. It is not permissible to any Muslim to attempt, to aid, to plan or even to shelter any other one who attempts to such thing because Islam regards it as a grave crime which leads to making mischief in the Land. Islam sets severe punishment on such offences.

Jihad (holy war) in Islam is not that act of mere killing, blood-

shedding and harming other people. It is rather a clearly regulated and accurately established mission that aims at defending the nation when it is subject to any other danger by an apparent enemy. This is evidenced by the guidelines given by the Muslim rulers to the commanders of brigades: “To fear Allah and not to kill innocent people”. Prophet Muhammad (S.A.W.) and his rightly guided caliphs were not blood thirsty and Islam forbids fighting anyone except the ones who fights against them and forbids killing of women, children and elders. Furthermore our Prophet (S.A.W.) forbids damaging cultivateds or killing any animals at the time of war.

Umar Bin Khattab the great Caliph Portrayed the true reality of Islam through his noble deeds. The covenant he signed with the people of Jerusalem gave them complete security for themselves, their wealth, their churches and their crosses. Umar ordered that their churches be kept intact.

We can now sincerely say that this is our Islam, this is the essence and this is the way the Muslims deal with each other and with anyone else.

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Islamic Feature:

# NEGLIGENT UPBRINGING OF GIRLS

By. Dr. Ibrahim Al-Hammad

The great trust, which the heavens, earth and mountains objected to accept, has been accepted by human beings, unaware of the magnitude of this trust. A portion of this trust accepted by this weak human being is the sound Islamic upbringing of his children as commensurate with the teachings of Islam and good manners. The Prophet (S.A.W.) said: "Every one of you is a guardian and every guardian is responsible for his subject, the father is a guardian and is responsible for his subjects and the mother is a guardian in her husband house and is responsible for her subjects."

However, have fathers and mothers properly shouldered this responsibility? Have they taken it in mind the warning that Allah sets for them to remind them of the large responsibility they should in bringing up their children?

He says: "*O you who believe, guard yourselves and your families a fire the fuel of which are people and stones*".

The fact that makes one's heart broke is that we see many parents

neglect sound bringing of their children, especially daughters. Many innocent girls are the victims of negligent parents who omitted their role set by Allah to bring up their children according to the teachings of Islam. They even insist on the wrong way they are adopting based on false pretexts leading to bad consequences for their daughters.

It is indeed regretful when you see a minor Muslim girl accompanied by her parents touring the markets and public places with indecent clothing that barely covers her body without feeling any sense of shame. These parents do not even think it over that they have harbored wrong conception and that they have lost any sense against breaking any divine injunctions. It is really astonishing to see many people quickly change over among different unacceptable dresses that they put on the bodies of their daughters and sons. They indeed wrestle the facts and consider the generally accepted the rules of ethics as something that does not apply to them.

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On many occasions one sees both brothers and sisters in every deformed shapes when the sons are dressed from tip to toe which the daughters are barely dressed. Is this the faith and responsible entrusted to parents by Allah? Do not they feel any sense of jealousy? Do not they know that acquiring a habit while young would persist as one advances in age?

Fathers and mothers should know that they will account before Allah on the Day of Judgment for such negligence and that they will be punished for it. Mothers should fear Allah in upbringing these innocent and helpless children. They should abandon the wrong way they follow and return to the right path. A woman's whole body is prohibited to be uncovered.

Don't you like to instill in your daughter's heart the light of Islam and its teachings and to keep her away from various corrupt places? Don't you like to save yourself the punishment of Hell-fire on the Day of Judgment? How do you allow yourself showing your daughter in such an ugly shape which satisfies Satan and his allies? How could you throw away the clothes of decency and put on the shreds of vice and corruption? Aren't you an educated Muslim? How could you unknowingly deceive this poor child? Is it because she is still a little thing you ought to fear Allah

and repent your sins before it is too late for repentance washes out any sin before it. Be a good and pure woman and get your daughter used to chastity and to be dressed in a decent way while still young for something learnt young would never be given up. A child is normally influenced by good and bad manners when he or she is still young. You should know that it is very difficult for a daughter to obey you when she advances in age if you want to change the bad attitudes she acquired while young.

Father should hold fast to their leading role in the house. They should shoulder their responsibilities with courage and fulfill their obligations entrusted to them by Allah. How could a father accept such an indecent way his daughter adopts in her dress?

How could he would with his daughter with her arms, chest, hair and legs naked as if it is something normal? How could he leave behind the teaching of Islam. How could accept such corruption and abduction of values. He is the son of Islam and knows how dangerous such attitudes are. The father should fear Allah.

I have indeed been shaken by the ways our daughters follow in their lives. The reason for such corruption is the negligence of fathers and mothers.

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Islamic Feature:

# HAJJ- THE JOURNEY OF LIFETIME

By Farnaz Banu

Every year millions of Muslims from different countries gather in Makkah to perform Hajj, which is the fifth pillar of Islam. Hajj is obligatory once in lifetime on every Muslim who can afford financially. The pilgrimage takes place in the month of Dhul-Hijjah, which is twelfth month in Islamic Calendar.

