

Vol.:3, Issue : 9, JANUARY - MARCH 2020

# VOICE OF Darul Uloom

QUARTERLY MAGAZINE

PORTAL OF KNOWLEDGE — HERALD OF PREDECESSORS' LEGACY



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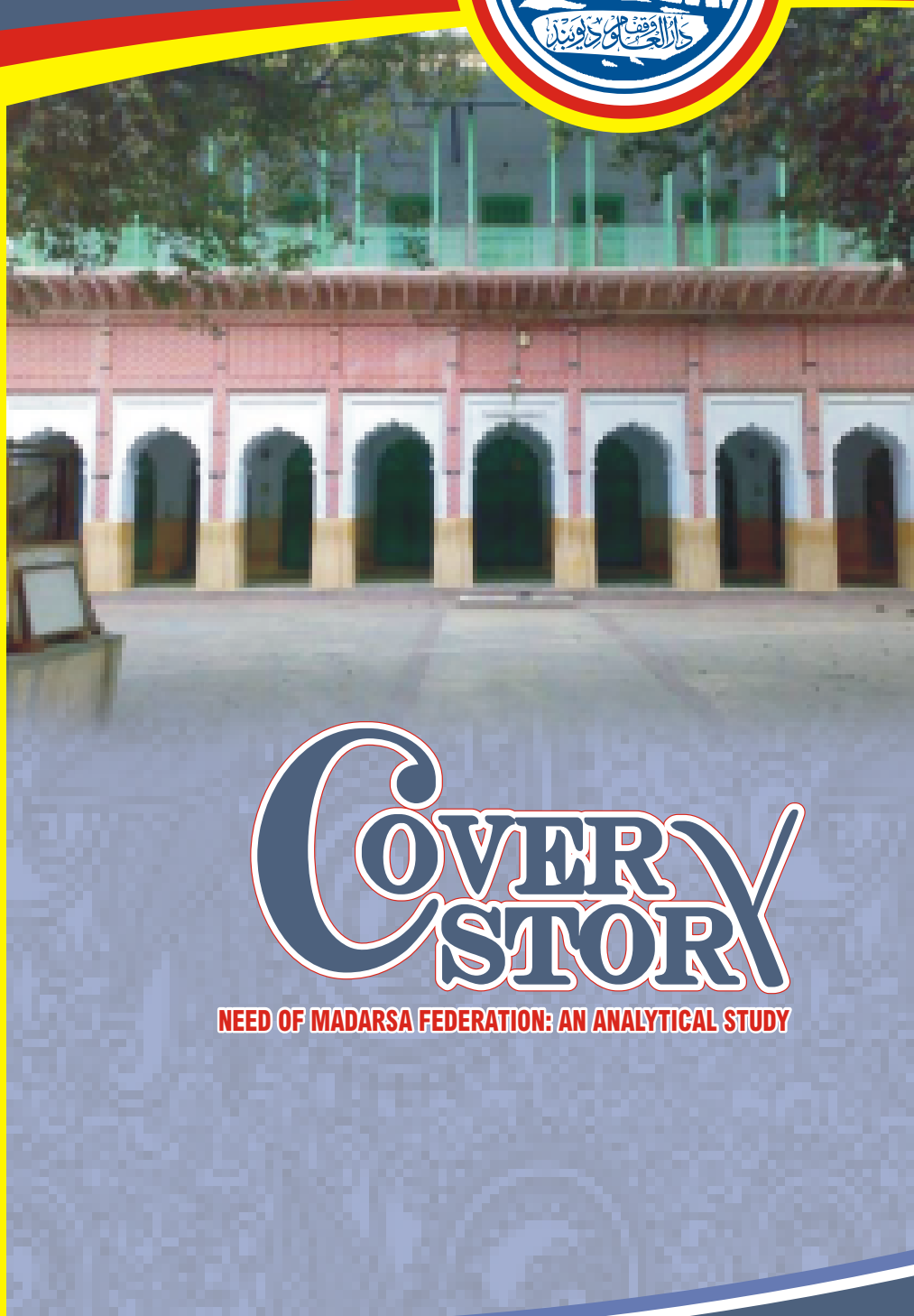
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**NEED OF MADARSA FEDERATION: AN ANALYTICAL STUDY**



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PORTAL OF KNOWLEDGE — HERALD OF PREDECESSORS' LEGACY

PATRON

**Hazrat Maulana Mohammad Sufyan Qasmi**  
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# PRECIOUS WORD

BY

Hazrat Maulana Mohammad Sufyan Qasmi  
RECTOR DARUL ULOOM WAQF DEOBAND

## *Golden principles of Prophetic Biography*

**T**he pure life and the biography of the Prophet (saws) have numerous practical examples in whose following only, the life and survival of the soul and all the secrets of worldly and heavenly life lie. If the whole blessed life is surrounded, it sums up into three titles and by explanation and interpretation of the same, the holy life of the Prophet is characterized and those three titles are as follows: Relation with soul, Relation with creature and Relation with Allah. The relation with soul is characterized by chastity and purity, decency and civility, modesty and humility, zeal and fervency, bravery and gallantry, patience and forgiveness, education and discipline, faith and trust, asceticism and contentment, struggle and toil, forbearance on hardships and sufferings and the supreme qualities of God fearing and good morals, which are inherent as the fundamental components in the constitution of the pious nature of the Prophet (saws).

The relation with the creature is all about the social work, maintenance of ties, help and assistance of the oppressed, munificence for the indigent, altruism and charity for the needy, relief work for the people in need, saving the passersby from harm, pardoning and forgiving, love and kindness, compassion and sympathy, education and training, guiding and purifying and so on, which were the intrinsic qualities of the pure nature of the Prophet (saws).

The relation with Allah is all about worshipping and spiritual exercise, struggle and meditation, subdual of lusts and pleasures, closeness and return to Allah, repentance and penitence, midnight prayer and vigil, mindfulness and consciousness of Allah, which were the foundation of the clean disposition of the Prophet (saws).

But among these three relations, only the relation with Allah is the soul of the constancy of the two relations which sets the relations with Allah and soul on the right path. If the human soul is not familiarized with the relation with Allah and is not made accustomed to its requirements, the relation with creature and relation with soul can never keep on the right structures. Hence, even today the people, who are disconnected from Allah and stay concerned to develop the rest other two relations only, suffer various errors and are trapped in lustful desires whose deadly errors have turned the world into the hub of evil and mischief.



# The Character of The Prophet Muhammad (SAWS)

By

**Qazi Mohammad Faiyaz Alam Qasmi**  
Qazi Shari'at Darul-Qaza All India Muslim Personal Law Board Nagpada, Mumbai-8

*Good character of a man is the measure of his being modest, polite, courteous and faithful. A man may be rich having treasure of gold and silver but this never makes him a polite and gentle man. It is his manners which hold him in the highest crest of the honour and reverence.*

The holy prophet Muhammad (SAWS) was in the highest level of good conduct and moral that had ever been in this world. He used to pray to Allah Almighty to grant him good morals and high level of ethics to deal with the people. He

Almighty accepted his prayer and molded him into the attractive conduct and moral behavior. The first thing of Allah to teach the Prophet Muhammad (SAWS) was good qualities. The holy Qur'an says: "It was by mercy from Allah that you were lenient with them O

would have dispersed from round him if he had been stern and hardhearted. The Qur'an is quite clear on the aspect of his character. It says: Nay verily you stand on an exalted standard of character. (Qur'an, 68:4). The prophet (SAWS) himself said: I have been



asked Allah Almighty to adorn him with good character and conduct. He used to say in his invocation: "O Allah, make my constitution and conduct good. He used to pray: O Allah, save me from bad character and conduct. (Al-Dua Lil Tabrani:1386) Allah

Muhammad (SAWS) and if you had been rude (in speech) and harsh in heart, they would have dispersed from around you." (Qur'an: 3: 159) This verse speaks about the kindheartedness of the prophet Muhammad (SAWS) and also cites the proof that they

sent to complete good conduct. (Sharh Al-Sunnah Lil Baghvi:3622). It means all good characters are gathered in him.

**Prophet's morals in the holy Qur'an:** Hazrat Sa'ad (RA) reported: Once I went to Hazrat Ayesha (RZ) and asked her about the character and

conduct of the holy prophet (SAWS). She replied: Don't you read the Quran? I said: Yes. She said: The character of the Messenger of Allah is the Quran. (Musnad Ahmad: 24601). This refers to the fact that the prophet (SAWS) was a running commentary of what one finds written in the holy Qur'an.

### **Prophet (SAWS)'s Character and Conduct:**

Hadhrat Hasan (RA) says: My

kept away from undesirable language and did not make as if he did not hear anything. If he did not agree with the next person's wish he did not make that person feel disheartened, nor did he promise anything to that person. He completely kept himself away from three things: from arguments, pride and senseless utterances. He prohibited people from three things. He did not disgrace or insult anyone, nor look

busy speaking. If one exceeded the limit he would stop him or would get up and leave the assembly (so that that person would stop)"(Shamail Tirmizi: 352)

He used to speak the truth even he was called as Al- Ameen, the trustworthy one and Al-Sadique, the truthful one, by the Arab Non-Muslims. He used to call the people, high or low, towards Allah. It was narrated by Anas bin



younger brother Hadhrat Hussain said: "I asked my father Hadhrat Ali (RA) about the conduct of the messenger of Allah in his assemblies. He replied: The messenger of Allah was always happy and easy mannered. There was always a smile and a sign of happiness on his blessed face. He was soft-natured and when the people needed his approval, he easily gave consent. He did not speak in a harsh tone nor was he stone-hearted. He did not scream while speaking, nor was he rude or spoke rudely. He did not seek other's faults. He never over-praised anything nor exceeded in joking, nor was he a miser. He

for the faults of others, he only spoke what leads to thawaab and reward. He would say: 'When you see a person in need, then always 'help that person'. (If someone praised him, he would detest it). If someone, by way of thanks praised him, he would remain silent, (because it is necessary that one thanks a person for a good favour or good deed. It is like one fulfilling one's duty. Some of the 'ulama have translated this as: 'If one did not exceed in praising him, he would keep silent'. That means if he exceeded, he would prohibit him). He did not interrupt someone talking and did not begin speaking when someone else was

Malik (RZ) as saying: "Whenever the Prophet (SAWS) met a man, he would speak to him, and would not turn away until he (the other man) turned away. And if he shook hands with him, he would not withdraw his hand until he (the other man) withdrew his hand. And he was never seen sitting with his knees ahead of the knees of the one who was sitting next to him. (Ibne Majah:3716) Another trait of his character is that he used to greet at first one whom he met; even he used to greet the children. (Saheeh Muslim: 2168).

### **The Prophet (SAWS) with his Companions:**

There was no ostentatious



supremacy between the prophet and his companions. He used to sit with his companions like an ordinary man. Whenever any stranger came to meet him, at first he could not recognize him till he was introduced to him. His companions used not to stand up knowing them of dislike of the prophet (SAWS). (Sunan Tirmizi: 2754)

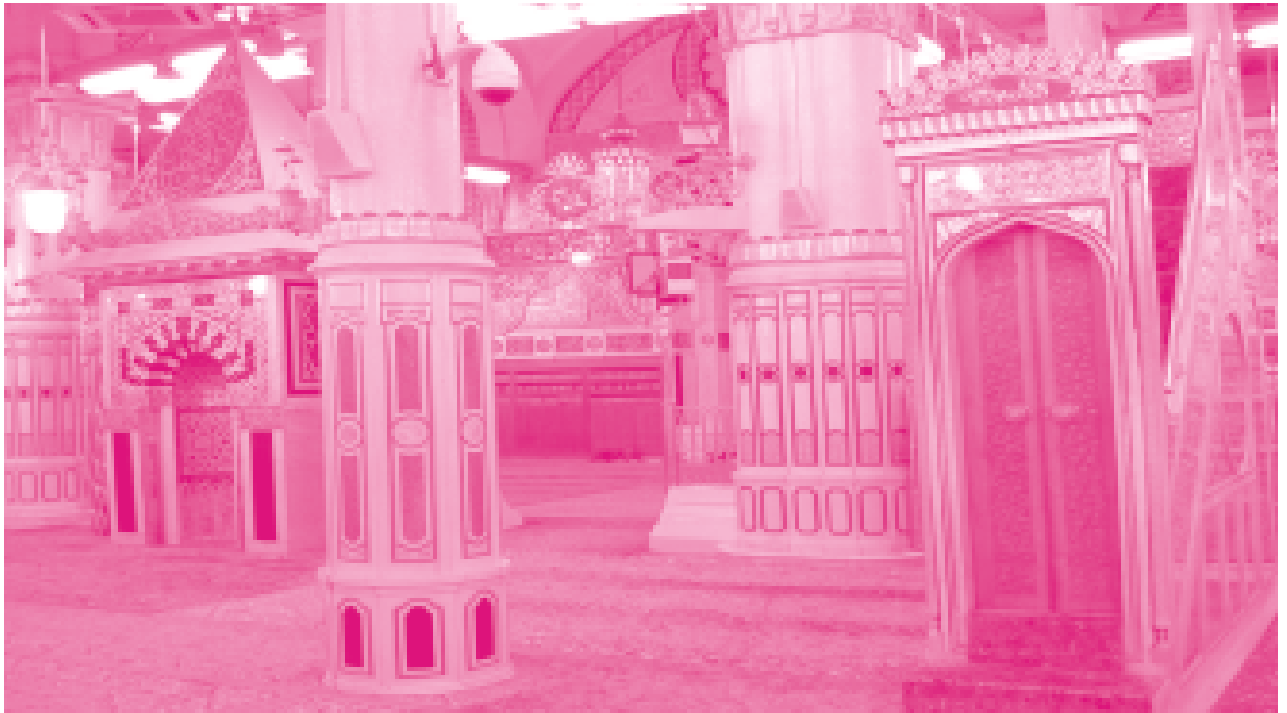
He was so kind to his companions and servants and loved them too much. Hazrat Anas (RA) said: By

