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Editorial:

WHAT KIND OF MUSLIMS, WE ARE!

There are moments in history when communities are forced to rethink and reconstruct their identity. There are times when old templates don't work, when age old patterns yield no results and when conventional ways lead nowhere. It is those times when people have to change their ways otherwise they risk their identity, existence and their life. Muslims in India are undergoing a similar condition.

Muslims have got ensnared in the trap of majority and minority politics. They are technically the largest religious minority of the country and for the last seventy eighty years they have been projecting themselves or being projected as a minority community. This thinking has slowed down their community life. They never get rid of this vicious circle. They get born and die thinking themselves as a minority group whereas they have been brought as the best community for the whole humankind. They have been

ordained to command good and forbid bad.

The community which itself thinks as a minority group cannot act as the sentinel of virtues and forbidding of vices. It will always look up to the majority to take the lead. It will seldom think its own responsibility to reform and safeguard the society. It will keep shirking its responsibilities presuming them to be those of others. If anything wrong is happening before its eyes, it will pass silently either closing its eyes or just pretending to never have seen it. The same thing is happening in the country.

Commanding good and forbidding bad is the hallmark of any live community. A live community doesn't close its eyes in the face of wrongdoings. It puts its best efforts in eradicating or at least minimizing those wrongdoings. But the Muslims at large have forgotten this basic

responsibility of theirs. They have been brought in the world for none other than this basic work of being a source of goodness for all humankind.

Even as a matter of fact, Muslims never had been in majority in India since the time of their arrival either as merchants or establishers of great Muslim empires in this sub-continent. Muslims had been comparatively fewer in numbers still they managed to rule over this great country for centuries. Their great kingdoms and empires couldn't get established by virtue of numbers. Apart from being great warriors, they were morally and ethically very upright and righteous.

Honesty, integrity, truthfulness, equity, justice, brotherhood, liberty, bravery, compassion, empathy, helpfulness, etc. were ingredient parts of their character and personality. Truth and Islam were synonymous with each other. In times of dispute and conflict, even their rivals immensely valued their testimony. If conflicting versions of any incident got reported and people gathered for resolution of the dispute, all parties agreed to decide

the matter on the sole testimony of any 'Miyanji'. This was the level of trust which people reposed in the Muslims of the past. And what is the condition today? The least said, the better.

Despite all their grievances against the government or the majority community, Muslims in India are the worst of their kind. None of their forefathers' virtues are available in their lives. Lies, deceit, fraud, dishonesty, injustice, cowardice, cruelty, apathy, all sorts of vices are found in plenty amongst the Muslims. They pride themselves in being shrewd, clever, smart meaning thereby able to cheat their innocent brothers. They are quick in quarreling with each other on issues, their forefathers would have never thought of. They have no shame in fooling and cheating each other.

Even a cursory look at any Muslim mohalla would reveal the level of their moral and social life. Even little children and long bearded old folks may be found hurling filthy abuses at each other. Men, women and children may be found squatting in the already narrow streets making commuters as sad and anxious as they can.

People park their bikes and vehicles on the roads and streets, treating them their personal parking spaces. Dirt, squalor and garbage are littered around their roads and streets. Women are fond of roaming around mohalla markets all the time. The situation is so worse that even ambulances and emergency services vehicles find it very difficult to reach their destinations on time.

Apart from the above, today's Muslims are fond of fighting each other all the time. Neighbours with neighbours, brothers with brothers, relatives with relatives keep fighting all the time. During their brawls, they throw to the winds all norms of even basic civility. They hurl so filthy abuses that even the devils would have never thought of. It is no wonder that they end up calling the Police all the time and keep running to the Courts most often. Young boys keep wasting most of their time at tea stalls and kabab kiosks.

These are just some illustrations to show the level of our moral turpitude. As long as we don't introspect ourselves and look at our lives objectively, nothing is going to happen. It is easy to blame

others and difficult to take own responsibility. Others are doing wrong and there is no denying of the fact. But the basic question is, what we ourselves are doing to help come out of the dilemma we have been as a community since decades.

This world is very cruel and it never rewards the wicked. Muslims had been sent as good for others but today they cannot claim to be good even for themselves. It is the opportune time; we focused on some of our pressing internal problems and eradicated moral and ethical wrongdoings from our lives. It must be kept in mind that a person cannot be a Muslim who is not a good human being for his neighbours, relatives and companions. Keeping long beards and hurling filthy abuses cannot go hand in hand. Offering five times prayers and cheating innocent people in real estate business cannot happen simultaneously. Muslims have to be truthful, honest and just in their day to day lives. It is not a matter of choice but their very survival depends on these moral values.

Guidance from the Holy Qur'an:

CHARACTERISTICS OF THE SERVANTS OF ALLAH, THE MOST MERCIFUL

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them (harshly), they say (words of) peace,

And those who spend (part of) the night to their Lord prostrating and standing (in prayer)

And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

Indeed, it is evil as a settlement and residence."

And (they are) those who, when they spend, do so not excessively or sparingly but are ever, between that, (justly) moderate

And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden (to be killed), except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated-

Except for those who repent, believe and do righteous work. For them Allah will replace their evil

deeds with good. And ever is Allah Forgiving and Merciful.

And he who repents and does righteous does indeed turn to Allah with (accepted) repentance.

And (they are) those who do not testify to falsehood, and when they pass near ill speeches, they pass by dignity.

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us a leader (i.e., example) for the righteous."

Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and (words of) peace,

Abiding eternally therein. Good is the settlement and residence.