Before the arrival of Dhul Hijjah, people from across all over the world start their journey for Saudi Arabia. They stay at Makkah before starting the rituals of Hajj. The first ritual starts with wearing ihram along with intention to perform Hajj. The ihram, worn by men, is a white unstitched garment made up of two pieces of cloth or towelling; one covers the body from waist down past the knees, and the other is thrown over the shoulder. Men's heads must be uncovered. Women dress as they usually do. The Ihram is a symbol of purity and also indicates the equality of all people in the eyes of God. When the pilgrims wear their white apparel, they enter into a state of purity that prohibits quarrelling, committing violence to men or animal and having conjugal

relations. Once he puts on his Hajj clothes, the pilgrim cannot shave, cut his nails and cannot use perfume also. A person might be a millionaire or billionaire, it is obligatory for pilgrims to wear *ihram*, without which Hajj will not complete.

On the first day of the Hajj (8<sup>th</sup> of Dhul Hijjah) pilgrims sweep out of Makkah towards Mina, a small village east of the city. More than 2 million people gather at one place at the same time. The pilgrims generally spend their time meditating and praying, as the Holy Prophet performed on his pilgrimage.

During the second day, the 9<sup>th</sup> of Dhul Hijjah, pilgrims leave Mina for the place Arafat; it is obligatory for every pilgrim to stay there on the second day from Zuhar till the Sunset. Without doing this ritual one's Hajj will not be valid. This is the central rite of the Hajj. As they congregate there, the pilgrims stance and gathering remind them of the Day of Judgement. Some of them gather at the Mount of Mercy, where the Holy Prophet (S.A.W.) delivered his farewell sermon.

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These are emotionally charged hours, which the pilgrims spend in worship and supplication. Many shed tears as they ask God to forgive them. On this sacred spot, they reach the high point of their religions as they feel the presence and closeness of a merciful Allah. The Holy Prophet is reported to have asked Allah to pardon the sins of pilgrims who gathered at Arafat, and was granted his wish. Thus, the hopeful pilgrims prepare to leave this plain joyfully, feeling reborn without sin and intending to turn over a new life. Those who are not performing Hajj can fast on the Day of Arafat.

It was narrated from Abu Qatadah (R.A.) that the Messenger of Allah (S.A.W.) was asked about fasting on the Day of Arafat and he said: "I expiate for the past and coming years. According to another report;

"It ask Allah that it may expiate for (the sins of) the year that comes before it and the year that comes after it."

It is voluntary to fast on the day of Arafat for the one who is not in Arafat. As for the pilgrims who are present in Arafat, it is forbidden for them to fast.

Just after the sunset, the mass of pilgrims proceeds to Muzdalfah, an open plain about halfway

between Arafat and Mina. They should move quietly and with tranquility, and when the road is wide, they should move somewhat quickly provided that they do not harm anyone. This is the Sunnah of the Holy Prophet (S.A.W.) There they first pray and then collect a fixed number of small sized pebbles to use on the following days. Spending the night of the 10<sup>th</sup> day of Dhul Hijjah in Muzdalfah is one of the Hajj obligations.

After offering down prayer, pilgrims leave for Mina to follow the remaining rituals. Next ritual is followed by Jamarat. The jamarat are three stone pillars which are pelted as a compulsory ritual of Hajj in emulation of the Prophet Ibrahim. They represent the three locations where Prophet Ibrahim pelted the Shaitan with stones when he tried to dissuade him from sacrificing his son Ismail. The Pillars are called Jamarat al-ula, Jamarat-al-Wusta and Jamarat – al-Aqaba. As part of this Hajj ritual, the pilgrims throw small pebbles at those three structures in Jamarat. While stoning the devils, pilgrims recall their sin which was whispered by Satan in their lifetime. These stoning procedures shall be followed by next two days. Before that pilgrims can take off their *ihram*, shave their heads and sacrifice the goat. In the rest of the

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world, Muslim celebrate Eidul-Adha which is done in remembrance of Prophet Ibrahim's willingness to his son in accordance with Allah's will, though in the end Allah provides him with a sheep to sacrifice instead. Pilgrims spend the next two or three days in Mina. On each day, they will stone the Satan. The pilgrims then return to Makkah to perform the final circumambulation of Kaaba.

Circumambulating the Kaaba (Tawafe-Ifada) is compulsory to every pilgrim. It is important without which Hajj will not be completed.

#### **PURPOSE OF HAJJ**

One of the purposes of the Hajj is to recall the history, while in Mina, how an old father brought his eight year old son for sacrifice, Prophet Ibrahim had first left his wife and new-born son, Ismail in the desert upon Allah's command. Then while returning after eight years to them he saw a dream wherein a man told him that Allah wanted him to sacrifice his son. He saw the same dream for three consecutive night and as he was a Prophet of Allah, his dreams were a form of revelation. He realised that Allah wanted him to sacrifice his son for whom his heart was overfilled with love and emotions. Pilgrims recall all the sacrifices of

Prophet Ibrahim which he had done for the pleasure of Allah.

Another purpose of Hajj is purification of soul and refinement of faith. The rites of Hajj are particularly unappealing to human mood staying in the open, walking barefoot, throwing of stones at Satan, facing the sun, and cold of night, and many other such rites which would not appeal so much to us in other situations. But the purpose behind all rites is to make man humble and submissive in entirety before Allah.

Hajj demonstrates the concept of equality among mankind, which allows no superiority on the basis of race, colour, country, language, gender or social status. It shows equality as well as simplicity among people. The dress code for Hajj is a simple two piece unstitched white cloth. So when a person performs Hajj, he is unaware whether the person standing next to him is a millionaire or poor. With this uniform gathering Islam wants to show that everyone is equal before God.