### ***Holy Prophet (SWAS)'s Modesty and Humility:***

In spite of the high position of the Holy Prophet (SAWS), he was the most humble and modest with no iota of pride and his tongue was most eloquent without prolongation of his speech. Hazrat Ibn Umer (RA) reported: I saw the Holy Prophet (SAWS) throwing stones at Jamrah riding on a camel. There was no assault in it, no driving out and no saying: Go aside, go aside. He sat on a sheet of

his wives in their works. Hadhrat Amrah (RA) reports that someone asked 'Aaysha (RA) "What was the usual practice of the messenger of Allah at home?" She replied: "He was a human like other humans. He himself removed the lice from his clothing, milked his goats, and did all his work himself. (Saheeh Adabul Mufrad:1/204)

One day a man was brought to the holy prophet (SAWS) and he was afraid to see him. The Holy



One who sent him as a Holy Prophet (SAWS), I served him 10 years, during this decade he never said to me: "Why have you done this or why have you not done this?" (Saheeh Muslim: 2309)

He used to sit with the poor and the destitute, eat with them, honour those possessing honour, and advise them to do good deeds and show kindness to the relatives. He did not treat harshly with anybody and accepted excuse offered to him. He used at times to crack jokes without falsehood and not burst into laughter. He did not hate the poor for their poverty, not fear the kings for their mighty power.

cloth on the back of a mule and took someone behind him. (Sunan Tirmizi: 903)

He used not to take food leaning against a pillow or upon a high table. He used to say: I shall take meal like the eating of a slave and sit like the sitting of a slave. (Musnad Abu Ya'laa, 8/318)

He used to accept invitations of marriage, attend the sick and the diseased and attend the funerals. He accepted invitation of slaves and free men, widows and poor men. He accepted offer of even a cup of milk. The prophet (SAWS) being a king of Arabia used to repair his shoes, cooperate with

Prophet (SAWS) said: Be quiet, I am not a king. I am a son of a humble Quraish woman who used to eat cured meat. (Sunan Ibne Majah: 3312)

### ***Holy Prophet (SWAS)'s Good Manners with Enemies:***

One of the Prophet's most honourable attributes was his extreme tolerance not only with Muslims but with non-Muslims as well. He was the most patient among men, and one who pardoned the most. The polytheists showed him hatred and animosity but that made him kinder and more merciful. If anybody abused him, he used to

forgive him and showed him kindness. Moreover he used to pray for his betterment in the world and in the Hereafter. When he was asked once to curse a particular person or an unbeliever, he did not curse him but on the contrary prayed for his welfare. Once when he was in the battle field, he was asked: O Messenger of Allah, it would have been better if you had cursed them. He said: Allah sent me as a mercy and not as a great curser. (Saheeh Muslim: 2599)

Hadhrat Aysha said: He never beat

brought to the holy prophet (SAWS) who asked her about the poisoned food. The woman replied: I intended to kill you. He said: Allah will not give you that power. The companions exclaimed: Should we not kill her? The holy prophet (SAWS) prohibited: Don't kill her. (Sunan Abi Dawud: 4508)

#### ***A Jew enchanted him:***

Once a Jew enchanted on the holy prophet (SAWS) intending to kill him. Hazrat Jibrail (AS) gave this information to him. He took out the enchanted thing and came

Now who will prevent me to kill you? He replied seeking his forgiveness: Hold it firmly. The Holy Prophet (SAWS) forgave him and set him free. The man went to his tribe and witnessed: I have come to you today from the best man. (Musnad Ahmad: 14929)

#### ***Evidence of Prophethood:***

Such character of a human is indeed a criterion of his being an apostle of God. Mr. S. P. Scott writes in: "History of the Moorish Empire in Europe" p. 126: Volume: 1: 'If the object of



up anybody with his own hand except in the way of Allah, even he did not beat any servant or any woman; moreover he did not take any revenge for his personal wrongs but he used to take it for preservation of the honour of Allah. (Saheeh Bukhari: 3560, Saheeh Muslim: 2328)

#### ***A Woman Mixed Poison in his Food:***

Hazrat Anas (RA) reported that a Jewess mixed poison in the food of the holy prophet (SAWS) at Khaiber. When he began to eat it, he got smell of the poison and stopped eating. The woman was

round, but took no revenge against the Jew. (Saheeh Bukhari: 5763)

#### ***Testimony of enemies about his character:***

Once, the Holy Prophet (SAWS) was in a certain jihad. At one time, the unbelievers found the companions heedless. So one of them raised a sword upon the head of the Holy Prophet (SAWS) and asked him: Who will prevent me to kill you? He at once calmly replied: ALLAH. Hearing this reply, the enemy began trembling and the sword fell down from his hand. The holy prophet (SAWS) took it up and retorted him at once:

religion be the inculcation of morals, the diminution of evil, the promotion of human happiness, the expansion of the human intellect, if the performance of good works will avail in the great day when mankind shall be summoned to its final reckoning it is neither irreverent nor unreasonable to admit that Muhammad was indeed an apostle of God". However his superb, splendid and beautiful characters are likely to be equipped with as well.



# Imam Abu Hanifah(rh) A Prestigious Tabi'i

٢٩

Maulana Zafar Ahmad Uthmani  
Translated by : Zameelur Rahman

It is known that the majority of hadith-scholars agree that a man becomes a Tabi'i by merely having met a Sahabi and having seen him, and it is not a condition that he accompanies him for a period of time and narrates from him. [Al-Suyuti] said in Tadrib al-Rawi on the definition of a Tabi'i:

It was said: he is one who met him

al-A'mash amongst the generation of the Tabi'in." Ibn Hibban said: "We have included him in this generation because he had met [with a Sahabi] and had recollection [of that meeting]. He saw Anas although it is not authentic from him that he heard a connected narration from him." Al-Tirmidhi said: "He did not hear any of the Sahabah." Hafiz 'Abd

period of time or that it is authentic he heard [from him], or that [he reached] the age of distinction (tamyiz).

Once this has been settled, we say: Our Greatest Imam is undoubtedly a Tabi'i according this preferred view and is included in His statement: "And those who follow them in excellence, Allah is pleased with them and they are

أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ  
الْأَعْمَاشِ

[i.e. a Sahabi], although he did not accompany him, as was said on [the definition of] a Sahabi, and al-Hakim agrees with this. Ibn al-Salah said: "It is closest [to the truth]." The author [i.e. al-Nawawi] said: "It is most apparent."

Al-'Iraqi said: "The practice of the majority of the scholars of hadith is based on this, for indeed Muslim and Ibn Hibban included

al-Ghani al-Maqdisi also counted him amongst them, and he counted Yahya ibn Abi Kathir amongst them as he met Anas, and Musa ibn 'A'ishah as he met 'Amr ibn Hurayth.

Hafiz [Ibn Hajar al-'Asqalani] said in Sharh Nukhbat al-Fikar:

This is the preferred view, as opposed to one who makes it a condition for a Tabi'i to have accompanied [a Sahabi] for a

pleased with Him." (9:100)

Imam 'Ali al-Qari said in al-Tabaqat:

His sighting of some Sahabah has been established, and his narration from them has been disputed while the relied upon [position] is established as I explained in Sharh Musnad al-Imam regarding the condition of his chain of narration to some of the noble Sahabah. Hence, he is from the notable

Tabi'in as stated by the scholars and luminaries.

Hafiz al-Dhahabi mentioned him in Tadhkirat al-Huffaz, and he said:

His birth was in the year 80. He saw Anas ibn Malik more than once when he came to them in Kufah. Ibn Sa'd narrated this from Sayf ibn Jabir that he heard Abu Hanifah say this.

This shows al-Dhahabi was sure of [the accuracy of] this narration from Ibn Sa'd as it is not hidden.

The Seal of the Huffaz, Jalal al-

compiled a volume on what was transmitted of Abu Hanifah's narration from the Sahabah. However, their chains of narration (isnad) are not devoid of weakness.

"The relied upon [position] on his being present [in the times of which Sahabah] is what has passed, and on his sighting of some Sahabah what Ibn Sa'd narrated in al-Tabaqat. Hence, by this consideration, he is from the rank of the Tabi'in, and this has not been established for any of the

has been narrated, as they have stated.

I say:

It is established from all of this that the Imam's sighting of some Sahabah is established by [narrations] that are relied upon, and his narration from them has been narrated through weak transmissions, so if its weakness is due to the wickedness (fisq) of the narrators it will not rise by their sum total to the level of hasan, although because of the multiple paths, it will be excluded from



Din al-Suyuti (Allah have mercy on him), said in Tabyid al-Sahifah: This question [of Abu Hanifah being a Tabi'i] was raised to Hafiz Ibn Hajar and he replied with [a statement], the text of which is:

"Imam Abu Hanifah lived at the time of a group of Sahabah, as he was born in Kufah in the year 80 H, and at that time 'Abd Allah ibn Abi Awfa [resided] therein, since he died after that by agreement; and in Basra at that time there was Anas ibn Malik who died in the year 90 or thereafter.

"Ibn Sa'd narrated with an unproblematic chain that Abu Hanifah saw Anas. Other Sahabah besides these two were alive in the lands [of Islam] after this.

"One of them [i.e. the scholars]

Imams of the towns contemporary to him, like al-Awza'i in the Levant, the two Hammads [Ibn Salamah and Ibn Zayd] in Basrah, al-Thawri in Kufah, Malik in Madinah, Muslim ibn Khalid al-Zanji in Makkah and al-Layth ibn Sa'd in Egypt. And Allah knows best."

This is the end of what Hafiz Ibn Hajar mentioned.

The upshot of what he and others said is that the chains of those [reports on Abu Hanifah's narration from the Sahabah] are graded weak and inauthentic, but are not baseless. Therefore, the matter of narrating them is flexible, because it is permissible to narrate a weak [narration] and to say without qualification that it

having no basis as we mentioned previously from Tadrib al-Rawi in Bab Ahkam al-Da'if from the introduction [to I'la al-Sunan]; and if it is for other than wickedness it will rise from weakness to the level of hasan. It is not hidden that a man having narrated from someone is not from the subject of laws, rather from the subject of reports and virtues, so there is no stringency therein like the stringency in laws, since flexibility in the subject of virtues remains well-known amongst the hadith-scholars.

As for his sighting Anas, a great multitude of the hadith-scholars and the scholars of reports have confirmed it:

From them are Ibn Sa'd, Hafiz al-

Dhahabi and Hafiz Ibn Hajar as has passed.

Hafiz al-'Iraqi said: "The narration from any one of the Sahabah is not authentic from Abu Hanifah, and he had indeed seen Anas."

From them is al-Daraqutni. Hamzah al-Sahmi said: I heard al-Daraqutni say: "Abu Hanifah did not meet any of the Sahabah, although he did see Anas ibn Malik with his eyes, though he did not hear from him." Al-Suyuti also cited these two [statements] in Tabyid al-Sahifah.

[From them is] Imam Abu Ma'shar 'Abd al-Karim ibn 'Abd al-Samad

Baghdadi. He said in Tarikh Baghdad: "He saw Anas ibn Malik."

[From them] is Imam al-Nawawi in Tahdhib al-Asma' wa al-Lughat, for he quoted the statement of al-Khatib and he approved of it.

[From them] is Hafiz Ibn al-Jawzi. He said in al-'Ilal al-Mutanahiyah: "Abu Hanifah did not hear from the Sahabah. He only saw Anas ibn Malik." (Tadhkirat al-Rashid, p. 281)

[From them] is Hafiz Abu 'Umar ibn 'Abd al-Barr, since he said: "Muhammad ibn Sa'd, the scribe of al-Waqidi, mentioned that Abu

From them is Ibn Hajar al-Makki since he said in al-Khayrat al-Hisan: "It is authentic, as al-Dhahabi said, that he saw Anas ibn Malik when he was small, and in one narration [he saw him] multiple times."

From them is 'Allamah Ahmad al-Qastallani, since he said in the commentary of al-Bukhari in Bab Wujub al-Salati fi al-Thiyab: "And from the Tabi'in, al-Hasan al-Basri, Ibn Sirin, al-Sha'bi, Ibn al-Musayyab and Abu Hanifah."

From them is al-Azraqi since he said in Madinat al-'Ulum: "It is established by this distinction that the Imam is from the Tabi'in."



al-Tabari al-Muqri' al-Shafi'i (d. 478 H), since he compiled a volume on that which Imam Abu Hanifah narrated from the Sahabah. Al-Suyuti also mentioned this.

From them is Hafiz al-Suyuti, since he mentioned the aforementioned statements and approved of them, and he regarded the narrations [of Abu Hanifah from the Sahabah] as not being baseless as has passed.

From them is Hafiz Abu al-Hajjaj al-Mizzi. He mentioned him in Tahdhib al-Kamal and he said: "He saw Anas."