Say, "What would my Lord care for you if not for your supplication? For you (disbelievers) have denied, so it (i.e. your denial) is going to be adherent. (Surah 25 al-Furqan 63-77)

ETIQUETTES

1. The Messenger of Allah (pbuh) said, 'The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting, and the smaller group should greet the larger group'. (Sahih Muslim: 5646)

2. The Prophet (pbuh) said, 'Beware of sitting in the streets.' They said, 'O Messenger of Allah, we have no other choice but to sit there and engage in conversation there.' The Messenger of Allah (pbuh) said, 'If you must sit there, then give the street its rights.' They said, 'What are its rights?' He said, 'Lowering the gaze, refraining from causing annoyance, returning greeting, enjoining what is good and forbidding what is evil'. (Sahih Muslim: 5648)

3. The Messenger of Allah (pbuh) said, 'There are five rights that the Muslim has over his brother: Returning the Salam, replying by saying Yarhamuk Allah (may Allah have mercy on you) to one who sneezes, accepting an invitation, visiting the sick and attending funerals'. (Sahih Muslim: 5650)

4. It was narrated from Anas bin Malik that the Messenger of Allah (pbuh) passed by some children and greeted them (with salaam). (Sahih Muslim: 5663)

5. The Prophet (pbuh) said, 'No man should make another man stand up from his place and then sit there; rather accommodate one another and make room'. (Sahih Muslim: 5684)

6. The Messenger of Allah (pbuh) said, 'If you are three, two should not converse privately to the exclusion of the third, until some other people join you, because that will make him sad'. (Sahih Muslim: 5696)

7. The Messenger of Allah (pbuh) said, 'Al-Birr (righteousness) is good conduct, and sin is that which wavers in your heart and you do not want the people to find out about it'. (Sahih Muslim: 6517)

8. The Messenger of Allah (pbuh) said, 'Whoever would like his Rizq (provision) to be increased and his life to be extended, should uphold the ties of the womb'. (Sahih Muslim: 5624)

BRIEF METHOD OF PERFORMING HAJJ AND UMRAH

Asghar Ali Imam Mahadi Salafi

Hajj is obligatory for every sane and major Muslim who is capable of reaching the Holy Mosque in Makkah and perform the rituals of Hajj. There is an additional condition for a woman to have her husband or any mahram (a person with whom marriage is forbidden and with whom seclusion and travel is permissible) with her. When a Muslim leaves with the intention of performing Hajj, he is required to tie Ihram after reaching the Miqat (the fixed boundary or designated station from where a pilgrim intending Hajj or Umrah must enter into the state of Ihram). Yalamlam, a place located in Makkah is the Miqat for Indians and all others reaching from this side. They have to tie Ihram at that place.

Ihram means that after reaching the Miqat and if that is the time of any salat, he should perform salaah and then wrap a shawl around his waist and put another shawl upon himself without covering head. He should not wear any stitched clothes. He should intend in his heart to perform Hajj. While saying from his tongue, ‘Labbaik Allahumma

Umratan wa Hajjan’, he should intend in his heart to perform Hajje Qiraan i.e. Hajj and Umrah both simultaneously. He should remain in Ihram till the day of sacrifice on the tenth date as long as he doesn’t complete sacrifice and gets his head shaved. And he is at liberty to intend only for Umrah while tying Ihram at Miqat and say only ‘Labbaik Allahumma Umratan’ and on reaching Makkah Mukarramah perform tawaaf (circumambulation) and after performing two rekaats should do Saiy (trekking) of Safa and Marwah hills and get free on either getting his head shaved or getting his hair trimmed. Now he may wear stitched clothes as he has completed his Umrah. This is the same method of performing Umrah all year. But the one intending to do Hajj would have to tie Ihram once again on the eighth. Wherever in Makkah he might be, he should tie Ihram from there and while saying ‘Labbaik Allahumma Hajjan’ should leave for Mina and should perform all rituals. This is called Hajje Tamattu and -out of all the three types of Hajj- this is the best.

Third is Hajje Mufrad. Its condition is such that after reaching Miqat intend only for Hajj and say 'Labbaik Hajjan' and intend only for Hajj. Now if he reaches Makkah Mukarramah before eighth, he would perform tawaaf-e-qadoom (the arrival circumambulation performed by a pilgrim when entering Masjid al-Haram for Hajj for the first time) and would remain in the state of Ihram and in the early morning of the eighth while saying 'Labbaik' would leave for Mina in the same state of Ihram and would perform all salats- Zuhar, Asr, Maghrib, Isha and Fajr- in Mina itself. He would do supplications very much in the morning after Fajr and would leave for Arafat as soon as the sun rises.

On reaching Arafat, he would perform both Zuhar and Asr as soon as Zuhar time starts and then he would keep doing supplications till the sun sets and then after dusk after awhile he would leave for Muzdalfa.

He would remain busy in supplications and remembrance of Allah. On reaching Muzdalfa, he would recite azaan and would perform both salaats- Maghrib and Isha simultaneously. Then he would take rest at night. He would perform salaate Fajr in the morning and would keep doing supplications till the sun rises and

would pick pebbles and would head directly to Mina and he would offer sacrifice there after throwing the pebbles at Jamra Uqba. If he offers sacrifice, he would get his hair trimmed and would come out of Ihram. But he would abstain from sleeping with his wife. He would perform tawaaf the very same day. If he has got his hair trimmed after getting free from tawaaf-e-Kaaba and Sayi of Safa and Marwah otherwise he should get his hair trimmed. Getting his head shaved is better and deserves far greater blessings and mercies but getting his hair trimmed from all the four sides is also sufficient. But a woman would either cut her hair herself only to the extent of a fore portion of a finger or any of her accompanying male or any other woman would cut it for her.