Here is a lesson in equality, liberation and training that one day we have to stand before Allah on the Day of Judgement and account for our deeds.

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## THE MANNERS OF PERFORMING HAJJ AND UMARAH

Pilgrimage (Hajj) is the fifth pillar of Islam. It is a duty of a Muslim to perform pilgrimage to the House of Allah once in a lifetime, but it is permissible for him to go on pilgrimage voluntarily more than once.

Pilgrimage has innumerable benefits:

1. In fulfilling this service, man expresses his devotion to Allah, not only by performing rites which need physical effort, but he expresses also his deep spiritual devotion to Allah and spends of his money for His sake.

2. Pilgrimage is an annual Muslim-Congress, attended by Muslims from all over the world.

They meet in one place, Makkah, all being dressed in one uniform, worshipping Allah The One God. Performing the same rites during the fixed period of Hajj. There is no discrimination between them; all are Allah's bondsmen; no white man has preference over a black

man, neither the rich over the poor. In this way, Muslims are acquainted with one another, cooperate one with the other, and they remember the day when they will be resurrected and gathered before Allah who will account them for their deeds. Thus, they prepare themselves for the Hereafter and do their best to obey Allah, their Lord.

The Kaabah is the Qiblah of all Muslims, they direct their faces towards it when they observe their prayers. But, it should be well-known that all the rites of pilgrimage such as circumambulating round the Kaaba, attending Arafat, Muzdalifa, and staying for several days in Mina.....all these rites have one objective.....that is to worship Allah according to the method He commanded and during the time He fixed. Worshipping is neither dedicated to the Kaaba nor to any of these other places which are more than objects created by Allah that can never bring benefit or

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cause harm to anyone. Worshipping is dedicated to Allah alone, the Lord of everything, who alone has the absolute sovereignty and all power.

According to the Muslim's faith, all forms of worshipping are enjoined by Allah and should never be based on individual judgement or taste. Therefore, had Allah not commanded people to perform pilgrimage to the Sacred House at Makkah, Muslims would have never performed it. Evidence for pilgrimage from the Holy Quran.

*“Pilgrimage thereto is a duty men own to Allah; those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures” (Al-Quran,3:97)*

Performing “Umara” or lesser pilgrimage once in a life time is also a duty that a Muslim should fulfill either during Hajj time or at any other time. It is not an indispensable duty for every Muslim to visit the mosque of the Holy Prophet in Al-Madinah during Hajj time or at any other time, but this is an advisable deed and whoever performs it will be recompensed by Allah. The tradition which states: “Whoever performs pilgrimage and does not visit me is turning away from me” is untrue and is imputed falsely to the Prophet.

A Muslim leaving for Madinah intends to visit the mosque of the Holy Prophet. When he arrives there, he prays in the mosque and then visits the tomb of the Holy Prophet (S.A.W.). The visitor salutes the Prophet politely and leaves the place adopting by that the same manner that the companions of the Holy Prophet (S.A.W.) used to do. He should not ask the Holy Prophet or supplicate for anything from him. In fact those who supplicate the Prophet for help, ask him for what they need, or invoke him to be their intercessor to Allah, are committing idolatry and the Prophet is innocent of their ill-deed. Therefore, every Muslim should be aware to avoid such idolatrous deeds.

After visiting the Prophet’s mosque the visitor visits also the tombs of Baqei. He should behave during his visit in conformity with Islamic ethics and invoke Allah to bless the deads and martyrs buried in these tombs.

### ***The manners of performing Hajj and Umrah:***

A Muslims who intends to perform pilgrimage or Umra should expend in this journey of his pure and lawful property and avoid using illicit gains....**(Cont On Page No.23)**

## PROMOTING HUMANISM AND PEACE IN THE SOCIETY

By Dr. Abul Hayat Ashraf

There are uncountable imams, Khateeb and graduates from various Madarsas and institutes of higher learning, rendering their services as teachers, preachers, orators and Imams in mosques across the country. They are assets of Muslim Community and the nation. They hold their respect, honour and confidence. If they are respected by Muslim community as religious leaders, they should be respected by followers of other religions too.

Therefore, it is the duty of Imam's and Khateeb to undertake the task of providing religious guidance for the people through Friday sermons and discourses on other occasions. They should emphasize the need for the establishment of a national network of NGOs focusing specifically on communal harmony and peace-building all over India within all the diverse communities of India, like Muslim-Hindu Peace Building Societies, Muslim Hindu Organisations for Communal Harmony, Muslim-Hindu Inter-Faith Dialogue for Mutual

Understanding and peace etc. The same should be done for Christian and Sikh communities. The Imams and Khateeb should propagate to people to established such NGOs at intellectual level as well as at practical mass levels. Dr. Zeenat Kauthar rightly says: "The purpose should be to raise consciousness among people that communal hatred and communal violence do not make good to any community except loss of life, loss of properties, loss of peace, loss of economic and political stability of the country.