[From them] is Hafiz al-Khatib al-

Hanifah saw Anas ibn Malik and 'Abd Allah ibn al-Harith ibn Jaz' al-Zubaydi." He mentioned this and remained silent after it [indicating his approval]. [This is extracted] from al-Jawhar al-Mudiyyah fi Tabaqat al-Hanafiyah (1:273).

From them are Imam al-Jazari, al-Turbushti, author of Kashf al-Kashshaf and the author of Mir'at al-Jinan, Imam al-Yafi'i. 'Ali al-Qari mentioned them in Sharh Nukhbat al-Fikar amongst those who state Abu Hanifah saw Anas and other Sahabah, as also mentioned in Tadhkirat al-Rashid, p. 280.

From them is 'Allamah Badr al-Din al-'Ayni al-Hanafi since he affirmed his narration from those Sahabah whose time he was present in, as mentioned in Tadhkirat al-Rashid (p. 281).

From them is Hafiz al-Sam'ani since he said in al-Ansab: "Abu Hanifah al-Nu'man ibn Thabit al-Taymi al-Kufi, the Imam of the champions of juristic opinion, and the jurist of Iraq. He saw Anas ibn Malik."

From them is Hafiz 'Abd al-Ghani al-Maqdisi. He said in al-Kamil fi Asma' al-Rijal: "He saw Anas." This is mentioned in Tadhkirat al-Rashid (p. 427).

As for his narration from the Sahabah, Imam Abu Ma'shar 'Abd al-Karim ibn 'Abd al-Samad al-Tabari al-Muqri' al-Shafi'i (d. 478 H) affirmed it, and he compiled a volume on it, as has preceded. He is from the great scholars of the Shafi'is. Abu Bakr Muhammad ibn 'Abd al-Baqi and others narrated from him, as mentioned in *Tabaqat al-Shafi'iyyah* (3:243). Hafiz [Ibn Hajar al-'Asqalani] mentioned him in *Lisan al-Mizan*, and he said: "He narrated from a group and he resided in Makkah, and he taught recitation [of the Qur'an] to people for a long time. Abu Nasr al-Ghazi, Abu Bakr ibn 'Abd al-Baqi al-Ansari, and Abu Tamam al-Damiri and others narrated from him... Ibn Tahir said: 'I heard Abu Sa'd al-Harami say in Herat: 'Abu Ma'shar's audition of Juz' Ibn Nazif is not authentic, and he only took a copy and narrated it.' I say: This is not a valid criticism." (4:50)

The Imam and hadith-scholar, 'Abd al-Qadir ibn Abu al-Wafa' al-Qurashi al-Hanafi al-Misri, the first to write on the ranks (tabaqat) of the Hanafis, also affirmed it. Hafiz al-Suyuti mentioned him in *Husn al-Muhadarah*, and Hafiz Ibn Hajar in *al-Majma' al-Mu'assas* and they praised him, as mentioned in *al-Fawa'id al-Bahiyah* (p. 42). Al-Qurashi said: "Those from whom he heard, Allah Almighty be pleased with them all, are: 'Abd Allah ibn Unays, 'Abd Allah ibn Jaz' al-Zubaydi, Anas ibn Malik, Jabir ibn 'Abd Allah, Ma'qil ibn Yasar, Wathilah ibn al-Asqa' and 'A'ishah bint 'Ajrud. I related from al-Khatib that he saw Anas ibn Malik, and I refuted the one who said that he did not see him, and I explained that with a satisfactory explanation and all praise is due to Allah." This is from *al-Jawahir al-Mudiyah* (1:28).

The Imam, Abu 'Ali 'Abd Allah ibn Ja'far al-Razi narrated from

Muhammad ibn Sama'ah from Abu Yusuf: I heard Abu Hanifah say: "I performed Hajj with my father in the year 93 H when I was 16 [years old]1, when suddenly there was an old man around whom men had gathered, so I said to my father: 'Who is this old man?' He said: 'This is a man who had accompanied the Messenger of Allah (Allah bless him and grant him peace) called 'Abd Allah ibn al-Harith ibn Jaz.' I said to my father: 'What does he have?' He said: 'Sayings he heard from the Messenger of Allah (Allah bless him and grant him peace).' I said to my father: 'Take me to him that I may hear from him.' I came in front of him and the people parted until I came close to him, and I heard him say: 'Allah's Messenger (Allah bless him and grant him peace) said: "Whoever gains understanding in the religion of Allah, Allah will suffice him of his worries, and give him sustenance from where he did not imagine."'"

Abu 'Umar ibn 'Abd al-Barr narrated it as follows: "It was reported to me from Abu Ya'qub Yusuf ibn Ahmad al-Saydalani al-Makki: Abu Ja'far Muhammad ibn 'Amr ibn Musa al-Uqayli narrated to us: 'Abu 'Ali 'Abd Allah ibn Ja'far al-Razi narrated to us," and he narrated it, and remained silent after it. This is in *al-Jawahir al-Mudiyah* (1:273). The statement has preceded from Ibn 'Abd al-Barr relating from Ibn Sa'd that Abu Hanifah saw Anas and 'Abd Allah ibn al-Harith ibn Jaz' al-Zubaydi, indicating that he believed what Abu 'Ali 'Abd Allah ibn Ja'far al-Razi related is authentic. Allah knows best.

mentioned it, although he said: "I performed Hajj with my father in the year 96." (1:24)

Al-Khawarizmi said: "From his virtues and excellences which was not shared by anyone after him is that he narrated from the companions of the Messenger of Allah (Allah bless him and grant him peace), since the 'ulama are agreed on this, although they differ regarding their number." (1:22) Probably the intent of "ulama" is the Hanafis in particular, and by their "agreement," the agreement of most of them, and it is not hidden that the owner of a house is more knowledgeable of what is in it. 'Allamah Muhaddith al-'Ayni also affirmed his narration from the Sahabah as has preceded, and 'Allamah 'Ali al-Qari, since he said: "The relied-upon [position] is it is established," and it has preceded from al-Suyuti that he did not regard them as baseless.

Whoever denies Imam Abu Hanifah (Allah be pleased with him) is a Tabi'i after this is either a deficient ignoramus or a pathetic fanatic.

(Abu Hanifah wa Ashabuhu l-Muhaddithun, Idarat al-Qur'an wa l-'Ulum al-Islamiyyah, 1427 H, 6-11)

1. This is how it is in the original, and it is probably 96 [as the preferred view is he was born in 80 H] as in *Jami' al-Masanid*, and in all cases it is not free of problems, since 'Abd Allah ibn al-Harith died in the year 86 or 87 and it was said 88 in Egypt; unless it is said that there was word-alteration (tashif) in the narration and the Imam saw him in the year 86 when his age was 6 years old, and this 'Abd Allah died in this year or after it by one or two years after returning to Egypt. And Allah knows best. ('Allamah Zafar Ahmad al-'Uthmani) [←

# Mufti Fuzailur Rahman Hilal Usmani : A Versatile Scholar of Islam

By

Maulana Anwar Aziz Usmani

**W**e, as Muslims, are living through very crucial times. Wars, poverty, political instability, illiteracy, social and moral decay, lack of religiosity and piety, and many other such tragedies have overtaken the Muslim Ummah. And as we are moving closer to the end time and further from the time of the Prophet of

who follow them.” [Sahih al-Bukhari: 2652] Another tragedy which is befalling this Ummah is the scarcity of the real men of knowledge. The true scholars of Islam who do not only have deep and insightful knowledge of religion, but also the positive effects of this knowledge are manifested in their practice.

becomes more intense when one such thin on the ground personality departs this life leaving the rest of us in more misery. The demise of Mufti Fuzailur Rahman Hilal Usmani is one such mishap which reminded us of the holy prophecy that: “Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but



Islam (peace be upon him), these adversities are steadily increasing both in terms of extent and intensity. This is exactly as predicted by the Prophet (PBUH) in one of his Hadiths: “The best of centuries is mine and then those who follow them and then those

Those who are well-equipped with both exoteric as well as esoteric realities of Islam, and at the same time, their lives are the expression of its beauties. The scarcity of such men is one of the biggest misfortunes of our age. And the feeling of deprivation

takes it away by the death of the religious learned men”. [Sahih al-Bukhari: 100]

Mufti Hilal Usmani was the former grand mufti of Punjab, patron mufti of Darul Uloom Waqf Deoband, and member of All India Muslim Personal Law



Board. He was an expert jurist, outstanding scholar of Islam, proficient writer, gifted orator, fine academician, visionary intellectual, a kind soul, and a pious and god-fearing human. His whole life was spent in teaching and learning, guiding people through his fatwas, books, and public lectures, educating the masses, and spreading the message of harmony among different sects and religions. Service of Islam and Muslims was the sole purpose of his life and he

1937 in the Usmani family of Deoband; the family which has produced a good number of revolutionary personalities. His great grandfather Maulana Fazlur Rahman Usmani was one of the founders of Darul Uloom Deoband and the father of three luminaries; Maulana Habibur Rahman Usmani, the vice chancellor of Darul Uloom Deoband who is known for his exemplary management and administration, Shaikh-ul-Islam Allamah Shabbir Ahmad Usmani,

same scholarly pattern. Knowledge and learning, vision and sincerity, religiosity and spirit to serve Islam and Muslims has been the legacy of this family which Mufti Hilal Usmani inherited and, thanks to his own natural abilities, fully absorbed in his personality.

Mufti Hilal Usmani began his formal education at Darul Uloom Deoband. At that time, Darul Uloom was the hub of the greatest scholars of Islam and, owing to his genius as well as his passion for



fulfilled it in a wonderful manner. Undoubtedly, he was the true representative of Deoband and its ideology characterized with balance and moderation, rather one of the last remaining links in the golden chain of the true 'Deobandi scholarship'. His departure has created a vacuum which does not seem to be filled anytime in the near future. On personal level too, this is an irreparable loss for me as he was not only my uncle (my father's eldest brother), but also a cherished asset and pride of our whole family. Mufti Hilal Usmani was born in

one of the greatest scholars that Indian soil has given birth to and whose personality needs no introduction, and his grandfather, Mufti Azizur Rahman Usmani, the first grand mufti of Darul Uloom Deoband whose fatwas, later compiled in 'Fatawa Darul Uloom', still serve as a reference book for muftis in the subcontinent and abroad. This golden chain of cultivated family did not end here. In the next generation, his father Qari Jaleelur Rahman Usmani, his uncles Mufti Ateequr Rahman Usmani and Maulana Amir Usmani were continuation of the

learning, and the reputation of his family on top of that, made him an eye-catcher for his teachers. He enjoyed their close company and special supervision which did not only benefit him in terms of knowledge and learning, but also left an everlasting impression on his moral and spiritual self. Many beautiful stories of his cordial relationships with his teachers he has penned in a series of essays specially dedicated to his most loving mentors which were later published in the form of a book titled "Mere Qabil-e-Ehtaram Asatizah-e-Kiram". The book, written in his distinctive writing



style, presents a memoir of those golden days of Darul Uloom and, at the same time, shadows light on the life history of many such profound scholars who are not otherwise very well-known.

After graduating from Darul Uloom, Mufti Hilal Usmani was appointed as a lecturer at the Department of Persian language in Darul Uloom itself. Meanwhile, a new Islamic university was established in Madinah Munawwarah and invitations were sent to major

compiler of Faiz al-Bari.

Upon coming back to Deoband, Mufti Hilal Usmani was re-appointed at the same position in Darul Uloom, and in 1973, he was moved to the department of Arabic. He was a dedicated teacher who always strived to fulfil his duties sincerely and in the best manner. His pupils describe him as one of the best mentors they ever got. His command on Persian language was exceptional which is evident by the fact that he had developed a

undertaken by him during the next five decades made this city known to the whole of scholarly circle. At the time of his arrival, the city was suffering from ignorance, innovations and unIslamic rituals were prevalent among Muslims, and its residents were mostly far away from the true teachings of religion. It is due to determined efforts of Mufti Hilal Usmani that the city is now breathing a fresh air of reform. He did not confine himself to the four walls of his office, but he reached out to the



### A GLORIOUS INSTITUTION OF ISLAMIC LEARNING

Islamic institutions all over the world, including Darul Uloom, to send their bright graduates for further education in Islamic sciences at Madinah. Mufti Hilal Usmani was selected and he got the privilege to spend few years in the blessed city of the Prophet while adorning himself with advance learning of Islam. While at Madinah, he enjoyed company of many leading scholars of Hadith including Shaikh Nasiruddin al-Albani and Abd al-Aziz ibn Baz, and more importantly the company and special association of Maulana Badr-e-Alam Meerathi, the

new curriculum of Persian for elementary learners. Meanwhile, the former grand mufti of Punjab, Mufi Humaid Hasan, retired from the post and, following the advice of Hakimul Islam Qari Muhammad Tayyib, Mufti Hilal Usmani decided to go there and since then he took up residence at Malerkotla of Punjab.