Now the man and the woman may be at liberty to live as husband and wife as well. He would once again go to Mina after being free from tawaaf-e-ifazaa and would spend the eleventh and twelfth nights of Zilhijja in Mina itself. He would be at liberty to spend only the nights at Mina. He would throw pebbles at all the three Jamraat during those three days after sunset. Thus his Hajj would be complete.

LIVE TODAY FOR THE ETERNAL TOMORROW

Md. Heshamuddin

We are living in the most troubled time in the recorded history. In spite of all the developments in science and technology, we are still unable to lead a peaceful and content life. The more worldly possessions we have, the harder our lives have become. There is no distinction between the rich and the poor, the powerful and the hapless in lacking peace of mind and tranquility of heart. All people are having problems after problems in their lives though the nature and the extent of those problems may vary person to person. Some are facing problems in having sleep at night while others are having difficulties in meeting the day to day necessities of life. Fear, loneliness, anxiety and depression are rampant in society.

Some are having problems with their spouses while others are facing their stubborn and disobedient children. Many are

having difficulties in their jobs and business whereas quite a lot are gripped with unknown fears and insecurities having no plausible symptoms. Health issues are troubling vast majority of the people. In a nutshell, health, wealth and relationship related issues are common to all households. But it is also a fact that today even common people are having much more facilities in their lives than even the kings and the queens of the past eras only dreamed of. Any comparison between our air-conditioned homes, latest facilities enabled cars, buses, trains, helicopters, airplanes, smart mobile phones, computers, laptops and innumerable gadgets with their mud and thatched houses, donkeys, mares, horses, camels, elephants, messenger parrots, etc. would make us easily realize that we are having much more than our predecessors and ancestors. Yet it

is a pity that we are living such a miserable life.

What are the main reasons behind our misery? The foremost reason is our being oblivious of the fact that this earthly life is temporary, unpredictable, fleeting and uncertain. Islam emphasizes the fact that this life is nothing in comparison to the eternal life. It is given to us with a clear purpose. It is an opportunity to prepare for the real and everlasting life which begins after death. Preparing for the afterlife (Ākhirah) is thus not an optional spiritual exercise but a core purpose of life. This preparation does not lie only in occasional worship but in consistent daily deeds performed with sincerity, Allah-consciousness and adherence to the Holy Qur'an and the Sunnah. So the main question is how we can prepare for the afterlife through daily actions, rooted in the Qur'anic guidance and the noble teachings of the Prophet Muhammad ﷺ. How can we develop the spiritual mindset which may prompt us to perform righteous deeds which may elevate us spiritually? How can we have the continuous self-purification which is required to meet Allah

with a sound heart? Let us discuss these things in detail.

1. The Islamic Perspective on Life and Afterlife

Allah clearly says that this worldly life is a test and only the Hereafter is permanent and everlasting. "Every soul shall taste death and you will only be given your full compensation on the Day of Resurrection. So whoever is removed from the Fire and admitted to Paradise has indeed succeeded. And what is the life of this world except the enjoyment of delusion." (The Qur'an 3:185) This verse offers clear Islamic worldview: true success cannot be measured by worldly achievements but by salvation in the Hereafter. The Prophet ﷺ reinforced this perspective by saying, "This world is a prison for the believer and a paradise for the disbeliever." (Sahih Muslim) Thus the believer must see this world as a place of effort, discipline and striving for eternal reward while the disbeliever may consider it the only life to enjoy without any accountability. Life and death have been created for a clear purpose. "He who created death and life to test you as to

which of you is best in deeds.” (The Qur’an 67:2)

2. Daily Deeds: The Path to Eternal Success

Islam beautifully teaches that even ordinary actions can become acts of worship if those are done for Allah’s sake. Preparing for the Hereafter involves transforming daily living into means of earning divine reward. The foundation of all deeds is sincere intention. The Prophet ﷺ said, “Actions are judged by intentions, and every person will have what they intended.” (Sahih Bukhari & Sahih Muslim) Even simple tasks — eating, working, sleeping and caring for family— become worship when those are done to obey Allah. Renewing intentions daily turns life into a continuous journey toward the Hereafter.

3. Establishing Regular Worship

The Qur’an describes Salah as a defining trait of true believers and a purifier of the soul. “Indeed, Salah restrains from shamelessness and wrongdoing.” (The Qur’an 29:45) The Prophet ﷺ emphasizes punctual prayer as a key to salvation. “The first deed for which a servant will be held accountable on the Day of Judgment is Salah.” (Sunan al-Tirmidhi) Praying five times daily

builds spiritual discipline and keeps the heart attached to Allah. The Qur’an should be recited daily rather it should be lived in our daily life. Allah says, “This is a blessed Book which We have revealed to you, so that they may reflect upon its verses and that those of understanding may take heed.” (The Qur’an 38:29) Its recitation cleanses the heart and elevates the soul. The Prophet ﷺ said, “Recite the Qur’an, for it will come as an intercessor for its companions on the Day of Resurrection.” (Sahih Muslim) Daily remembrance keeps the heart alive. Allah assures, “Verily, in the remembrance of Allah do hearts find rest.” (The Qur’an 13:28) The Prophet ﷺ sought forgiveness more than 70 times a day (Sahih Bukhari). Regular Istighfar wipes away sins and refreshes the soul.