People should be conveyed that communal disturbances and communal riots are often instigated by some selfish and opportunistic politicians, interest groups, pressure groups and some extreme communal elements in the society for their selfish gains. No religion teaches communal hatred and communal violence. Those who promote communal hatred and communal riots in the name of religion are in fact the most irreligious and the most immoral people. "As far as Islam is

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concerned, it has clearly laid down the instructions that there is no force, no violence and no compulsion in religion. The Holy Quran says: *“Let there be no compulsion is religion” (Surah Al-Baqrah, 2: 256)*

“The Holy Quran also commands Muslims to follow their own religious teachings, their own culture and civilization and to let others follow their own respective religions and cultures” (Surah Al-Kafiroon, 109:6) Hence, there is no place of communal violence, communal terroristic activities, ethnic atrocities, sectarian bloodshed and such other conducts based on force and imposition in Islam. Islam teaches that killing one man unjustly is like killing the whole mankind and vice-versa, i.e. saving one man is like saving the whole mankind” (Surah Al-Maida, 5:32)

Islam is based on calling to peace, love brotherhood and tolerance. Islam teaches us that the other man is our brother with equal rights. Islam regards terrorism as an assault against innocent people of both sexes. Even threatening people to assault them or inflict any other annoying acts on them or any attempt to ruin the peace, stability, tranquility, comfort and calmness of any society are completely rejected by Islam.

Dr. Zeenat Kausar writes: “Islam in fact teaches that people should cooperate with each other on righteous deeds and should not cooperate in evil deeds. Allah says in the Holy Quran: *“Help ye one another in righteousness and piety, but help ye not one another in sin and rancour. Fear Allah for Allah is strict in punishment” (Surah Al-Maidah, 5:2)*

“Promotion of communal harmony and peace building activities are also righteous deeds because the purpose of these activities is to stop bloodshed, to stop violence and to remove communal hatred and to promote peaceful living in all communities. It is crucial for Muslims to understand the fact that the authentic and unfabricated teachings of various religions, including Hinduism does not teach communal hatred and communal violence and that all Hindus are not communalists.”

At the same time, it is important for people belonging to all faiths to understand that Islam is a system of peace. All the negative images of Islam that are presented by some biased and communal elements in the society are nothing but distortions and false accusations based on ignorance, prejudice and self-interest”.

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Ulama, Imams and Khateeb are religious leaders of Muslim masses. They hold their respect, honour and confidence. Therefore, it is their duty to undertake the task of providing religious guidance for them through Friday sermons and discourses on other occasions. At the same time every individual is partner in the process of peace and development for maintaining peace and progress of society and the country. We must not talk only about rights but rather we must talk about our responsibilities and rise above self for the welfare of the people to make a peaceful society.

It is fact that the human beings have been sent not for materialism but for monotheism (Tawheed). Materialism will lead to self-centred behavior whereas *tawheed* will drive the individual to do welfare for the society and think for others and not to lead a life which is totally materialistic. Muslim masses have fallen victim to many unjustifiable customs. These customs have nothing to do with the Deen Islam rather they are the outcome of the influence of un-Islamic culture and civilization. It is the duty of "Ulama, Imams, Khateeb and Muslim masses to make them aware of the ill consequences of these customs.

It is also the responsibility of 'Ulama, Imams and Khutaba that

they do not remain confined to impart religious guidance to the Muslim masses rather undertake Dawah work among the countrymen. This is their Islamic obligation. Further, it would remove their misunderstandings about Islam and Muslims, and create an atmosphere of peace and brotherhood in the country. They should teach and preach that Islam is meant to prevent any kind of Catastrophe in the society, in order to ensure prosperity and progress in the world. For this purpose, the Quran has spelt out definite precepts. The following verses indicate the attitude and behaviour Islam want to develop among its followers.

*"Do not create disturbances on the earth, after it has been reformed, and pray to God with fear and hope. The blessings of God are available to those who are doing good"* (Surah Al-Aaraaf, 56)

*Mischief is a greater evil than murder, (Surah Al-Baqrah, 217)*

These directions are enough to suggest that Islam does not allow trouble and turmoil. It does not permit activities causing disaster. Any kind of subversion engendering harm and loss, has been devoiced and prohibited by God. Violence is not at all cherished in the Islamic scheme of things.

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Terrorism, Extremism, tyranny and atrocity are a sin. Oppression is a Crime. Innocent people are to be protected by Muslims, who have been deputed on earth to eradicate injustice and propagate justice. There is no scope for lawlessness and rioting in Islam.

The history of the Islamic society and state at Madina, during the period of the Holy Prophet and his upright four caliphs, for about half a century, is an example of the Islamic model of life to be followed by the whole world, even to day.

Allah says in the Holy Quran:

*“Your anger against people, who have stopped you from going to the sacred mosque should not provoke you to transgress. Cooperate in virtue and piety, and do not cooperate in sin and atrocity (Surah Al-Maidah; 2)*

*“O mankind, we have created you from one man and one woman, and turned you into groups and communities, for the sake of introduction. Undoubtedly, the noblest among you, in the sight of God is the one who is the most pious” (Surah Al-Hujarat; 13)*

*“For you is your religion and for me is my religion” (Surah Al-Kafiroon;6)* A tradition of the Holy Prophet should be added to the aforesaid; “All Creatures are family of God. So God loves him most who treats His family best”.

In short, the teachings of Islam for the reformation of society and polity suggest.