Malerkotla, a small city in Punjab with majority of Muslim population, was like a barren land in terms of religious and academic activities. The arrival of Mufti Hilal Usmani, however, stirred the long prevailing idleness and the educational and religious ventures

society and worked on ground level to elevate their educational as well as spiritual status. On the one hand, he graced the position of Mufti and restored its dignity, and on the other, he worked day and night to equip local Muslims with knowledge of Islam and to bring reforms to their society. A glimpse of his remarkable role as the Grand Mufti of Punjab can be seen in the following excerpt of a book by a research scholar of North Carolina State University:

“In 1908, Nawab Ahmad Ali Khan established the office of Dar ul-Ifta' and appointed a mufti for the state to supervise matters of

religious law. This office has gained a higher profile since 1947 in India, as the mufti of Malerkotla is now effectively the chief legal authority for the Sunni Muslim community of the whole of Punjab. In Malerkotla, he officiates at marriage, divorce, and death ceremonies, gives legal advice and decisions, declares the two Eids, manages the government mosques, and

books, including a translation and commentary on the Qur'an, a biography of the Prophet, and, most recently, a volume on Muslim personal law issues relating to marriage, divorce, and inheritance in both Urdu and English. One of his books, *Memaar-e-Insaniyat* (The Architect of Humanity), addresses the importance of cultivating a society that fosters mutual

religion, and those who remained here, changed their names and adopted other religions. They adopted Sikh and Hindu appearances - turbans, beards, names and the like. After his arrival in Punjab, Mufti Hilal Usmani started to visit every corner of the state to invite these people again to Islam. He preached, delivered public lectures, held sessions of Dars-e-



provides personal consultation in religious and personal matters. The mufti, Fuzailur Rehman Hilal Usmani, obtained his mufti degree from Dar-al-'Ulum, Deoband in Uttar Pradesh, whence he hails. He came to Malerkotla in 1973 as mufti. Although trained at Deoband, Usmani complicates the stereotype of extreme conservatism often associated with the school. He is a progressive man; all his daughters have sought higher degrees, and he appears on a regional television station to discuss religious issues for a largely non-Muslim audience. He runs the Dar us-Salam Islamic Center, which operates a school and other educational and outreach projects. He has published more than 60

tolerance and respect. He serves on the All India Muslim Personal Law Board, one of the few pan-Indian Muslim organizations. On July 27, 2006, in Mumbai he issued an anti-terrorism fatwa that unequivocally distinguished between Jihad and terrorism: "A Jihad secures for people their basic rights while terrorism snatches away these very rights and freedoms from them."

[Anna Bigelow, "Sharing the Sacred: Practicing Pluralism in Muslim North India", Oxford University Press, 2010, p 201-202.]

After partition of India in 1947, the state of Punjab witnessed a huge exodus of Muslims. Most of Muslim families migrated to Pakistan to save their lives and

Quran, and prepared Da'wah literature in various languages. He also laid foundation of many madrasas and makhtabs to strengthen the connection of new generation of Muslims with the religion and its tenets.

One of his big achievements was establishment of Jamia Darussalam. Established in April, 1986, Jamia Darussalam serves as an educational institution, Islamic research academy, and center for Da'wah programs. On educational side, it offers various courses in Islamic studies, Arabic, Urdu, and Persian through distance mode. These courses are recognized by some major universities including Aligarh Muslim University, Maulana Azad National Urdu University, CCIM Government of

India, and Mahatma Buddha University for the purpose of admission to higher degree courses. These courses are not only aimed to impart Islamic knowledge to common Muslims, but they have also helped thousands of madrasa students who wanted to seek admission in various national universities and their madrasa degrees were not recognized by them. Apart from this, there is a unique “Qabil-e-Imamat” course to train candidates to serve as Imams of

both religious and modern education. He was a critique of current educational systems of both madrasas and modern schools. In fact, he was against this very division of knowledge and, like many other thinkers of our time, an advocate of unified system of learning. However, what was unique about him is that he did not only proclaim this idea, but also he tried to implement it in many ways. He single-handedly developed a curriculum based on this idea and proposed it to a

children must be taught Arabic starting from the very young age, so that they get familiar with the language of the Quran and they develop this feeling that the Quran is not a book only to read, rather to read and understand. To do this, he proposed few things, such as making children memorize some Arabic words at the time of teaching alphabets, using physical models in class for the words being taught, and to make them start writing from the alphabetical stage. Mufti Hilal Usmani



mosques so that they can perform this important duty in the best manner. Additionally, Jamia Darussalam also runs a diploma course in computer application with an objective to transform students into productive human resource and making them part of the employable technological work force in the emerging Information Technology. Today, Jamia Darussalam has study centers in all major cities throughout the country.

Mufti Hilal Usmani was a visionary man. He was a thinker and intellectual who was especially concerned about educational status of Muslims;

number of major academic institutions. The comprehensive syllabus of various degree courses offered by Jamia Darussalam is also the result of his own vision. The class books prepared by him are part of syllabus in many schools throughout the country.

With regard to early education of Muslim children, He had another unique concept which he has expressed in many of his writings. The core of this concept is formulation a vital relationship between Muslim children and the Quran. According to him, a close connection with the Quran is not possible without knowledge of Arabic language. Therefore,

composed readers in three parts based on this method, namely “Ta’aleemul-Quran” which is also part of syllabus in many schools and some madrasas today. He had also established a seminary in Deoband based on this model which produced very positive results but, due to some unfortunate reasons, it could not continue beyond few years.

The most important characteristics for a good mufti are thorough knowledge of Islamic sciences – especially deep insight in Jurisprudence – along with adequate awareness of current affairs, outstanding skills of deduction and reasoning,

balanced approach and mindset, and moral uprightness as well as piety. Undeniably, all these qualities were quite visibly present in the persona of Mufti Hilal Usmani. He had profound knowledge of jurisprudence and other branches of Islamic knowledge accompanied by far-sightedness and balanced mindset. His principles and approach in issuing fatwa were quite similar to that of his

guarding with full conviction the boundaries set by the Almighty. There were many occasions during his lifetime when he was lured, pressurized, or sometimes even threatened by influential people to obtain fatwa in their favor against the rulings of Shariah, but every time he stood firm and neither fear nor temptation could move him an inch from his stance. Mufti Hilal Usmani was a

core message of the Quran to today's generation avoiding long discussions on Fiqhi and Tafsiri issues. Besides, he also published an Urdu monthly Darussalam for many decades but was forced to discontinue it few years back, after his retirement, due to insufficient fund. In short, Mufti Hilal Usmani was a versatile man. He was a man of varied talents and skills. The eighty-two years of his life – since



grandfather, Mufti Azizurrahman Usmani. Whenever an issue came up before him, he would always look at it in the light of modern requirements and would try to find an easy way for the laymen. His treatise on the issue of photography, titled “Tasweer Quran o Hadith ki Roshni me” is an evidence of his novelty of thought and insight. However, he did not let this approach of looking for ease go unchecked; fear of God and piety were also very remarkable part of his character. He only practiced Rukhsat as long as there was a scope for it in Shariah. But when it came to issuing fatwa about something explicitly mentioned in sacred texts, he would suddenly appear as a vigorous and firm man

versatile writer and accomplished researcher. More than sixty books written by him on variety of subjects are witness to his literary service and scholarly contribution. Some of his most prominent works are: the codification of Muslim personal law issues relating to marriage, divorce, and inheritance in a way similar to legal books, a distinctive biography of Prophet Muhammad (peace be upon him) that highlights his role as the architect of humanity, a biography of his grandfather, Mufti Azizurrahman Usmani, and the most prominent work, his translation and exegesis of the Holy Quran in seven volumes, namely “Nur al-Quran” which focuses on conveying only the

his birth to 5th December 2019, the day when he took his last breath – were fully spent in reading and writing, learning and imparting, and serving Islam and Muslims. To cover all of his achievements, even a comprehensive book is hardly enough. But fortunately, his biography, compiled by Maulana Arif Qasmi Jaisalmeri, was recently published during his lifetime which gives us a detailed insight in his wide-ranging and multi-disciplinary contributions. We have been deprived of his blessed company, but his life is before us as a role model. May Allah forgive him and grant him the highest place in paradise. Ameen.





# Maulana Gulam Nabi Kashmiri : a man of knowledge and austerity

By

**Maulana Mohammad Asjad Qasmi**  
Lecturer : Darul Uloom Waqf Deoband

**I**t is an undeniable fact that every soul who has ever fallen in this mortal world is destined to move to the final world. Thousands of people come to this world every day and spend their lives as per their customs and beliefs. It is an acknowledged fact that those who come in this world, they will have to depart from here to the final home too. King and beggar; minister and common people; well-to-do businessman and workers; male and female all have to taste the death. There is no medicine against death. No one can escape from the death's jaw. But that is also an undeniable fact that whosoever goes from here leaves some sort of sorrow behind him for their relatives and kinsmen, but when a great personality meets with such an incident, he leaves an irreparable loss and long-lasting effect not only for his relatives but for the entire society and nation, and the vacuum caused by him can never be filled.

Maulana Gulam Nabi Kashmiri was one of the personalities whose death is a loss of nation and whole Muslim community. The way he chose to live in this world, was an epitome for entire Ulama community. He was an exemplary and unprecedented personality of this era. He was a flower whose fragrance could be smelt after his departure from this mortal world. What he has done for entire Ulama

community in terms of education is pretty enough to remember him and his selfless services. He was one of the rarest personalities of this era who dared to write an explanation and elaboration on the work of Imam Muhammad Qasim Nanautavi. Whatever he has accomplished is good enough to understand the move and thought of Imam Muhammad Qasim Nanautavi. He penned down several books on different topics. He was God-gifted and veteran scholar who almost covered all the spheres of Islamic education field. He possessed sharp intellect.

### *Educational Journey*

Maulana Gulam Nabi Kashmiri was born in Poonch district of Kashmir. He started his educational journey from his own locality. Even though he was very thin and has slim body, but he was strong in his determination and his ambition. From the beginning of his age he had shown his loyalty and passion towards education. Later, he travelled to the city of Deoband which is considered the last and final dream for education-aspirants in Islamic teachings. He was privacy-loving student who used to stay away from playing and wasting time in useless activities. It made him different and most dignified among his colleagues. He took admission in Darul Uloom Deoband and remained there until the year 1983 and he got his graduation (fazilat)

from Darul Uloom Waqf Deoband. He pursued his M. A. in Arabic from Aligarh University and M. A. in Urdu from Agra University and in the year 1985 he returned to his alma mater Darul Uloom Waqf Deoband as a teacher and till the last day of his life he continued his teaching services for the same institution.

There are three ways to convey one's message to others. All of them are equally important. Teaching, speaking and writing, teaching is a medium for learners. Those who come directly to get education or take admission in any institute they are able to achieve knowledge from teaching method. While those who are learned and have passion for knowledge, they gain information and education through writing and written books. Both the above mentioned methods are only for educated not for ignorant. Speaking is the only way through which one may convince the literate and the illiterate and make them understand the value of something. It is a way that may guide the masses to the right way. Maulana Gulam Nabi Kashmiri was one of the distinguished who used all these three methods to convey his message. These all three qualities were inherent in him.

### *Teaching Career*

In the beginning of his career, as a matter of fact, he started his

teaching career from Darul Uloom Waqf Deoband, which was the centre of renowned and world famous Islamic scholars. There were scholars like, Khatib al Islam Maulana Muhammad Salim Qasmi, Fakhr al Muhaddisin Maulana Anzar Shah Kashmiri, Mufti Khursheed Ahmad Usmani, Maulana Naeem Miyan Deobandi and others. They were sparkling stars of Islamic world. Maulana Gulam Nabi Kashmiri was entrusted by these blessed personalities. Whatever the books he was given, he tried his level best to do their dues in fullest measure. From beginning to the end he remained as the shining stars in his class among students. It was evident that how much the students adorned him, they never wished to miss his class at any cost. He remained frank among his students, so that they may freely and frankly ask questions relating to their lessons and books. Though he has equally mastery on different subjects taught in Madaris, but his skill in realm of hadith was splendid and remarkable. His class of Tirmizi Sharif was one of the favorite periods of students. When he talked about Asma-e-Rijal (biographical literature of Hadith narrators) he would disclose in such a way that all narrators are present in the front of him, and he is reporting as he is their contemporary. His behavior with students in class and outside class was like a father, whose only desire was to see his students prosperous and successful in their life. He never neglected any question asked by a student in the class rather he would reply and elaborate the matter until he got satisfaction.

### *Oratory Skill*

He was versatile scholar of his time. He had command on different subjects. Oratory was gifted skill to him from Allah

Almighty. Though he was not a fiery orator but he was an eloquent speaker. Maulana Naseem Akhter Shah Qaisar (lecturer Darul Uloom Waqf Deoband) wrote about him that in educational life we participated together in weekly program. He was one of the students who never missed his opportunity for delivering speech. From beginning to the end he remained as punctual as he was. It was the reason behind his eloquence, when he passed out, he emerged as one of the best influential and motivational speakers. He had capability to attract the people within a short span of time. Instead of shouting and shrieking on the stage he delivered his speech softly and calmly in such a way that audience would understand him completely. As it is clear that he was a renowned and famous scholar of hadith, his teaching method was unique, it reflected in his speech too, his speeches would be in accordance with point and topic, in place of narrating story and irrelevant events to prolong the speeches he would rely on hadith and Qur'anic verses so that people might get more benefits. For consolidating his talk he used to create relations between modern era and hadith. Despite all, he never chose to come in limelight that is why at the end of his life he used to keep away himself from stage and public gathering.

### *Writing Career*

Maulana Gulam Nabi Kashmiri was a prolific writer, whatever he has written is sufficient on this topic. He had equal command on Arabic, Persian, English and Urdu. Once all the students insisted him to teach the lesson in English, just for their consolation he did for a while in Arabic class. While teaching Arabic literature in class, he was asked that how many words could be used for that

particular Urdu word in Arabic, without much thinking he uttered more than 48 words to describe the same word. His contribution in the field of writing is worthy to be praised. He started writing when he was a child, during his educational days; he was one of the students whose piece of writing could get appreciation by their fellows. He was appointed as the sub-editor for wall magazine (issued by Kashmiri students in Darul Uloom Deoband), and when he came here in Darul Uloom Waqf Deoband as a teacher, he used to write an editorial for Urdu monthly magazine (Nida-e-Darul Uloom) for several years. His writing standard could be analyzed by his golden words in magazine. Apart from it, he has penned down many informative and useful books on different topics. Here some are mentioned.