4. Character and Morality: A Daily Path to Jannah

Islam places great emphasis on noble character as a means of earning Allah’s pleasure. Allah commands, “O you who believe! Fear Allah and be with those who are truthful.” (The Qur’an 9:119) The Prophet ﷺ said, “Truthfulness leads to righteousness, and righteousness leads to Paradise.” (Sahih Muslim)

Good character is among the heaviest deeds on the Day of Judgment. “Nothing will be heavier on the Day of Resurrection in the balance of a believer than good character.” (Sunan Abi Dawud) He صلی اللہ علیہ وسلم also said, “The most beloved of people to Allah are those who are most beneficial to others.” (al-Mu’jam al-Awsat) Even a smile is charity. (Sahih Muslim)

5. Acts of Charity and Service to Humanity

Charity (Sadaqah) purifies wealth and protects against calamities. “Spend in charity, for charity extinguishes sins just as water extinguishes fire”. (Sunan al-Tirmidhi) Allah promises immense reward for those who help others. “Whoever saves one life, it is as if he saved all of humanity.” (The Qur’an 5:32) Charity is not limited to money — teaching someone, guiding the lost, removing harm from the road or a kind word are all sadaqah.

6. Patience, Gratitude and Reliance on Allah

Life is full of tests. The Qur’an promises reward for the patient. “Indeed, the patient will be given their reward without measure.” (The Qur’an 39:10) The Prophet صلی اللہ علیہ وسلم said, “How amazing is

the affair of the believer! If something good happens, he is grateful and that is good for him; if hardship befalls him, he is patient and that is good for him.” (Sahih Muslim) These two qualities — Sabr and Shukr — are wings of a believer’s spiritual success.

7. Avoiding Sin and Purifying the Heart

Preparing for the afterlife is not only about doing good deeds but also avoiding evil. The Qur’an states, “On that Day, wealth and children will not benefit anyone, except the one who comes to Allah with a pure heart.” (The Qur’an 26:88-89) Major heart-diseases such as arrogance, jealousy, hatred, showing-off (riya’) and greed corrupt deeds. The Prophet صلی اللہ علیہ وسلم warned, “A person burdened with pride will not enter Paradise.” (Sahih Muslim) Purifying the heart is a daily Islamic obligation.

8. Repentance (Tawbah) and Self-Accountability

No believer is sinless; what matters is consistent repentance. Allah asks believers to turn back to Him, “O you who believe! Turn to Allah in sincere repentance.” (The Qur’an 66:8) The Prophet صلی اللہ علیہ وسلم said,

“The one who repents from sin is like one who never sinned.” (Sunan Ibn Majah) Umar ibn al-Khattab (may Allah be pleased with him) advised: “Take account of yourselves before you are taken to account.” Reviewing one’s day before sleeping is a prophetic practice of spiritual growth.

9. Balancing Worldly Life and Spiritual Goals

Islam rejects monasticism. Allah encourages lawful enjoyment but with responsibility: “Seek the Hereafter through what Allah has given you, but do not forget your share of the world.” (The Qur’an 28:77) Working, studying and providing for family are acts of worship if done with halal means and sincere intention.

10. Building a Lasting Legacy of Good Deeds

Certain deeds continue to reward a believer even after death. The Prophet ﷺ said, “When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.” (Sahih Muslim) Building a mosque, madrasa, school or well, distributing the Holy Qur’an and Islamic knowledge, planting trees,

supporting orphans and widows are examples of ongoing good deeds (Sadaqah Jāriyah). Such deeds brighten the grave and continue benefiting one’s soul. In a nutshell, preparing for the afterlife is a daily mission. It requires sincere intention, constant remembrance of Allah, adherence to the Sunnah, good character, service to humanity, self-purification and avoidance of sin. Every day is a new opportunity to seek Allah’s pleasure, purify the heart, perform acts of kindness and build deeds that last beyond death. The Prophet ﷺ advised, “Be in this world as if you were a stranger or a traveler.” (Sahih Bukhari)

ANNOUNCEMENT

Dear Readers!

This Issue of The Simple Truth consists of three months i.e October, November & December, 2025.

The next issue will come out in the month of January, 2026.

(Insha Allah)

Editor

WE NEED -AND WE HAVE- A ROLE MODEL

Sanaullah Sadiq Taimi
Makkah Mukarramah

We bear witness that Prophet Muhammad (peace be upon him) is the final messenger of Allah and that there will not be any other prophet after him. He is the guide and he is the role model. He was a role model for his people in Makkah before revelation and they gladly called him the honest and the trustworthy. They were aware of the fact that Muhammad (peace be upon him) was a man of high character and great values.

He was loved very much by those who were very close to him; they didn't take any time in responding to his invitation to accept Islam. He never told a lie, never broke a promise, never abused anyone, never insulted and never caused harm to anyone. He remained a living example of his great ethical teachings throughout his life and left behind his companions who carried his legacy.

He guided with shining examples of his own action. He invited people to worship only Allah and serve mankind in the best way possible. When he was living in Makkah, he was a source of help, cooperation, love, healing touch and remedy for all the needy ones. They used to seek help from him and he always stood for them. The mother of believers Khadija (may Allah be pleased with her) expressed this in the beginning of revelation when Muhammad (peace be upon him) felt worried and unsettled. She consoled him; 'Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones'.

Prophet Muhammad (peace be upon him) is the final messenger. He is not the only

messenger but the last of the messengers who were sent to the people to guide them to Allah and to the right path. His teachings are like light in the darkness. He guided people to their Lord and taught them to worship only Him and live a life full of love, affection, sympathy, honesty and high moral values. He taught patience, perseverance, endurance and kindness.

He was the best son, the best husband, the best father, the best friend and the best human being. His teachings cover every aspect of human life. He emphasized peace, showed its ways and laid down the principles of war. He worked for justice to be established and made it the foundation of a society. Prosperity and development can't be achieved without it. He believed firmly in justice and stated in clear terms that even if Fatima, the daughter of the Prophet had stolen, her hands would have been cut off.