1. Tolerance;

2. Moderation;

3. Justice;

4. Cooperation in good deeds, and

5. Peace based upon egalitarianism. Therefore, the Holy Quran calls the Islamic Ummah a “Community of the middle path”, raised for mankind to “Bid for virtue and for bid vice”, at all time and clime, perpetually and universally. (Surah Al-Baqarah; 143 and Surah Aale Imaran; 110)

The Imams and Khateeb must remember that scientific and industrial environment has opened innumerable facilities of life to the human beings of our age. Man has reached the zenith of material well being and the earth he become an attractive place to live on. This materialistic civilization of today has also made the human beings of our age greedy beings-slaves of production, consumption and exploitation. Higher human values have been set aside. Even moral values are looked up only from the materialistic point of view. How can anyone follow Islam under the pressure of un-

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Godly society specially when one has not properly understood and practiced Islam in form and spirit?

The Imams and Khateeb should keep in mind and propagate that human perfection depends upon moral qualities. Islam directs that the basic true Criteria of morals are the following two:

#### 1. PROXIMITY TO ALLAH

Allah is just, Compassionate and Forgiving. In Islam those acts are desirable that bring human beings closer to Allah. Humans should promote and possess the glimpses of the attributes of Allah. In Islam the ethics is determined by all that brings a person closer to Allah and procures His pleasure. The Holy Prophet (S.A.W.) said: "All human beings are the family of Allah. Allah loves him/he most who does service to His family (*Hadith*)

The Holy Prophet was asked whom Allah loves most. He answered. "Him who is the most useful to other" (*Hadith*)

Positive social relations are built by the following fundamental directive of Islam:

#### **(a) To Parents:**

*"And your Sustainer has decreed that you should worship none but Him, and show kindness*

*to parents and if either of them or both of them attain old age with you, say not unto them: "auf" and browbeat them not, and speak to them a respectful speech" (Al-Quran, Surah Bani Israil, 17:23)*

#### **(b) To Kindred:**

*"They so are true to their bond with Allah and never break their covenant. And who keep together what Allah has bidden to be joined, and stand in awe of the their Sustainer and fear the terrible reckoning" (Al-Quran, Surah Al-Raad: 13:20-21)*

#### **(c) Love for Neighbours:**

"He who sleeps satiated while his neighbour is hungry does not have belief in me. Allah does not look favourably upon the people of the land where a person goes to be hungry. (*Hadith*)

#### **Friendly with People:**

"As my Sustainer has commanded me to perform my prayers in the same way he has ordered me to be friendly with the people.

#### RIGHTS OF IMAMS AND KHATEEB:

Since Imams and Khateeb are charged with leading people in prayer and delivering Khutbah, they should be treated kindly and benevolently. The audience must listen to *khutbah* in silence, with attention, sincere devotion, eagerness and in a receptive mood. The audience must make up of

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mind with all sincerity to act upon the injunctions of Allah and His Messenger (S.A.W.). Giving honour, and respect to Imams/Khateeb, listening to them, obeying their advises, following what they say, giving heed to their discourses are necessary for all the Muslims. Spiritual growth, social cooperation and cultural progress of the Muslim community largely depend in obeying the Imams and Khateeb. It is necessary for Muslims to listen the Imams and Khateeb and obey them even in adversity and prosperity, in pleasure and displeasure. They should be extended and offered sincere advice on community affairs by the audience and well-wishers. The Imams and Khateeb must be given good counsel that benefits them, the community and the entire nation. The Imams and Khateeb must be reminded about the essential needs that are lacking the public. People should not instigate troubles and evils against the Imams and Khateeb. The Imams and Khateeb, who is acting in accordance with the Divine Book of Allah and Sunnah of the Holy Prophet (S.A.W.), is an extension to the obedience of Allah and vice versa. Any act of disobedience of the commands and advises of Imam/ Khateeb, who is acting in accordance with the Book of Allah is in reality, an act of disobedience to Allah.

**(from page No. 17)**

lest it should ruin his noble pilgrimage. The Holy Prophet (S.A.W.) said:

“Whatever flesh that comes to grow out of illicit gains is rather doomed to hell “fire” It is also advisable for a pilgrim to select a man of good faith to accompany him on pilgrimage.

A pilgrim, whether travelling by car or train, puts on “Ihram” as soon as he arrives at the miqat (the station for Ihram), and a pilgrim, travelling by plane, puts on Ihram when he approaches that miqat.

According to Prophetic traditions, there are five mawaqit (five stations for Ihram):

1. Zul Hulaifa (Abyar Ali): for pilgrims from Madinah.
2. Al-Juha, a place near Rabigh: for people coming from the directions of Syria, Egypt and Maghrib.
3. Qaran al-Manazil: for people coming from Najd, Al-Taif and other regions of that direction.
4. Zat-Irq, for people coming from Iraq.
5. Yalamlam: for people coming from Yemen. These mawaqit are not only for people coming from the above mentioned regions, but also for those who chance to travel by these routes.

## PRESS RELEASES OF MARKAZI JAMIAT AHLE HADEETH HIND

(1)  
**OPERATION SINDOOR IS  
PERFECT TIME FOR  
NATIONAL UNITY AND  
HARMONY/Maulana Asghar Ali  
Imam Mahadi Slafi**

New Delhi; May 7, 25

Terrorism is the most ugly, dangerous sin and greatest cancer of modern times against humanity in the eyes of Markazi Jamiat Ahle Hadeeth Hind. It may be anywhere any shape or at any level which is very dangerous. Because killing of a life is like killing of the whole humanity and a cause of depravity as well as disgrace. But if the terror act is against public in the country, causing a slight wound to them, its depravity and danger is more peril and painful. The extirpate of this ugly root is necessary in the eyes of Markazi Jamiate Ahle Hadeeth Hind.