Al-Taliqat ala Tanzeem al Ashtat, is basically the book written by Maulana Abu al Hasan Chatgami namely Tanzeem al Ashtat. The author has tried to accumulate the different and scattered hadith in one rank and in chain. The book is very useful and it consists on valuable information and interpretation of hadith. Despite it, there were some lapses and linguistic problem, for that it was not accessible for all. Maulana Gulam Nabi Kashmiri added enlightening and instructive interpretation in it. He focused on both the sides; he rectified and beautified the language. On the other hand, he made it more valuable and knowledgeable, and removed all the obstacles. Scholar like Maulana Anzar Shah Kashmiri (rh) admired not only his ability and personality but also his outstanding contribution in the field of education.

Qasa'id Muntakhaba Min Dewan al Mutanabbi, is a poetry book in Arabic literature. Despite all its



advantages, the book is very complicated. Concept and meaning of the poetry is not as comprehensible and clear as it should be. For this reason, students could not understand the poetry without interpretation or guide. While the book is an essential part of Arabic literature and it is taught in madrasas across the world. Maulana Gulam Nabi Kashmiri translated the book in Urdu Language and disclosed all the complicated and incomprehensible segments of the book for Arabic aspirants. It shows his capability on Arabic literature.

Liberalism and Islam, is a masterpiece of his work. The topic was completely irrelevant for madrasas people. Even though several books have been written on this topic, but that were in Arabic or English Languages not in Urdu. It was new topic for madrasas students. Maulana Gulam Nabi Kashmiri was entrusted to collect all aspects of liberalism in Urdu in such a way that could completely remove the doubts created by so-called liberals against Islam. Nowadays on the name of liberalism, apostasy is spread among new generation. People who had to be bound to their religion strictly now wandering on the street and opposing religious custom and rites just to show the world that they are against religion. It was a call of time to compose a book that could show and guide to the right way.

Baarah Maheenun ki Baarah Taqreeren, is a collection of speeches according to Islamic month. Separately he has put the virtues and merits of months and counted almost all the important events that happened and occurred in those months.

Hayat-e-Tayyib, is a complete biography of Hakeem al Islam Maulana Qari Muhammad Tayyib

Qasim (Former Founder-President of All India Muslim Personal Law Board and the longest serving Rector of Darul Uloom Deoband). He compiled this valuable and informative book with collaboration of Dr Maulana Muhammad Shakaib Qasmi (Deputy Rector of Darul Uloom Waqf Deoband and Director of Hujjat al Islam Academy). Before it, some books were compiled and written on his life but that were not enough and sufficient according to his greatness.

Taqreer-e-Dilpazeer is a book written by Imam Muhammad Qasim Nanautavi. It is clear that he was one of the leading personalities of his era and founder of renowned Islamic seminary Darul Uloom Deoband. Whatever he has written is considered as the final word in that field. The book is full of valuable information and authentic knowledge. Though it is written in Urdu but it needed explanation and interpretation for the current generation. It is his uniqueness that his Urdu writing demands interpretation for the students. It is not due to linguistic difficulty but the hidden pearls, gems and jewels are the actual reason, and certainly these cannot be discovered but by a highly qualified scholar and researcher. That is why; when the work was begun under Hujjat al Islam Academy Darul Uloom Waqf Deoband it was Maulana Gulam Nabi Kashmiri who accepted this challenging task. The book is being published in Urdu monthly magazine of Jamia Nida-e-Darul Uloom (Waqf) in series.

Apart from these excellent books some are Jauhar-e-Guftar, Azeem Auratain. At the last stage of his life he compiled more two books (Islam ka Akhlaqi Nizam) and (Nawa-e-Sarosh) but unfortunately that could not be

published due to his severe illness. I hope in the near future both will be published.

#### ***Simplicity and Piousness:***

As far as Maulana Gulam Nabi was concerned, he was generous for his guests. He used to meet them with his bright face. He never disappointed anyone by his talk or behaviour. He never showed his anger to anybody. He was moderate, temperate and humble and remained mindful to Allah till the last day of his life. He behaved with his students like their father. Whenever he sat out of the class in madrasa, students circled around him to ask questions. Before starting his work he always asked Allah for the blessings.

The last almost two years of his life was full of distress. He was regularly stricken by dizziness and unconsciousness. Consultations to the doctors were in vain, medicine did not suit him. In the beginning of his illness he was taken to Mumbai, where he was admitted to Sai Hospital, but that did not give him much comfort rather his strength was ebbing rapidly. Later, he was taken to his homeland Kashmir where he stayed about one year, in this critical condition he continued his teaching service for the benefit of Ummah. At last one month before death he lost his courage and was defeated by malignant disease. Finally the preordained time fell upon in November 7 on Thursday morning, and while chanting the name of Allah, leaving behind thousands of pupils and devotees this great soul departed to the final home to receive from his Almighty Lord the rewards of his virtues. May Allah grant him peace and countless comforts in Paradise!

# *Islamic Instructions in Adversity*

BY

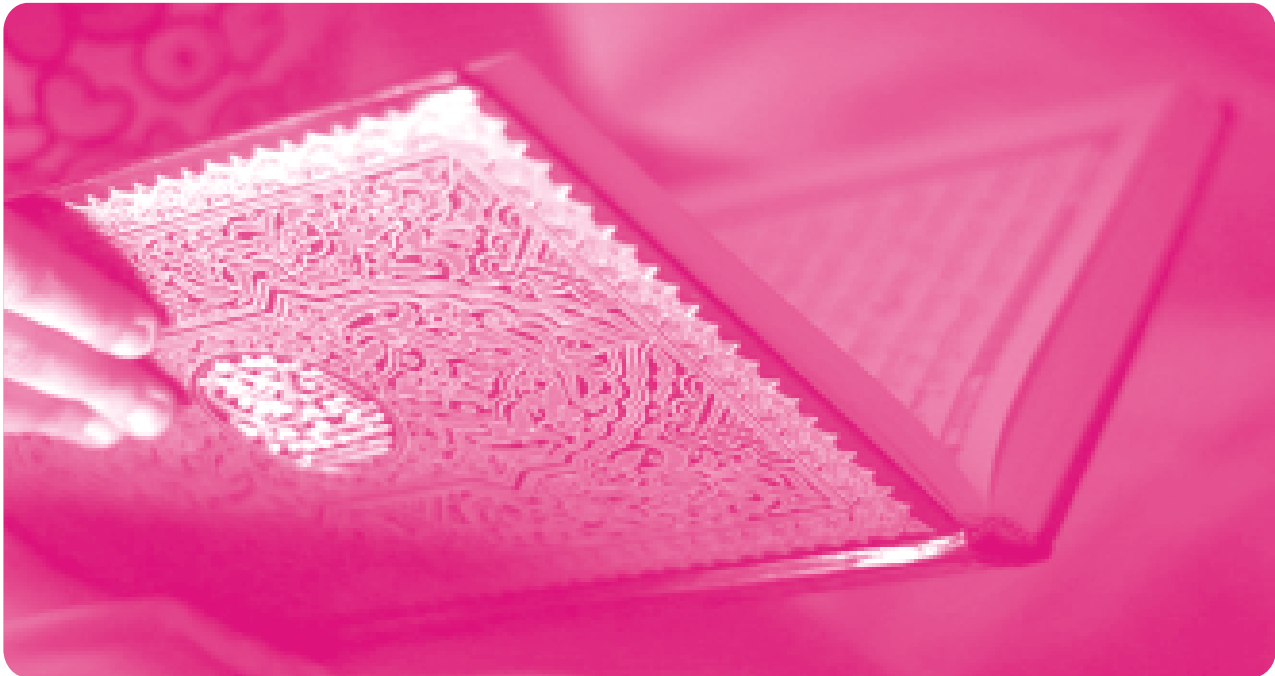
Maulana Maseehurrahman Qasmi

**I**t is Paradise where is no hardship, no misfortune, no adverse situation and no physical or mental pain. But problems and adversities are invariable and natural parts of human life on earth. They have a lot to teach us and train us to be bold and patient, wise and extra vigilant while negotiating them. Final and infinite religion of Islam has guided us as how to deal with

As expressing gratitude to Allah Al-Mighty in every aspect of life is a significant admonition of Islam, likewise there is a clear and concise guidance in Islam that what to do, what to utter, how to lead life and how to seek Allah's help when we go through lethal and brutal problems both on individual and collective, but national and global level.

Allah knows all things". (Al-taga'bun) Along with this noble aayah, it must be believed as well that hardships are a test for people as Allah says: "And We will surely test you with something of fear and hunger and a loss of wealth, lives and crops and you give glad tidings to the steadfast". (Al-Baqarah)

So, it is beyond any doubts that the gloomiest cloud of difficult



the bad and morale draining situations which seem not to terminate. Islam firmly asks its adherents to remain optimistic and have ray of hopes for goodness and improvements of the worsened and deteriorated conditions, whatsoever.

As a believing Muslim, it should be realized that whatever difficulty there is, it comes from Allah the Exalted. The glorious Qur'an expresses: "No disaster strikes except by permission of Allah, and whoever believes in Allah, He will guide his heart, and

situations and problems will have hoar over us but what should be the proper and absolute solution explained by the Qur'anic command and prophetic injunction, firstly it must be understood by a believer. The divine Book of Allah admonishes

us to be ever ready to confront the arising problems in the way of Muslim nation as the sacred Qur'an clearly proclaims: "And prepare against them whatever you are able to power..." (Al-Anfaal)

On the other hand it strongly recommends us all Muslims to not rely only on your struggles and perishable means to overcome the problems but be firmly attached to Allah seeking his assistance and forgiveness. Indeed, doing struggles and choosing worldly means to get rid of the adversities are greatly emphasized by the Shariah. Besides doing it there is a lot of divine instructions to repel adversity.

According to Shariah explanation, returning to Allah Al-Mighty through various steps are effective ways to get rid of trouble which must be fulfilled and followed by a believer. Hence prayer and patience are the most powerful ways to find solution to our problems as it proved by the noble life of our beloved prophet (saws). It is authentically reported that he would rush towards Allah through Salah in every difficult time. So, following the noble footsteps of our Prophet, we should catch hold of daily prayer and additional ones as well and refrain from doing all the minor and major sinful activities which cause the displeasures of our Creator and Sustainer.

Someone may ask that what the relationship between performing Salah and removing adversity is? What is logic here? The answer is very simple and easy that the Prophet himself found the speedy remedy and immediate recovery from the all types of hurdles and problems lying in the way of progress and advancement. And no doubt that the messenger

(saws) was wise enough in adopting any action, then, it is ultimately obvious that his regular practice of prayer is the exemplary and beneficial deed to us all. The holy Qur'an, therefore, clearly urges its guide-seekers:

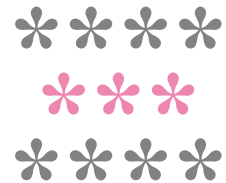
"Seek Allah's help through patience (Sabr) and prayer (Salah) (Al-Baqrah). So it is genuine truth that patience and prayer are the effective and useful ways to beat difficulties, throw off all the anxieties and bring satisfaction of hearts and tranquility of mind and soul as well.

Secondly, people in troubles must be firmly attached to Allah the Beneficent through sincere supplication and midnight prayer with teary eyes and weeping hearts as it is strongly recommended by the prophet (saws) in his blessed collection of sayings. There is a long chapter of Dua (Supplication) which is advised by the Prophet (saws) to his many companions who faced various difficulties both physically and mentally as well as individually and collectively, even in the field of battle. Also the prophet (saws) made a heart touching Dua in severe situation when he was coming back from Ta'if city as well as all the prophets of Allah Al-Mighty made Dua in every adverse time to get Allah's help and His philanthropic blessing. So Dua makes possible way to tackle the troubles because "Prayer is a weapon of the Believer"(Al-Hadith). In another Hadith the prophet (saws) is reported to have said: "If anyone asks Allah's forgiveness, Allah will make for him a way out of every distress and give relief from every anxiety and will provide him from where he did not reckon"(Abu Daud, Ahmad, Ibne Majah).

In addition to the mentioned admonitions, there is one more

effective way to attract Allah's help and mercy towards us; it is nothing else but giving Sadaqah (charity) to the ones going through poverty and destitution. It is charity that douses the anger and fury of Allah Almighty and brings joy and pleasure to the world community as well.

To sum up, we would have to struggle and strive to overcome these gloomy clouds of adverse conditions hovering over humanity in all over the country and abroad too, with the potential vested in us, besides having had kindle of patience and hope in our heart. We must cling to Allah and seek asylum under His mercy and grace.



## SITUATIONS

How would be peace?  
Where is no justice,

Where law is made by power  
Where false spreads as wildfire,

When judge comes by name  
Where fact and fiction become same,

When truth emerges to die  
Where just is cast ad a lie,

Where mind is narrow although it's vast  
When people forget their past,

How would be calmness and peace?  
Where unfair does not cease.