He is the final Prophet, sent as mercy to humans, spent his life for the betterment of humanity, the most successful person in the entire history, established a government in Madinah and lived a modest life. He was the best

teacher and the best guide. He used to live with his companions as if he was one of them and nothing distinguished him from others, simple, down to earth, smiling and having conversation with them. They loved and respected him a lot more than we can ever imagine, but he didn't allow them to praise him more than what he deserved. He was very quick to correct the girls who were singing in his praise and went on singing, 'we have a prophet who knows what is going to come tomorrow'. He said to them clearly; 'I am a slave and prophet of Allah, so don't say anything more than this'.

Human beings need a role model. It is in the psychology of mankind to seek an example, a champion and role model to follow. Prophet Muhammad, (peace be upon him) is the best role model for anybody wanting happiness, fulfillment, satisfaction and success here and in the hereafter.

We read the biographies of great personalities, try to know their way of success and eagerly follow their footprints. We should read but always remember that we have the greatest personality ever born. We are blessed with belief in

a Prophet whose principles are forever and whose teachings are everlasting. We can enhance our knowledge but we don't need any other role model. Jews tried to mock a Muslim that his prophet taught him everything and the Muslim proudly said that certainly he had even taught him how to use toilets.

We love Muhammad, our prophet more than ourselves, it is part of our belief and we must love him more than anybody else, but at the same time this love must be translated into action. It should not remain a lip service. Therefore it is our responsibility to know him, read about him and make sincere efforts to live like him in our day to day life. We need to read and know him to follow him correctly and when needed, we can defend him and present the real picture of his personality and teachings.

Prophet Muhammad (peace be upon him) is the source of our belief. Allah has sent him, revealed to him and commanded him to preach and spread out the message. He did it wholeheartedly in a complete manner and the entire humanity was blessed with a religion of monotheism, wisdom, science, love, virtues and high

values. Allah says, "There has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often". (The Qur'an 33:21)

THE BEAUTIFUL AND PATHETIC PRAYER OF PROPHET IBRAHEEM (A.S.)

"And remember Abraham (Ibrahim) said: "My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in Allah and the Last Day" He said: "(Yea), and such as Reject Faith, for a while will I grant them their pleasure, but will soon drive them to the torment of Fire, and evil destination (indeed)! "And remember Abraham and Ismail raised the foundations of the House (with this prayer): Our Lord! Accept (this service) from us: for You are the All-Hearing, the All-Knowing Our Lord! Make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); For You are the Oft-Relenting Most Merciful. Our Lord! Send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, and purify them: For You are the Exalted in Might, the Wise" (Surah Al-Baqrah, 2:126-129)

REVIVING TRUE JUSTICE: A TIMELESS LESSON FROM THE LIFE OF PROPHET MUHAMMAD (ﷺ)

Armaghan Azad

Today's era will be remembered as one of the darkest periods of injustice in human history. Across the globe, oppression has overshadowed fairness, and tyranny has silenced truth. Our nation, like many others, is drowning in grief, inequality, and moral decay. In places where law should prevail, prejudice takes the lead; religion and identity are seen before truth; governments deliver biased decisions; police violate ethics and even courts fail to uphold true justice.

This is not an issue of one country—it is a worldwide crisis. Powerful nations crush the weak, privileged humans exploit the vulnerable and the world watches silently as a helpless spectator. Courts exist, even international courts exist, yet justice remains missing.

In such a time, we must look back 1400+ years and reflect upon how our beloved Prophet Muhammad (ﷺ) established a perfect system of justice, which was later upheld by the Sahabah (Companions) and the righteous generations after them. Their example remains the finest model of justice the world has ever witnessed.

The Islamic Concept of Justice —
Adl: Equality Without Exception

In Islam, justice is not a noble virtue—it is a core foundation of faith. The Arabic word for justice 'Adl' means absolute fairness and equal treatment for all, irrespective of wealth, race, gender, status or religion. Islam teaches that justice is not only for the rich or the powerful but for every individual, including the weak and the ordinary.

Justice in the Qur'an — A Divine Command

The Qur'an presents a definition of justice that surpasses the legal frameworks of modern constitutions. Allah says, "O you who believe! Stand firm for justice, as witnesses to Allah, even if it be against yourselves, your parents or your relatives. Whether the person is rich or poor, Allah is more worthy of both." (The Qur'an, 4:135) This verse firmly declares that justice must rise even above personal interest, ego, family ties, social pressure and wealth. Truth must prevail whether it benefits us or goes against us.

Justice Between the Rich and the Poor

Islam prohibits discrimination based on wealth or social status. Rights belong to all, and punishment must apply to the wrongdoer—not to their class, name, or background. A famous incident highlights this. A woman from a noble family committed theft. Some companions requested leniency due to her status. The Prophet (ﷺ) replied, "The nations before you were destroyed because they applied the law to the poor but exempted the rich. By Allah, if my

daughter Fatimah were to steal, I would cut off her hand." (Sahih Bukhari, 3733) This profound statement shows that Islamic justice knows no favoritism—not even for the family of the Prophet (ﷺ).

Justice in Leadership — Accountability of the Rulers

The Prophet (ﷺ) said, "Each of you is a shepherd and each of you will be questioned about your flock. The ruler is a shepherd over his people and will be questioned about them." (Sahih Muslim, 893) A leader in Islam cannot act as a tyrant. Leadership is a trust and every ruler, judge, father, mother, teacher and employer will be accountable before Allah. Another Hadith states, "Allah is with the judge as long as he is just but when he becomes unjust, Allah leaves him and Shaitan accompanies him." (Tirmidhi, 1330) A just ruler is supported by Allah; an unjust one is abandoned to his evil.