The operation of Sindoor by our brave army jawan and security agencies of the country against the injustice doers and breakers of International peace accord is a welcome step and the whole country is united on this operation. The unity and national integration is the need of the hour by all.

We are standing with our brave soldiers with all our mights and appeal the people of Bharat to show unity and face the situation with courage and intrepidity as well as pray for peace. They should avoid any act which may harm the national unity and communal harmony.

*(Issued by. Dr. Sheeth Taimi,  
Media Coordinator Markazi Jamiat  
Ahle Hadeeth Hind)*

(2)  
**THE 15<sup>TH</sup> ALL INDIA  
REFRESHER COURSE FOR  
IMAMS, TEACHERS AND  
DUAT UNDER PATRONAGE  
OF MARKAZI JAMIAT AHLE  
HADEETH HIND STARTING  
FROM 4<sup>TH</sup> MAY, 25**

Under the patronage of Markazi Jamiat Ahle Hadeeth Hind the 15<sup>th</sup> All India Refresher course for Imams, teachers and Duat is going to Start from 4<sup>th</sup> of May to 10<sup>th</sup> May 25. (5<sup>th</sup> to 11<sup>th</sup> Zul Qaidah 1446 A.H.) at Ahle Hadeeth Complex, Abul Fazal Enclave, Jamia Nagar, Okhla New Delhi. The Imams, teachers and duat from all states of India are expected to attend it. The inaugural function will take place on 4<sup>th</sup> of May at 8.30 A.M. at Ahle

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Hadees Complex, Jamia Nagar,  
New Delhi.

At this occasion, the Ameer Jamat Maulana Asghar Ali Imam Mahadi Salafi said: The training programme is the need of the human life. Through it skill development and performance improvement as well as proper management of available resources are learnt through experts. This is the reason that civilized world prefer to get training in all fields of life. Dawat elallah, social reforms, human services and moral education of new generation, which are the prophetic work, demands more hard work. The Ulama, Imams and teachers need training and way of preaching to do more effective dawat, social reforms, human and national services.

For this, the Markazi Jamiat Ahle Hadeeth Hind organizes the training programme. Where the experts of the Subject give their lectures and exposition to fulfill the afro said aims. According to press release there would be four lectures every day on the after said subjects. Apart from it there would be cultural meeting and a work shop. Likewise there would be recitation of Selected Ahadeeth, prayers and Qiyamul Lail etc. The participants are expected to write treatises on different subjects.

*(Issued by: Markazi Jamiat Ahle Hadeeth Hind)*

## **TAKBEER-E-TASHREEQ**

*The Takbeer Allahu Akbar, Allahu Akbar, Laa ilaaha illallahu Wallaahu Akbar, Allahu Akbar Wa lillahil Hamd:*

*Translation: "Allah is most great. Allah is most great. There is no Deity besides Allah and Allah is most Great. Allah is most Great and verily all praises are for Allah".*

*It is wajib to recite this Takbeer loudly once after every Fard Salat from the morning of the ninth of Dhul-Hijjah (Day of Arafat) till the Asr salat of the thirteenth of Dhul-Hijjah. The Fatwa is that the one that performs salat with Jamaah, and the one that performs it alone are the same as far as this law is concerned i.e. it is necessary to recite the Takbeer. It is wajib on both male and female. Females should not say the Takbeeraat loudly but softly.*

*It is Mustahab (desirable) for those who perform their salaah individually (men or women) and Musafir (travellers) to recite these Takbeeraat softly.*

*Note: It is necessary for men to recite these Takbeeraat in a moderately loud voice. Many people are not mindful of this; either they read it softly or do not read it at all. This negligence should be remedied*

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*News From Headquarter:*

## THE SPECHES OF PROMINENT ULAMA DURING CONCLUDING SESSION OF 15<sup>TH</sup> ALL INDIA REFRESHER COURSE

The role of Imam, Duwat and teachers in building of peaceful Society, liberty, Safe and Sound unity, improvement of faith, love of the motherland and respect of humankind/Maulana Asghar Ali Imam Mahadi Salafi

Delhi, 12 May 25

The Imams, duwat and teachers are greatest benevolent of the society. The future of the nation, community and millat grow under their guidance. They may lay solid foundation of peace, communal harmony, love of the motherland, expansion of the concord and humanity, building of pious and educated society, diversifying fearless and dangerous environment and improving the Rabbani faith. But the condition is that the imams, duwat and teachers are properly trained and given rightful training, suitable resources, situation and environment are provided to them.

Markazi Jamiat Ahle Hadeeth is organizing this programme almost for the last 20 years. These are

short speeches of the Ameer Jamat, Maulana Asghar Ali Imam Mahadi Salafi, who was delivering his speech during the concluding session of 15<sup>th</sup> Tarbiyaati (Refresher Course) programme on 10<sup>th</sup> of May 25 after maghrib prayer at Ahle Hadeeth Complex, Abul Fazal Enclave, Jamia Nagar, New Delhi.

The programe was attended by participants of tarbiyyati programe, members of Executive Body (Jamiat-e-Ahle Hadeeth, responsible and dignitaries of various milli organisations and general public.