By: Maseehurrahman

# Effects of Global Warming and Environment Protection in Islam

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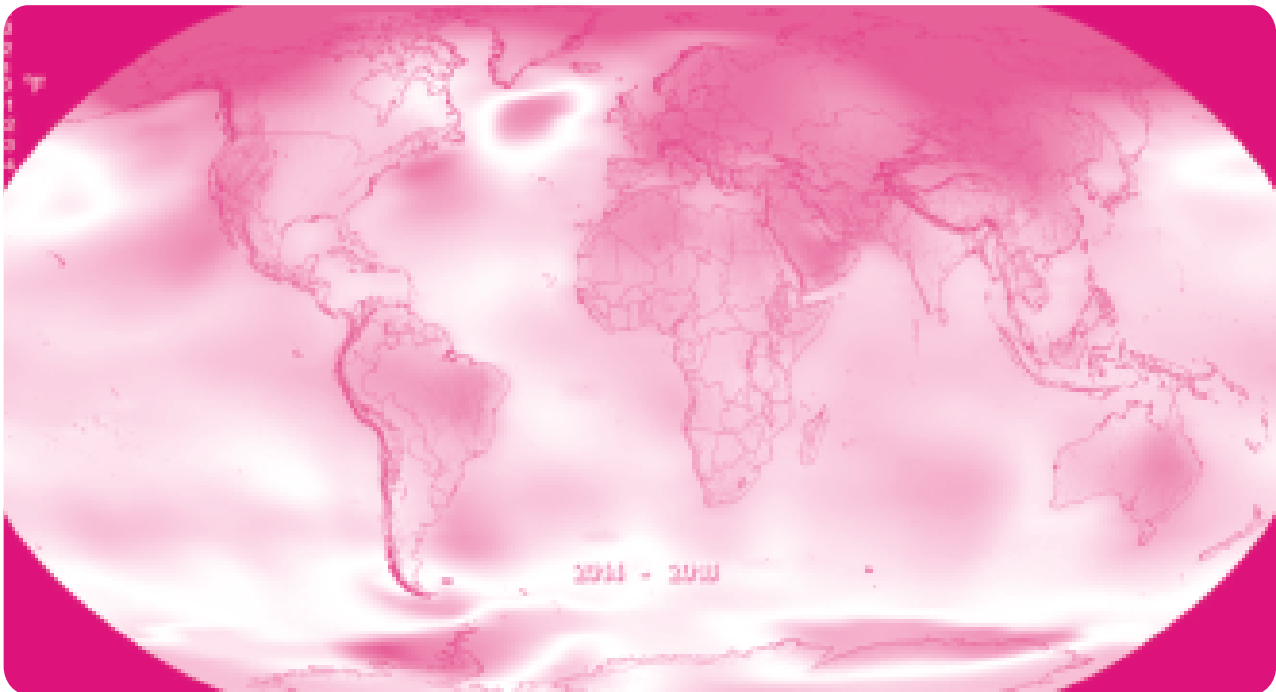
A. Hameed Yousuf Qasmi

While I was looking for contents on the topic Effects of Global Warming and Environment Protection in Islam, a verse from the glorious Qur'an and a Hadith kept on flashing in my mind. The verse talks of 'corruption' on earth being man-made and on the other hand, the hadith encourages tree planting.

other animate and inanimate creatures of Allah.

According to Islamic theology, everything has been created for the benefit of humankind. "He has subjugated for you the day and the night and the sun and the moon, and the stars (too) are subservient by His command. Surely, in that, there are signs for a people who understand. And (He subjugated

may take out from it ornaments you wear, and you see the boats cleaving through it, and so that you may seek His bounty, and that you may be grateful. And He placed mountains on the earth, lest it should shake with you, and rivers and tracks, so that you may find the right way, and He has set landmarks. And by the stars they find the right way. Is then the One



Long before the current crusade for environment preservation, Islam stood for eco-friendly human behaviour. As it fits in the scheme of a religion universal in nature, Islam teaches to care for not only human beings but also for

to you) whatever He created for you on the earth having varied colours. Surely, in that, there is a sign for a people who accept advice. He is the One who has subjugated the sea, so that you may eat fresh meat from it, and

Who creates (everything) equal to one who does not create? Would you still pay no heed? If you count the bounties of Allah, you cannot count them all. Surely, Allah is Most-Forgiving, Very-Merciful." (The Qur'an; 16:12-18)

In order to continue benefitting from all these bounties, human being has to ensure their continuous existence in the universe. And this is possible only with responsible approach that does not accommodate extravagancies.

“He is the One who has created gardens, trellised and untrellised, and date-palms and crops with a variety of edibles, and the olive and the pomegranate, (some) similar to one another, and (some) dissimilar. Eat of its fruit when it bears fruits, and pay its due on the day of harvest, and do not be extravagant. Surely, Allah does not like the extravagant. Among

individuals' careless behaviours which have with international repercussions.

Global warming is defined as long-term rise in the average temperature of the earth's climate system. It is a major aspect of climate change.

According to information available on NASA website, the current wave of global warming is due to the human expansion of the “greenhouse effect” — warming that results when the atmosphere traps heat radiating from earth toward space. Certain gases in the atmosphere block heat from escaping.

What contribute to increased

“The industrial activities that our modern civilization depends upon have raised atmospheric carbon dioxide levels from 280 parts per million to 400 parts per million in the last 150 years. There's a better than 95 percent probability that human-produced greenhouse gases such as carbon dioxide, methane and nitrous oxide have caused much of the observed increase in earth's temperatures over the past 50 years.”

This is one of the dark sides of the industrial revolution which paved way for a luxurious human life on earth. The global warming has come up with disastrous consequences. Its effects include



cattle (He has created) those fit for loading and those fit for laying on the floor. Eat of what Allah has provided you, and do not follow the footsteps of Satan. Surely, he is an open enemy to you.” (The Qur'an; 6:141-142)

An irresponsible and extravagant lifestyle is the root cause of several problems ranging from personal to familial, local to national, and international to universal. The much talked-about global warming is just one of them. It is an outcome of

production of greenhouse gases? Explains the informative article The Causes of Climate Change by NASA, “On Earth, human activities are changing the natural greenhouse. Over the last century the burning of fossil fuels like coal and oil has increased the concentration of atmospheric carbon dioxide (CO<sub>2</sub>)...To a lesser extent, the clearing of land for agriculture, industry, and other human activities has increased concentrations of greenhouse gases.

rising sea levels, regional changes in precipitation, more frequent extreme weather events such as heat waves, and expansion of deserts. Ocean acidification is also caused by greenhouse gas emissions.

Due to increasing temperature, mountain glaciers and ice sheets are melting. This in turn results in sea-level rise. Glaciers store about three-quarters of the world's freshwater. If they continue melting, less fresh water will be available.



Research has found that global sea levels are rising 0.13 inches a year. It is expected that by the end of the century, sea level will have risen between 10 and 32 inches.

The rise in sea level means larger coastal areas are submerged. This threatens coastal farming and recreational beaches. Similarly, this also menaces hundreds of millions of people living in coastal communities. If water continues to rise, they will be forced to abandon their homes and move to another area, with the corresponding demographic problem.

A report published in The Guardian newspaper concludes,

has increased across the globe, on average. Yet some regions are experiencing more severe drought, increasing the risk of wildfires, lost crops, and drinking water shortages,” reads an article on National Geographic website.

Moreover, “The flooding of wetlands and pollution of aquifers also occur, affecting the flora and fauna of each place, causing the loss of habitat for fish, birds, plants and many other species,” notes a write-up on Sustainability for All website.

Some other species would migrate, possibly in conditions where they find it difficult to survive. Like many others, they

their capacity as 'vicegerent' they are bound to make wise use of the resources and to care for all the creatures of Allah Almighty. They are not supposed to cause corruption on earth in any form. The Qur'an unequivocally declares, “(Remember) when your Lord said to the angels: I am going to create a deputy on the earth. They said: Will You create there one who will spread disorder on the earth and cause bloodshed, while we proclaim Your purity, along with your praise, and sanctify Your name? He said: Certainly, I know what you know not.” (2:30)

Muslims have been commanded



“More than three times more people are at risk from rising sea levels than previously believed. Land that is currently home to 300 million people will flood at least once a year by 2050 unless carbon emissions are cut significantly and coastal defences strengthened.”

Another significant change attributed to global warming is abnormality in seasons and their effects. It is feared that hurricanes and storms will be more common. “Precipitation (rain and snowfall)

too could become extinct. Since all biotic and abiotic components of this ecosystem are among the signs of Allah Almighty, we must work on ensuring they are not vanished.

The holy Qur'an states, “He has subjugated for you whatever there is in the heavens and whatever there is in the earth, all on His own. Surely in this there are signs for a people who reflect.” (45:13)

Islam firmly believes that human being is “a vicegerent” of Allah the Creator on this earth, and in

to use resources with wisdom and just in the quantity required. It is so that overall Muslims are the community least indulged in extravagance. At international level, Muslims have been a member of Alliance of Religions and Conservations which is an inter-faith platform working for preservation of the environment. In 2015, various Muslim countries from Africa, Asia, Europe, and North America unanimously adopted Islamic Declaration on Climate at an International



Islamic Climate Change Symposium in Istanbul.

The landmark document sought to reinforce the message that Muslims must spearhead the environment protection crusade, because “Islamic environmentalism is embedded in the matrix of Islamic teachings.”

Dr İbrahim Özdemir, the founding president of Hasan Kalyoncu University, the author of *The Ethical Dimension of Human Attitude Towards Nature: A Muslim Perspective*, and a contributor to the declaration, stresses Islam's potential place in environmental policy: “Muslim countries must use the Islamic

The declaration states that prosperous countries and oil-producing states should phase out their carbon-dioxide emissions; turn away from “unethical profit from the environment”; invest in a green economy; and commit to 100% renewable energy and zero emissions.

“The earth is green and beautiful, and Allah has appointed you His stewards over it. The whole earth has been created a place of worship, pure and clean. Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded,” it says.

Trees are the major absorbents of carbon dioxide – the major

significance of tree planting reads, “The Prophet (pbuh) said, “If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it.” (Al-Adab Al-Mufrad)

Even Allah Almighty counts vegetation as one of His bounties. So, He reminds men in the holy Qur'an, “And We sent down blessed water from the sky, and caused to grow therewith gardens and grain of harvest, and towering date palms that have spadices, put one upon another, as a provision to the servants (of Allah). And We gave life with it to a dead land. Similar will be the exit (of the



perspective in environmental protection and sustainable development, taking into consideration religious texts and the practices of Islamic heritage.”

The Turkish scholar believes that the growing number of Muslim environmentalists can find inspiration for their aggressive campaign against global warming from Islam itself. He notes that the Qur'an and other religious texts call on Muslims to defend the natural environment, a job more critical now than ever.

greenhouse gas – and many other harmful gases. And on the other hand, they release oxygen. Scientists have found that one large tree can supply a day's supply of oxygen for four people.

Islam encourages tree planting. Allah's Messenger (pbuh) said, “There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.” (Bukhari)

Another hadith describing

dead from their graves). (50:9-11) Gardens with rivers flowing below them are something that Allah has promised for those doing good in this world. “(Be mindful of) the day when He will gather you for the Day of Gathering. That will be the Day of loss and gain. Whoever believes in Allah, and does righteously, He will write off his evil deeds, and will admit him to gardens beneath which rivers flow, where they will live forever. That is the great achievement. (64:9)

Besides greenery, water is another component whose preservation assumes great significance in Islam. Water is one of the natural carbon sinks, just like trees.

Dune Ives writes in the article It's Not Too Late To Do Something To Save Our Oceans, "Since the industrial era began in the late 1700s, we have increased the concentration of carbon dioxide (also known as CO<sub>2</sub>) in our atmosphere so severely that it's 100 parts per million higher than ever recorded before. As a society, we contributed to this rise by burning fossil fuels, destroying

stagnant water, and then wash in it." (Abu Daud)

This prohibition from passing urine may be taken as symbolic. Any type of water-polluting behaviour, unless genuinely unavoidable, is discouraged.

Besides, Islam also discourages unnecessary usage of natural resources, including water. Once the Prophet (pbuh) passed by his companion Sa'd who was performing ablution. The Prophet said, "What is this extravagance?" He said, "Can there be any extravagance in ablution?" He said: "Yes, even if you are on the

to use, and in many cases even consume, non-human objects, Islam does allow consumption. But man has to do it in a manner that is balanced and with a belief that this worldly life is just a wayfarer's camp and not a permanent abode.

The holy Qur'an declares, "Calamities have appeared on land and sea because of what the hands of the people have earned, so that He (Allah) makes them taste some of what they did, in order that they may return (to the right way)." (30:41)

Global warming or adverse



forests, and replacing natural areas with cement-filled cities, all of which cause more carbon dioxide to be released into the atmosphere. Right now, the world's oceans absorb 25% to 50% of carbon dioxide in our atmosphere. But the ocean isn't able to absorb carbon dioxide as fast as we are polluting, which has led to both global warming and ocean acidification."

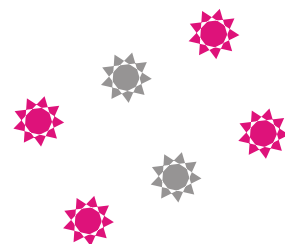
The Prophet (pbuh) has categorically prohibited from contaminating water. "None amongst you should urinate in

bank of a flowing river." (Ibn Majah)

Another hadith regarding the proper use of water is that a bedouin came to the Prophet (pbuh) to ask him about ablution. So he showed him how to perform ablution, washing each part three times. Then he said: This is ablution. Whoever does more than that has done badly, done to extremes and done wrong. (Nasa'i)

Islam being a religion of nature is much considerate for natural phenomena. As human being has

climate change can be tackled only with adopting an environment friendly approach. And Islam is the best guide in this context.