Justice with Both the Oppressor and the Oppressed

The Prophet (ﷺ) taught a revolutionary principle. "Help your brother whether he is the oppressor

or the oppressed.” When asked how to help an oppressor, he said, “By stopping him from oppression.” (Sahih Bukhari, 2444) Justice is not merely supporting victims—it includes preventing people from committing injustice.

Justice Beyond Religion, Race and Class

Islamic justice is universal. It applies to Muslims and non-Muslims alike. The Prophet (ﷺ) protected the rights of non-Muslims, honored treaties and ensured safety and dignity for all citizens under Muslim rule. Islam teaches that every human being deserves respect, fairness and protection.

Justice with Mercy — the Heart of Islamic Law

Justice in Islam is balanced with compassion. It does not promote cruelty in the name of discipline. The Prophet (ﷺ) said, “The merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the One above the heavens will have mercy upon you.” (Sunan Abu Dawood, 4941) A true believer practices justice but softens it with empathy where appropriate.

The Decline of Justice in Today’s World

Today, justice survives only in textbooks. Corruption, casteism, racism and class divides poison our societies. Laws favor the rich; the poor suffer. Minorities, weak citizens and oppressed classes face discrimination. Wealth remains concentrated in a few hands and is denied to the rightful heirs—especially women—despite Islam’s clear command of inheritance. Even Muslims in the subcontinent violate Islamic justice by rejecting marriages based on caste. Pride and prejudice have replaced the equality taught by Islam.

Justice: The Soul of an Islamic Society

Justice is the heartbeat of Islam. The Qur’an, Hadith and the legacy of the Sahabah teach us that fairness, honesty and mercy must guide every action in life. If we sincerely follow Islamic teachings, we can build a world where rights are honored, wealth is distributed fairly, leadership is responsible, society is peaceful and humanity is respected. Justice is not merely a legal principle—it is a lifestyle that brings balance, dignity and divine mercy into society.

MUHAMMAD, THE MESSENGER OF ALLAH (صلى الله عليه وسلم)

It all began in the year 610 C.E., with a few brave individuals differing in tribe, status and gender, secretly winding through the alleys of Makkah to meet the man known as Al-Ameen (i.e. the trustworthy). One by one they went, like stealthy shadows in the moonlight, hoping not to be noticed and reported to powerful city leaders. They were prepared to sacrifice it all - their cultures, families, even their own lives - for the sake of worshipping One True God.

Al-Ameen had called them to cast aside the pagan religion of their forefathers and to embrace pure monotheism. The 40-year-old man, whose name was Muhammad (pbuh) claimed that Allah saw all people, men and women, free and enslaved, as equal: A message which would, in two short decades, bring peace to the war-torn Arabian Peninsula and beyond; a message forbidding tribal feudalism and corruption by any leader; a message that came to be known as "Islam," calling for devotion and submission to God alone.

Muhammad was a man of noble descent. He was a paradigm of excellent manners. Allah, the

Exalted, praised him saying: "And indeed, you are of a great moral character". [68:4]

His enemies attested to his excellent manners. Abu Jahl, who was one of the harshest enemies of Islam, said: 'O Muhammad! I do not say that you are a liar! I only deny what you brought and what you call people to.'

Some of his Companions described his manners saying:

'He was never rough. He never raised his voice in public or used foul language. He did not repay evil with evil; rather, he forgave and pardoned. He did not raise his hand to hit a servant or woman. He would not become angry if he was wronged nor would he avenge himself. He only became angry when people transgressed the limits and boundaries of Allah; in that case he avenged. The Prophet (pbuh) was not given a choice between two matters except that he chose the easier of the two, as long as it was not a sinful act. If that act was a sinful act, he would be the farthest from it. When he entered his home he was a normal individual, he would clean his clothes, milk his sheep, and serve himself.'

Thomas Carlyle, the famous Scottish writer, attested to this. He said in his book 'Heroes, Hero-Worship, and the Heroic in History':

'But, from an early age, he had been remarked as a thoughtful man. His companions named him "Al Amin, The Faithful." A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character; yet amiable, cordial, companionable, jocose even - a good laugh in him withal: there are men whose laugh is as untrue as anything about them; who cannot laugh. A spontaneous, passionate, yet just, true-meaning man! Full of wild faculty, fire and light; of wild worth, all uncultured; working out his life takes in the depth of the Desert there.'

They called him a prophet, you say? Why, he stood there face to face with them, here, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counseling, ordering in the midst of them. They must have seen what kind of a man he was,

let him be called what ye like. No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three and twenty years of rough, actual trial, I find something of a veritable hero necessary for that of itself.'

If we say the physical appearance of a person influences their personality, as do sociologists, the Prophet (pbuh) was the most beautiful of people as his companions, who saw him, informed us. The Prophet (pbuh) was of a slightly above-average height. Amazingly, in gatherings, he would appear taller than those actually taller than him until the people dispersed. In complexion, he was white with a rosy tinge; pale, but not excessively so. His hair was jet black and wavy, but stopped short of curling, and was kept between his earlobes and shoulders. Sometimes he would part his hair at the middle. Other times, he would wear it braided. He had a long, thick and dense beard. The Prophet had the physique of a powerful man. He had a broad upper-back and shoulders, between which was the Seal of Prophethood. He had long muscular limbs, large joints and a wide girth. His lean stomach never protruded out past the profile of his chest. His face was radiant, "as if the sun were following its course across and shining from his face". His shoulders were broad; he was of medium height, neither too tall

nor short. He was pleasant looking and majestic; people were full of awe when they saw him for the first time and knew that his face was not one of a liar.