The Ameer Jamat said that Training is necessary for any professional work. The same is very essential for duwat, imams and teachers. There are several

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teachings of the Holy Prophet (S.A.W) in this regard. The Ameer further uttered that it is opinion of some people that how a terror act happens while our army Jawans are present over there? Is it not our fault that a child becomes a blood thirsty terrorist in the presence of Imams, duwat and teachers as well as religious Dharam Gurus. Hence imams and duwat should keep close relation with God Almighty. Their relation should be sincere and they perform their responsibility to train the new generation and bring social reform in the society. They should be practical and not hypothetical person.

The Ameer concluding his speech thanked the honourable guests, members of executive body, representatives of milli organisations, participants of training programme, their family members, the state Jamiat, madaris, wa Jamiat who selected and sent them for training, office bearers of Markazi Jamiat, its workers, and the general public who attended the programme.

The Secretary of the programme, Maulana Muhammad Riyaz Salafi in his concluding speech welcomed the participants of training programme as well as

the present gathering. He explained the social, educational, religious, dawati, tarbiyyati, research, publicational, national and milli services of Jamiate Ahle Hadeeth. This training programme is a part of its services. He further explained the programme's schedule.

The chief guest of the programme, Shaikh Badar Al-Anzi (Saudi embassy, Delhi) appreciated the services rendered by Markazi Jamiat Ahle Hadeeth Hind in the field of religious, Islamic fields, human services as well as tarbiyyati programme. He thanked the Ameere Jamat, Maulana Asghar Ali Imam Mahadi Salafi for his effort in this regard.

Maulana Mufti Aatur Rahman Qasmi (President Shah Wali ullah Institute, New Delhi) in his observation said that work of dawati is a prophetic mission which requires straight forwardness and strong will I congratulate Maulana Asghar Ali Imam Mahadi Salafi for his commitment, strong with, straightforwardness and his farsightedness organizing such a nice tarbiyyati programme.

Nawed Hamid (deputy Acting president, All India Muslim Majlise Mushawarat) said that sincerity, straightforwardness, farsightedness, vast heart and very far from every

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sort of tassub are some qualities of Maulana Asghar Ali Imam Mahadi Salafi. This is the reason that people of different maslaks and ways accept his invitation. This Refresher Course is his good image. I congratulate him for this continuity.

Maulana Wali Ullah Saeedi (Deputy Ameer Jamate Islami Hind) said that modern times is the day of speciality. It is the first time that I got opportunity to attend this programme.

Markazi Jamiat Ahle Hadeeth is fulfilling this duty, I congratulate the Ameer and all participants.

Dr. Abdur Rahman Bin Abdul Jabbar Parewai (Supervisor of Markazi Jamiat) Stated that Imams and duwat should know their history and must recognize the dawati mission. The time human being would be pious when he is practicing according to Quran wa Sunna.

Maulana Khurshid Alam Madani (deputy Ameer, Bihar unit of Jamiate Ahle Hadeeth and Editor Jarida Tarjuman) said that Markazi Jamiat Ahle Hadeeth and its Ameer Maulana Asghar Ali Imam Mahadi Salafi are worthy of congratulation and our prayer is that he is organizing this programme for almost twenty years. Where participants

get lessons, for teaching, learning and training. His services for social, milli and religious work are worthy of praise.

Hafiz Shakeel Ahmad Meerathi (former Ameer, Delhi unit of Jamiat Ahle Hadeeth Hind) appreciated the programme conducted for Tarbiyyati programme for imams, duwat and teachers. I congratulate the Ameer and office bearers of Jamiate for this great occasion.

Maulana Abdullah Abdul Hai Asari (Representing the trainees of Refresher Course) in his observing remarks said that we are grateful to the Jamiat's Ameer Maulana Asghar Ali Imam Mahadi Salafi and office bearers of Jamiat to call us participate in this Tarbiyyati programme. They provided us all comforts, taleemo tarbiyyat and necessary training. The week long training and ulamas as well as experts lectures were useful for us. Their religious, dawati, taleemi, tarbiyyati, reformatory, social and national services lectures were beneficial. The workshop, literary meeting and treatises by participants were excellent. We remembered duae masura and some Sura and Ahadeeth and according to ability the Qiyamul Lail etc. The arrangement of all sorts were good.

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Dr. Sayyed Farooq (the chairman of Himalia drugs) paid the visit the concluding programme of Tarbiyyati course.

The following dignitaries and Ulama made their observations through their speeches; and congratulated the Ameere Jamat.

Hafiz Abdul Qayyum (deputy Ameer Markazi Jamiat Ahle Hadeeth Hind); Maulana Shafeeque Ahmad Khan Jamai (Ameer city Jamiat Hyderabad & Sikandarabad); Maulana Shahabuddin Madani (Secretary State Unit of Jamiate Ahle Hadeeth Western UP); Hafiz Kaleemullah Salafi (Deputy Secretary state unit of Jamiate Ahle Hadee Eastern UP); Maulana Hifzur Rahman Madani, (Deputy Ameer State unit of Jamiate Ahle Hadeeth Assam) K.J. Mansoor Quraishy (Finance Secretary state unit, Karnataka wa Guwa), Mufti Jameel Ahmad Madani (General Muftee of Markazi Jamiat Ale Hadeeth Hind), Dr. Abdul Majeed Islahi Secretary Nadwatul Mujahedeen, Kerala); Maulana Muhammad Ali (Ameer State unit of Jamiat Ahle Hadeeth Bihar), Maulana Abdul Quddus Umri (Ameer State Unit of Jamiate Ahle Hadeeth MP), Maulana Shamim Akhtar Nadwi (Ameer, State Unit of Jamiate Ahle Hadeeth