# Need of Madarsa Federation: An Analytical Study

By

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**T**he role of Islamic Madrasas in preserving the Islamic traditions in the subcontinent is perhaps known to every person with a proper academic background. Moreover, the part of Madrasas in fulfilling the religious needs of the society

diversified modern challenges, and numerous values, and the traditions of the Muslim faith are facing the most crucial times, the issue of Madrasas is also becoming increasingly critical. Strange is the case that we are not paying required heed to these

issue which is highly significant. In this case, it is necessary to show seriousness and earnestness in these issues and ponder over them positively. For that, we first need to make comprehensive assessments and identify the problems, for understanding of



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is an undeniable fact. The Madrasas are undoubtedly a continuation of the Muslims' historical and traditional education system to which our bright scholarly traditions are closely attached. In present days, as we face

issues or at least it is not being paid the way it should have been. This is not an individual issue, rather a collective cause. Unfortunately, we pay full attention to numerous issues of secondary level. Nonetheless, no movement is seen in our circles in regards with the

issues is must for any reformation or change. Only then can our discussions about solutions go ahead. Any efforts for solutions without identification of problems can bring no results. We often face secondary level issues in regards with Madrasas

and they are also discussed from various angles. Someone talks about decline in the quality education, some question about the system of moral training, some complain about the growing number of Madrasas, some are fed up with the mushrooming number of departments of Ifta and Qadha (which ultimately cause huge damage to the image and reliability of Madrasas due to their non-standard performance), some have suggestions about the syllabus and some on other issues; many of them being related to ethics and social life. The intellectuals have, for a long time, been investigating the cause which led a number of the Madrasa graduates to ideological dearth. (This obviously describes a general situation; but many Madrasa graduates, although few in number, possess sound and solid ideology). To find out effective solutions to these problems, we need to delve deeper into the root of the problem. One group is worried about the point that the Madrasa students generally lack in academic flair. It is this reason that the flock coming out (from Madrasas) nowadays is weaker than those in the past in terms of scholarship, discipline and morality. The imbalance in the ratio has reached an alarming peak. Education and moral training hold important place in the basic objectives of Madrasas. Decline in these affairs thus raises many questions and every person with intellect genuinely needs to worry about it. In this case, the structure of Madrasas itself receives a host of questions as to how such a great number with such a great fall in terms of utility is coming to the fore. What are the reasons behind it? What are the possible ways of solutions? This worry gets intensified even more when the required initiative towards reform of these affairs is

not seen to be taken. As for the utility of these Madrasas, there is certainly no way to deny it. This will imply to turn away from the fact. The discussion is just meant to maintain this utility even in the future. In the present age, when new issues take place every moment, what are the roles the Madrasas graduates should play and what future plan they should hold to maintain this utility in the future?

There is an accepted principle of psychology according to which human being obviously goes through change in terms of mindset, way of thinking and the criteria of acceptance and rejection in every fifty to hundred years. This is an accepted fact which cannot be denied. In this case, it is not suitable to ignore and brush aside these significant matters. It is quite logical that it affects the psychology of today's Madrasa graduates. It is, therefore, necessary to keep these facts in consideration while presenting solutions to these problems. No matter how much you prevent, things will necessarily reach us with all their harms. Thus, it is most important to pay special heed to ideological solidity and moral training of the students. All the institutes are individually doing this work as per their capacity. However, we will have to understand the mood of time and go shoulder by shoulder with it, if we want to be compatible with contemporary world and make the world accept our academic presence with our beautiful traditions. It should be well noted that "going shoulder by shoulder" never means to compromise on our values and traditions. Instead, we will have to preserve our bright traditions and find out the way. But this can happen only when we make consideration with the same pace as the contemporary world is

doing. (This means the contemporary education system which has established its academic identity in today's world. Your academic fight is with them, because their entire system of education is based on liberalism and ideological apostasy, while your system of education is attached to the solid foundation of monotheism.) Only then can you solve your problems according to your will. Otherwise, there will be interference from all around and we will perhaps not be able to prevent it for a long time. The time will come when things will go beyond control. Therefore, we should have a better plan and effective course of action, practicing which we may, from time to time, assess ourselves and fulfill the task of reform.

The issue of syllabus has become old now. Only changing some books, as I think, will not be beneficial in solving the problems and challenges we are facing. It has already been discussed from different angles in the past. Various views came forth. Both groups presented their views with arguments. But now the problem has increased even farther from merely syllabus. The issues and defects we are feeling in our groups cannot be repaired only by changing the syllabus. For that, you will have to chalk out a perfect plan, because the issue has covered our entire education system and structure. When we talk about education system, the discussion on syllabus will also follow, teaching methodology will be reviewed, and ideological and moral training will also come into consideration. They are all basically related to education. If a solid solution is given to them, many of the defects which have entered the Madrasas will automatically get finished. The problem has reached the stage that it can be solved, according to me,



only by centralization of education system. There should be non-governmental educational body/federation/board which, apart from caring for the educational affairs of all Madrasas, should prepare an education plan for them. We are talking about the education federation. We have had, for a long time, the Rabta Madaris/Education League in Darul Uloom Deoband. But what it has so far been doing is just related to administration, while it

are brought under its scrutiny and monitoring. A well planned monitoring committee of the education system is formed which may look after it. It should have its own rules and principles supposed to be followed by all institutes under it. The educational structure of any Madrasa should get affiliation only on the basis of those rules. The affiliation should be renewed after a certain period of time on the basis of previous performance. This cannot be a part time job. It needs to be done in a

this case, the Madrasas will not need to individually get registered. Moreover, all Madrasas will on some level (at least on ethical ground) be responsible to join this Federation and become its part. If this Federation succeeds in earning public confidence (this is possible only when the Madrasas accept its superiority), the Madrasas will have no choice but to join it. (This has been called as a moral obligation, because it is too difficult in this country to keep



also needs reforms. It is necessary to bring the required plans from the paper on to the ground in practical form. In my humble opinion, the utility of the Rabta Madaris will get increased only when a dynamic educational federation is constituted. This task can be done in best way by the Rabta as well. In short, this educational federation can give both of the external and internal benefits.

This initiative is needed and important to organize the education system which has internally got scattered and subsequently weakened, so that a Federation of Madrasas is constituted and all the Madrasas

full-fledged way. Efforts should be made to get the certificates provided by the Federation accepted by the Government on a certain level. (This is not impossible. The government has been talking for the last two decades on such proposals and inviting people on the table. Irrespective of the government intention in this regard, we should prepare an alternative education system before the government one-sidedly takes an initiative and imposes something with unwanted supplements. The issue of triple talaq and its consequence are already before us. It is better to present an alternative before them and try hard to get it approved.) In

something non-governmental and, at the same time, make it hold such a legal position that a Madrasa cannot be established without getting its approval. The Government cannot apparently give such a position to a non-governmental institution. The Government can never accept it with this status. It can, however, be implemented on ethical level provided that it gets confidence from leading Madrasas of the country.) This is not an issue as to how its administrative structure should be, who will lead it. It should obviously be a joint body with representation from all the leading Madrasas of the county. (By the way, discussing the



administrational structure is not my topic.) What must be ensured is that it should be a non-governmental body, so that we can bring transparency and discipline in our education system with no interference from external elements. Once its system gets public confidence, the Madrasas will gradually be obligated to join it. This is, undoubtedly, a difficult matter. But this is possible. The model of Wifaq al-Madaris before us. No Madrasa will be allowed to be established without its approval. (This restriction will only hold an ethical status). Also, the education standard of the

among those Madrasas. Unless we create academic competition, we cannot see desired change in academic performance. The human being, as the nature goes, spends all efforts at the time of competition, which can give better results. In this case, the management will also pay special heed in this regard. Based on every year's situations and issues and obtained results, the management will internally try to upgrade its educational structure. Its sole objective should be upgrading of the quality of education and nothing else. It means that administrative

administration too. Every institute would compete in performing its duties in the best way. It will specially increase concentration on the educational performance, so that the institute gets public fame.

It is likewise needed to attach these Madrasas mutually on the basis of research. There should be different categories of Madrasas in this regard. It means that the Madrasas, like universities, should be of different categories. If a university gets the status of Research University, it makes effort to protect this status, while another one makes effort to get



affiliated Madrasas should be decided by this Federation. (The standard of education should be decided after looking at the needs of the locality, infrastructure of the institute, number of students, number of teachers and other necessary details. Beginning of the specialization courses should also be based on these details.) This will firstly connect all Madrasas with each other. There should also be at some stage a system of centralized examination in which the students of all small and big Madrasas participate. It will create academic competition

affairs solely related to the institute's management should have no relation with it. Likewise, the administrative affairs related to the government are dealt in accordance with the rules and regulations decided by the Government, because they are related to the country's laws. Here, the main topic of discussion should be education system. When we have an educational federation and everything, including the day to day academic activities, is posted on the public portals, it will surely bring about positive impact on the

this status. This way, the performance of the institute gets well. If such categorization is made in Madrasas as well, it will surely bear fruits. For example, the status of specialization course should be given after looking at overall performance of the institute. Thereafter, if the Madrasa wishes to keep this status, it will have to keep the desired quality continued. This positive change in the educational environment will automatically create change in minds. Thereafter, you will not have to complain about excessive number

of Madrasas and decline of quality in education. This federation will instead continue doing it. Everyone will be able to run a Madrasa according to the decided norms; in the case otherwise, their affiliation will be cancelled. Moreover, the philanthropists will also pay attention to it. The main objective of Madrasas is education. It should, therefore, be judged on the same criterion to decide the degree of success in certain Madrasas. It will also bring balance in donations.

demerits, according to me, is the lack of academic flair. (It is said according to general situation. Everyone is not the same. But the ratio of such people may not be even 10 percent. In this case, this ratio is nothing.) If we succeed in creating the academic flair anyway, many issues will get solved on their own. When the students spend their time in academic activities, all the related attributes will naturally begin to appear in them. Also, we will be able to make our academic

Madrasas, no matter how higher you make your wall. Therefore, the only solution to these complicated issues is to create the academic flair. For that, this opinion is coming into mind just as an approach, because this has been experienced in the contemporary seats of learning. There are CBSE, ICSE and other regional boards to look after the academic affairs. They are although government bodies, while we are talking here about non-governmental federation,



The same rule can be applied to solve the matter of Ifta and Qada which is growing serious by each passing day. Everybody is doing this task without any restriction and a new institute opens in the market every day. Everyone opens it according to his will. When we have a federation with some degree of superiority, there will be accountability and every layman will not be able to muster courage to open unauthorized institutes. The federation will issue approval for it on the basis of academic performance as to which institute is eligible to start which department of specialization. This will revive the quality of research which has faded away in Madrasas. The base of all

presence among the world education centers and will perform the pivotal academic services. From this, we will produce such persons whom we could send to the contemporary academic seats and they will render pivotal services at world stages and will be able to present the sound message of Islam in a comprehensive and strong way. At this point, this is, as I think unfair to say that our elders became great in the past without such system and restrictions. Why the need was not felt for it earlier? That is because I have pointed out above that according to the psychology, flair, interest, preference and environment change everything. This has affect even on our

their academic performance despite all moral decline is better in the light of its objective, because they are firstly monitored; and secondly they have a competitive environment. Every institute is firm on the principle of surpassing to present itself as visible, to present its performance on the scene. For that, they pay special attention to the academic performance according to their system. We have the strong and defined principle of morality in Islam. It is hoped that the academic environment, if created, will bring about positive change. In the neighboring country of Pakistan, there is the bright example of Wifaq al-Madaris (which is a non-

governmental body). Guidance can be sought from the way it fulfils these tasks. A practical plan can be chalked out with some changes required by the situations of our country. This strong system of education was established in 1959 the example of which is perhaps not found in any other country.

As for the external issues, they too are very serious for which, taking initiative in this regard is compulsory. Before an unwanted system is imposed against your internal and external prudence in the name of law, you must find out an alternative till you have time; otherwise, such restrictions may be imposed on your institutions very soon. It is, therefore, better to create an alternative system and use it for the utility and strength of our system of education and training. I say this because I have the National Education Policy Draft of the government before me. The education policy keeps on being implemented in the country from time to time with some change. Changes in the education policy on numerous levels have been made in the past as well to make the education system of the country better. These resolutions have also been pondered over in various stages. The education policy was firstly made in 1968. Some reforms were made to it in 1986. It was again reviewed in 1992. After that, this topic was discussed on the order of the previous government in 2005. Now the National Education Policy Draft is under discussion in 2019. It was prepared by many experts under the supervision of Dr. Kasturi Rangan. This policy, on one hand, recommends many reforms in the education system and seeks opinions from experts; on the other hand, the education is said to be brought under a political institute. It is being brought under PMO which means that it will

work under a government office. Earlier, it was different. So, it will obviously cast impact on Madrasas, because we all are citizens of this country. In this case, the structure which will be implemented will surely affect the education system of the minorities. It also puts forth some resolutions about Madrasas. The points under consideration regarding Madrasas are truly alarming. It is said about the religious seats of learning, especially Madrasas, that they should be brought into mainstream and it should be made sure. The wording of the report goes thus: "Existing traditional or religious schools, such as madrasas, makhtabs, gurukuls, pathshalas and religious schools from other communities may be encouraged to preserve their traditions and pedagogical style, but at the same time must be supported to also integrate the subject and learning areas prescribed by the National Curricular Framework."