Prophet Jesus (pbuh) foretold the coming of another Prophet, whose name would be 'Periqlytos' or 'Paraclete' or 'Paracalon' and who (that is, whose teaching) would last forever, I will pray the Father, and He shall give you another Comforter (Periqlytos), that he may abide with you forever.' [John 14, 16].

The word periqlytos means 'illustrious', 'renowned' and 'praiseworthy' and this is exactly what the name 'Ahmed' means. It is confirmed in the Qur'an that the Prophet Jesus did prophesize that a Prophet named 'Ahmed' would come after him.

Allah, the Exalted, says:

"And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad. [61:6]

The Jews sent priests to John, the Baptist, to find out who he was. 'He confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" And He said: "I am not." "Are you that Prophet?" They insisted. And he answered, "No"... And then they said to him: "Why do you baptize then, if you

are not the Christ, nor Elijah, nor that Prophet?" (John 1:20-25).

"That Prophet is not Jesus but Muhammad (pbuh) because John, the Baptist continued preaching and baptizing and foretelling the coming of that Prophet during the life-time of Jesus.

Alphonse de Lamartine said:

'Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman; to subvert superstitions which had been imposed between man and his Creator, to render God unto man and man unto God; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for he (Muhammad) had in the conception as well as in the execution of such a great design, no other instrument than himself and no other aid except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous...(Cont. on Page. 28)

WOMEN'S EDUCATION – A HARBINGER OF A CHANGING NATION

Maimuna Rais

Education is the key that transforms weakness into strength. It is the most powerful tool that enables individuals to face life's adversities with courage and wisdom. Without education, a human being is like a body without a soul. It widens one's perspective, shapes one's worldview and paves the way for enlightened living. It helps us become responsible citizens and empowers us to stand against violence, corruption, discrimination and other social ills. Therefore, every individual—irrespective of gender or caste—deserves equal access to education.

Unfortunately, even today, there are several rural regions across India where women remain deprived of education. According to the National Sample Survey (NSS), Rajasthan has the lowest female literacy rate at 57.6%. Other states with similarly low rates include Andhra Pradesh, Bihar, Uttar Pradesh, and Jharkhand.

One of the primary reasons for poor female education in rural areas is the deep-rooted culture of male dominance. The negative mindset and lack of awareness among parents prevent them from sending their daughters to school.

Even when some parents do allow girls to study, it is usually restricted only to primary or secondary levels.

Poverty lies at the heart of many problems in India, including the low female literacy rate. Limited accessibility to schools further widens the educational gap in rural areas. Where schools do exist, they often lack adequate infrastructure and basic facilities. Many schools are in a deplorable condition, with insufficient classrooms—forcing children to study under trees or in open grounds. Another major concern is the distance of schools, often located far away or outside the village, discouraging parents from sending their daughters due to safety concerns. Lack of security exposes girls to harassment, threats and molestation, creating further barriers.

A woman is a unique creation of Allah, blessed with a multifaceted personality and remarkable powers of patience, endurance and emotional strength. As Rabindranath Tagore beautifully said, "Women are the builders and moulders of a nation's destiny." Women play significant roles throughout life with exceptional

grace and dedication. They are the embodiment of love, compassion and sensitivity—gentle as a lily and sweet as sugar.

Education is the weapon that enables women to overcome obstacles and emerge stronger. Yet, in many of the states mentioned above, women are still viewed as a financial burden. It is often believed that educating a girl is a waste of time and money, resulting in preference for educating sons. Such regressive thinking has created a flood of ignorance from which society must break free. This outdated mindset hinders national growth. It is time to realize that an educated woman is a pillar of a progressive nation. Only education can uplift women, eradicate social evils and strengthen the foundation of society. A nation that educates its women flourishes—economically, socially and culturally.

There is no denying of the fact that India has made considerable progress. Educated women become aware of their rights, which helps eliminate social evils. Female education also contributes to reducing fertility rates and lowering infant mortality rates. Women's increased participation in politics is also a result of education. Kerala, with the highest female literacy rate of 91.98%, ranks 11th among Indian states in terms of GDP—

clearly proving that educating women drives national development.

It is crucial to address the issues that obstruct women's education. The government has launched multiple schemes and initiatives to combat discrimination and violence against women such as Beti Bachao Beti Padhao, the One-Stop Centre Scheme, Nari Shakti Puraskar among others. Numerous foundations are also working diligently for women's empowerment. Yet, the critical question remains: Is this enough to truly empower women? The answer is No. Real change requires personal responsibility and collective effort at the individual level. Only then can we build a better nation that guarantees education for all women.

We must acknowledge that patriarchal dominance has long been a barrier to women's empowerment. Society functions like a two-wheeled chariot—both wheels must be equally strong for smooth progress. The message is clear and urgent: Let us educate women and transform the nation. When women rise, they bring with them a spring of growth, success and achievements.

21st Grand Two-Day All India Qur'an Memorisation, Tajwīd & Tafsīr Competition

Report: Dr. Muhammad Shees Idrees Taimi
Convener of the Competition

21st Grand Two-Day All India Qur'an Memorisation, Tajwīd & Tafsīr Competition Held under the auspices of Markazi Jamiat Ahl-e-Hadeeth Hind

Approximately seven hundred Huffāz, Qur'rā' and scholars from across the country participated in the event.