West Bengal), Maulana Saeed Khalid NNadwi Madani (Deputy Ameer, State unit of Jamiate Ahle Hadeeth Orissa); Maulana Muhd. Ismail Sarwari (Ameer, State Unit of Jamiate Ahle Hadeeth, Rajasthan), Maulana Khursheed Alam Muhammadi (Deputy Secretary State Unit of Jamiate Ahle Hadeeth Haryana, Maulana Abdul Ghani Madani (teacher Al Mahadul Aali littakhassus fil Islamia); Maulana Kalimullah Salafi (member of Majlise Shura, Markazi Jamiat Ahle Hadeeth), Maulana Abdul Ahad Madani (Teacher Madarsa Riyazul Uloom Delhi), Maulana Rafiq Ahmad Salafi (Darud Dawa Delhi); Maulana Ahmad Mujtaba Salafi (Jamia Abu Hurairah Gopal Ganj, Haidar Khan Gujrat, Maulana Afroz Qasmi, Delhi, Maulana Abdul Mubeen Nadwi (Riyazul Uloom, Delhi), etc.

Two personalities from Delhi were awarded Ahle Hadees award announced by All India Ahle Hadeeth conference in its 35<sup>th</sup> conference. They were Dr. Abdur Rahman Parewai and Maulana Ahmad Mujtaba Salafi.

The Finance Secretary, Al Haj Wakeel Parvez thanked the Ameer and all office bearers and the programme concluded.

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Eidul-Azha Message:

## MARKAZI JAMIAT AHLE HADEETH'S EIDUL AZHA MESSAGE

On the auspicious occasion of Eidul Azha, Ameer, Markazi Jamiat Ahle Hadeeth Hind, Maulana Asghar Ali Imam Mahadi Salafi, General Secretary, Maulana Mohammad Haroon Sanabili and Finance Secretary, Wakeel Parvez of Markazi Jamiat Ahle Hadeeth Hind have offered theirs as well as Jamaat's greetings to the brothers and sisters of millat and country respectively.

In their message they said that Eidul Azha is not only a festival but an exemplary commemoration of Oneness and Greatness of Allah as well as sacrifice. It presents before us a complete picture of *da'wat-azimat* of Sayyadna Ibrahim. It also reminds us that how this noble servant of Allah propagated for refraining from *Shirk* and idol-worshipping and taught for worshipping only One God and faced a lot of difficulties. He had even to go outside in the way of Allah, leaving his native place and father. This phase of trial and tribulation continued till he became ready to sacrifice his beloved son Sayyadna Isma'il to gain Allah's gratitude and blessings. This obligatory duty of Hajj and sacrifice is, infact, the commemoration of

Sunnat-e-Ibrahimi which would continue till the dooms day.

The Ameer, General Secretary and Finance Secretary said while greeting the brothers and sisters of millat, they want to draw their attention towards the fact that the objective of the existence of millate-Islamia is only to perform the great task which after the last Prophet of Islam lies upon the shoulders of this Ummat.

We are, undoubtedly, in problems and troubles. Our life and property as well as honour are at stake. In spite of all this, we have to perform our duty with tolerance, perseverance and enthusiasm. India is our country. Its citizens are, without any distinction of colour, caste, creed, language or religion, our brothers and sisters. To introduce this righteous religion to them is our utmost duty.

We pray to Allah for the acceptance of Hajj and sacrifices of our brothers and sisters, who have gone to Baitullah for Hajj this year and wish them to come back safely.

We also pray to Allah to help and keep us upright and create an atmosphere of peace, safety, fraternity and brotherhood in our country, A'meen!

## **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.

Date of Posting: 7-8 of every Month  
*The Simple Truth* (MONTHLY)  
“Registered with the Registrar of  
Newspapers for India”

R.N.I. No.DELENG/2007/22652  
DL (DG-11)/8069/2024-2026  
Posted at LPC, Delhi RMS Delhi-110006  
June, 2025

## 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.

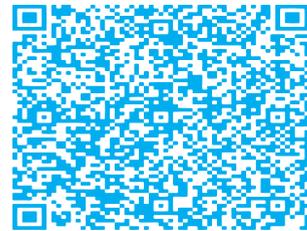
We make an earnest appeal to all kind-hearted, and philanthropists to extend their helping hands generously and benevolently. Kindly make your invaluable contributions to this noble and great cause. May Almighty Allah bless you with His Mercy and Rahmah. ‘Ameen!

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

Request made by: 

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Note: Donations are welcomed only from Indian Nationals in Indian currency.



 9899152690@ptaxis

**Total Pages: 32**

32

Printed & Published by Mohammad Tahir, on behalf of Markazi Jamiat Ahle Hadees Hind, and printed at M.S. Printers, A-145, Gali No.8, Chauhan Banghar, Seelampur and published from Ahle Hadees Manzil 4116, Urdu Bazar, Jama Masjid, Delhi-110006.

Editor: Dr. Abul Hayat Ashraf