Nineteen distinguished teachers of Hifz and Tajwīd from the country's reputable religious institutions, along with eminent scholars, fulfilled the responsibilities of judges.

Participants who secured first, second, and third positions in the six categories of the competition were honoured with valuable cash prizes, certificates of appreciation, and commemorative watches.

All participants of the competition were also awarded certificates of appreciation, encouragement prizes, copies of the Qur'an, watches, and the book "Aina-e-Jamāl-e-Mustafa"—a book

truly described as "small in size but rich in value".

The inaugural and concluding sessions were graced not only by senior office-bearers of Markazi Jamiat but also by honourable members of the Executive Council, prominent scholars, respected office-bearers of State Jamiats of Ahl-e-Hadeeth, heads of community organisations, well-wishers of the Jamiat, and distinguished personalities of Delhi.

All the dignitaries expressed profound remarks, heartily congratulated especially the Honorable Ameer, Sheikh Asghar Ali Imam Mehdi Salafi (may Allah preserve him) for organising the competition, and regarded it as a great need of the time.

For four days, the Ahl-e-Hadeeth Complex remained lively with the presence of the guests of the Messenger (ﷺ), respected teachers and honourable guardians.

One of the distinguishing features of the current leadership of Markazi Jamiat Ahl-e-Hadeeth Hind is that it has not only established various departments and actively promoted the causes of Da'wah and guidance, education and training, research and publication, propagation of the creed of Tawheed, the Qur'an and Sunnah, statistics, construction works, protection of madrasas and endowments, relief and humanitarian services, nation-building, peace, brotherhood, communal harmony, and national integration from the platform of the Jamiat, but also sustained every initiative — whether newly begun or previously ongoing — with full devotion, strength, and continuity.

The credit for this undoubtedly goes to the central leadership, especially to the Ameer of the Markazi Jamiat Ahl-e-Hadeeth Hind, Sheikh Asghar Ali Imam Mehdi Salafi (may Allah preserve him).

The annual organisation of the All India Qur'an Memorisation, Tajwid and Tafsir Competition under the banner of the Markazi Jamiat Ahl-e-Hadeeth Hind is a shining link in this blessed chain.

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... islands of the Mediterranean Sea, Spain, and part of Gaul. "If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad."

George Bernard Shaw said: 'I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which make itself appeal to every age - I have prophesized about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Mohammedanism in the darkest colors. They were, in fact, trained to hate both the man Muhammad and his religion. To them, Muhammad was an anti-Christ. I have studied him, the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the Savior of humanity.'

The German Poet, Wolfgang Goethe, said:

'I looked into history for a human paradigm and found it to be in Muhammad.'

PRESS RELEASES OF MARKAZI JAMIAT AHLE HADEES HIND

(1)

Complete Registration on the “UMEED” Portal by 5th December: Maulana Asghar Ali Imam Mahadi Salafi

Delhi, 26 October 2025

The Ameer of Markazi Jamiat Ahl-e-Hadees Hind, Maulana Asghar Ali Imam Mahadi Salafi, has issued an appeal through a press statement urging the general Muslim public to ensure that, under Section 3B of the Waqf (Amendment) Act 2025, the process of uploading current details and data of all Waqf properties already registered with the State Waqf Boards across the country must compulsorily be completed on the Government of India’s “UMEED” portal by 5th December.

In his statement, the respected Ameer made a special appeal to all members and well-wishers of the Jamaat and the Jamiat, community supporters, socio-religious organisations and bodies, scholars, imams, mutawallis of mosques, and administrators of madrasas to set up local help desks without delay. This will ensure that the details of all previously registered Waqf properties are uploaded on the UMEED portal easily and in a timely manner.

He cautioned that any delay may lead to legal complications and could affect the legal status of Waqf properties. Therefore, he emphasised that this task must be undertaken with utmost diligence, discipline, and with a sense of religious and community responsibility, so that the protection of Waqf properties may be ensured.

The complete procedure for uploading information is available on the UMEED portal at the link: umeed.minorityaffairs.gov.in

For any guidance or assistance, contact the Central Help Centre of Markazi Jamiat Ahl-e-Hadees Hind at Mobile: 8285162681.

(2)

Expression of Grief and Sorrow over the Heart-rending and Devastating Blast near the Red Fort in Delhi

11 November 2025

Delhi: The Honourable Ameer of Markazi Jamiat Ahl-e-Hadith Hind, Maulana Asghar Ali Imam Mahadi Salafi, in a press statement, expressed deep grief, sorrow and profound condolences over the car explosion that took place near the Metro Station in front of the Red Fort, resulting in the loss of more than a dozen precious lives and leaving a large number of people injured.

He said that this was not only a tragic incident but also a moment of serious reflection, wherein valuable human lives have been lost. This painful tragedy has shaken not only the families of the deceased but the entire nation and humanity as a whole. Though the

exact cause of the incident has not yet been firmly established, if it turns out to be an act of terrorism, then what could be more horrifying and dangerous news? And what could be a greater crime than this? No condemnation of this heinous conspiracy against humanity is enough and it is extremely necessary to bring the real perpetrators of this crime to justice.

The Ameer further stated in his press release that in this moment of grief and pain, we stand with the families of the victims; we share their sorrow and extend our heartfelt condolences to them. We pray that Allah, the Almighty grants patience and peace to the bereaved families and provides support and comfort to those who have lost their loved ones and been left helpless. He further added that although no one can avert destiny, it is still extremely important to uncover the causes behind such incidents so that such unfortunate events can be prevented in the future and citizens can be ensured safety and protection.

Issued by:
Markazi Jamiat Ahl-e-Hadith
Hind