From this, it can be well understood as to how the government is thinking. The agenda is quite clear that the religious seats of learning including Madrasas should be joined to the National Curricular Framework. For that, they can also bring changes in your syllabus.

There are many things in this regard which can be implemented on those institutes. If we do not take any positive initiative when we have time, it will cause great loss. If there is some federation like this, our view can be presented with more strength than the case when every institute presents its issue individually. In case of uniting the academic and ideological institutes and systems, the situation of discussion can be changed. This system will, on one hand, be helpful in paving the path

of inclusion and compatibility among the Madrasas; on the other hand, it will bring unification in the system of education and examination. This model has been experimented by different governments in foreign countries, which has been mentioned above in the report and it has also been implemented. It will, therefore, imply turning away from the truth, if they think that it is not possible. If we look at the Madrasa system of most of the European countries, we find that they are obligated by the government to bring the Madrasas in the mainstream position, no matter if they impart religious education. Every student is obligated to complete the 10 level. Action can be taken against the Madrasas or even against the guardians, and they can be deprived of numerous government facilities, if a child fails to complete it. Therefore, if we want to protect the education system of Madrasas from interference, we will have to ponder over it and adopt a common plan. This is not merely a baseless fear; instead things have gone beyond that. Farsightedness calls for positive considerations. It is not compulsory to adopt only the above mentioned approach. What we basically need is to understand the crucial nature of the issue and chalk out plans accordingly. We may have any approach. The motive of this write-up is only to draw attention towards it. As for the approach, separate consideration can be made on it.

No opinion or thought go beyond agreement and disagreement or criticism. Therefore, every opinion, correction and resolution from the readers in this regard is always welcome, so that more practical reformative aspects of this issue become clear to us.

# Services of Deobandi Scholars in the Realm of Jurisprudence Science

IV

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Mufti Muhammad Sajjad Hussain Qasmi  
Lecturer: Darul Uloom Waqf Deoband

## Encyclopedic jurisprudential books in alphabetical order:

One of the most brilliant and splendid work which the jurisprudential history has ever seen in its all courses, is the encyclopedic books in alphabetical order authored by the

order.

## Hajj Wa Umrah ke Masail Ka Encyclopedia:

This informative and enlightening book is compiled by the prolific and bestselling writer known as Mufti Muhammad Inamul Haque Qasmi, Darul Ifta, Jamia al-

well as it discusses Umrah (Lesser pilgrimage that it is not compulsory, but is still highly recommended) the holy practice of Islam, its different kinds of issues and problems which a pilgrim faces during undertaking this infrequent and occasional



pass-outs of Deoband seminary. The intellectual minds and fertile brains of this august Islamic fort have done such thrilling jobs which caught the academic world by surprise and force it to hail their remarkable scholastic work as a masterpiece in firmament of the most valued art of jurisprudence. Here are quick glimpses on the books written by the scholars from Darul Uloom in alphabetical

Uloom al-Islamia, Allamah Banoori Town, Karachi, Pakistan. It is of four lengthy volumes filled with all details on subject matter. Each contains more than hundred pages. This book deals with all sorts of issues, be it minor or big, easy or complex, in light of the main sources of the Islamic Shariah. It covers all the segments of the most virtuous pillar of Islam known as Hajj (pilgrimage) as

worship once in his lifetime as religious obligation. This book has clear cut-solution to the newly arising matters as regards all the obligatory and optional deeds carried out while performing both the auspicious and righteous practices. The most striking feature of the contents of this book is its pretty much richness in illustrating and elucidating the sacred places around both the holy



mosques where pilgrimage stops to perform religious functions recommended by Allah, the Exalted and His holy prophet Muhammad (peace be upon him). In addition, it brilliantly sheds light on the characteristics and attributes mentioned by the messenger (saws) in respect of these blessed places. Indeed, it is a very beneficial encyclopedia of Hajj and Umrah containing the required needs of all particles related to pilgrimage. In fact, this unique book seems mobile library to the one who has happened to have a glance on it. (1)

### **Qurbani Ke Masail Ka Encyclopedia:**

This comprehensive encyclopedic book comprises of one volume with 180 pages in all. It is also, as its peer mentioned above, fertile in data and information on the subject which it deals with. The author has concerted his strenuous effort to collect very rare cases along with its solution in light of reliable sources acknowledged among the academics. He has browsed through countless pages to encapsulate the detailed description of issues and distill them into short ones so that a common Urdu knowing Muslim can assimilate it as easily as possible. He has compiled this awesome book in such a way that charms the reader by its style of writing, lucidity and fertility in jurisprudential science. He also has explored all types of sacrificial related matters such as; the quality of animal, its kinds and skins, division of flesh, rulings of Takbir-e-Tashriq and votive offerings.

### **Zakat Ke Masail Ka Encyclopedia:**

This is an amazing work that the entire Islamic academic world would definitely be indebted to Mufti Muhammad Inamul Haque Qasmi for this historical and valuable task which has enriched

the Islamic libraries, indeed. It is also compiled in alphabetical order containing all the common and sophisticated issues pertaining to the most valued act called Zakat (purifying dues). It is greatly beneficial guidebook to the general matters such as alms, charity, donation and its beneficiaries. In addition, it widely deals with obligatory and optional Sadaqat (donation), covering all the details of both existent and nonexistent issues in this regard.

### **Namaz Ke Masail Ka Encyclopedia:**

This book is also very fantastic and useful in its contents and materials which a worshiper needs while performing five daily prayers as well as optional ones. It explores the queer looking Islamic cases, presenting its solutions in light of reliable jurisprudential texts. It discusses various types of contemporary issues existed in today's world by virtue of modern technologies and medical experiments. It also addresses the performance of prayer in vehicles and airplanes as well. Moreover, it consists of different kinds of prayer.

### **Safar Ke Masail Ka Encyclopedia:**

This particular book is written with reference to the rulings of journey. It is very rich and inclusive book covers wide-ranging subject matters of traveling. It contains a rich array of information and guidance for a traveler to consult it. It acquaints him with the terminological definition of Safar (travel), its conditions, durations and rulings as well. It fully enlightens the reader with the ruling of qasr (shortening the prayer during journey) as to whether it is obligatory during travel or if there is an option between it and complete salat? This book is also written in alphabetical order in

order to help readers get required knowledge on the specific case occurring during their journeying. It is worth reading book to broaden the dimension of readers' learning and thought.

### **Works of Deobandi scholars on Modern Issues:**

It is incontestable fact that the Islamic Shariah has been revealed for all mankind to come till Doomsday. It is a divine guidance wherein humans of all nations, colors and languages feel linked to a Supreme Power and Justice. Its teachings are kept intact and authentic and source of happiness, dignity, and universal peace. It integrates all domains of human life, just like the different systems in the human body integrate to provide a complete human being. If one system does not work properly, it has got to affect the whole body. Likewise, Islam proposes systems of laws that integrate all parts of human society to bring happiness and peace to all its members. However, the most worthwhile Islamic science known as jurisprudence has key role to play to let the entire human worldly activates go on smoothly and regularly. It gives realistic, fair and objective solutions to the prevention of individual, familial, social and international problems which are threatening the existence of human communities throughout the world. As a conclusion, jurisprudence is a true reflection of Islam's being immortal and eternal religion on this large cosmos; for it shoots all the problems taking place in the world and gives solid and logical solution to ease off human's disturbances and troubles. It has unimaginable potential and effective force to work out the newly arising complex questions in jurisprudential field in the light of reliable sources of deduction and inference.



As scholars from Deoband have left no stone unturned in rendering array of academic works on varied aspects of jurisprudence the same as they have excellently done their best in addressing modern issues and problems. They have always felt their ethical and religious responsibility to efficiently carry out their academic duties. Probably, the grand Islamic scholar and leading jurisprudential figure, Maulana Ashraf Ali Thanvi (rh) is considered to be the pioneer of this golden chain of modern issues' compilation. The first-ever amazing book called "Hawadis al-

by Mufti Shafi Usmani (rh) with special reference to the rulings of modern technological tools and instruments, machines and equipments. It richly deals with new inventions and discoveries such as loudspeakers, phonographs, agricultural equipments and water supply means, hypodermic syringe and drip water bottle. It sheds light on giving someone liquid medicine or food through a tube. It provides Shariah ruling seekers with satisfactory and convincing replies to their queries. It fully covers film related issues, matters of recitation over television and it

Haisiyat" (Religious status of modern technology). In fact, this is very exhaustive pioneering book which has shown contemporary scholars the way to find out solutions to the issues of new discoveries and inventions.

#### **Jawhir al-Fiqh:**

It is a valued and unmatched link of the golden chain of the books authored on modern issues. It is considered to be the most authentic and fertile source of challenging issues occurring in diverse spheres of daily human life. It weighs great weight in sight of versatile and farsighted Islamic jurists due to its generous contents



Fatawa" came to academic horizon and set a shining example for contemporaries as well his able successors to come. This thoughtful book deals with the new issues emerging in his time with no clear traces in the glorious Qura'an and blessed Ahadith. He produced replies to the modern issues which were obliquely mentioned in original sources of Islam, but needed keen reflection and deep consideration to reveal them by help of unanimous principles of jurisprudence.(2)

#### **A'lat-e- Jadidah ke Shari Ahkam:**

This pithy book has been authored

deals with purification of modern water tanks. The most remarkable aspect of this book is its richness of materials teeming with substantial proofs and evidences from recognized books. One of the most striking features of the book is to contain a very informative and research based preface with all the detail of modern technologies and newly invented tools for human activities including the benefaction of Islam in enriching western culture and civilization. It has a very interesting and enlightening article entitled "Ijadat-e- Jadidah Ki Shari

and useful solutions to the difficult and complex issues prevalent in society. It was formerly published with 54 treaties and later on 51 more academic treaties were added to the previous ones for the benefit of knowledge seekers and researchers.

#### **Muntakhat-e- Nizam al-Fatawa:**

This very informative and enlightening collection of Islamic verdicts issued by the capable and genius jurist Hazrat Mufti Muhammad Nizamuddeen Azami (rh), is one of the most beneficial works in modern issues. It is the

best reflection of the author's rationalism, intellect and inferential skills in jurisprudence. In fact, it is a treasure trove of various jurisprudential issues. Expressing great importance of this book, the late Qadhi Mujahid al-Islam Qasmi (rh) has very explicitly stated that "it is an essence and quintessence of author's whole academic life. It has got published as to solve difficult Islamic issues. It includes satisfactory solution to all types of

matters."(3)  
**Chand Aham Fiqhi Masail-Badalt-e- Hu-e- Halat Men:**  
 This informative book has been written by a great juristic and versatile academician is a good collection of modern issues with wide-ranging topics. It is indeed an expensive legacy of Islamic science and treasure of knowledge for the generation to come. It is very inclusive book filled with the required information and fulfills the needed requirements as

mixed up with alcohol. This book is essence of various old and new sources hidden in big libraries with the combination of modern jurists' write-ups. (4)

**Nawazil Fiqhiyah Muasirah:**  
 It is really an amazing and marvelous book authored by the world-renowned Islamic scholar, Maualna Khalid Saifullah Rahmani. It tremendously deals with the modern issues and problems arising in human life and gives clear cut solution to the



modern issues in the light of the holy Qura'n, absolute consensus of companions and their successors; it has in-depth enlightenment about the recurring issues in deferent spheres of human life in the light of the verdicts and sayings of juristic figures of Muslim nation..... This book is characterized with lucid and eloquent language; authentic information and rich knowledge and it enjoys unique status with reference to modern time and it is true reflection of the author's exhaustive knowledge, prolonged jurisprudential experience and academic depth and farsightedness. It will be so much beneficial to those seeking guidance in jurisprudential

regards the complex issues having no any clues in the verses of the holy Qur'an and the prophetic traditions. It handsomely deals with the day to day issues with no satisfactory answers and convincing replies in the books available in academic circles.  
**Asr-e- Hazir K-e- Fiqhi Masail:**  
 A laudable book of wide-ranging topics called Asr-e- Hazir K-e- Fiqhi Masail has been penned down by a prolific writer Hazrat Maulana Badrul Hasan Qasmi. It excellently comprises the direly needed issues in Muslim community such as rulings of current shares, right of authorship and publication, way of human made reproduction, birth control, and postmortem and production

long existing problems which had left the people in maze. It is very useful and fertile book with rich and authentic information about the various subjects of Islamic Shariah such as purity and impurity, worship and fast, donation and charity, taxation and levies, economical issues, selling and purchasing etc. In fact this book is translation of Urdu version called "Jadid Fiqhi Masail" with various lengthy volumes. It got translated from Urdu into English following the dire persistence of the towering figure of jurisprudence field, Dr. Wahba Zuhaili (rh). It got published in 600 pages by Makatabah al-Sahwah , Kuwait in 1999. (5)

**Islam Awr Jadeed Medical Masail:**

It is a very remarkable book as it is clearly obvious from the charming title itself. It explores varied types of tricky issues disturbing the intellectuals in the field of jurisprudence. It discusses the medical values, rulings of nullification of matrimonial bond due to AIDS, abortion, treatment through wine, exchange of body parts, family planning, birth control, selling and purchasing parts of human body, surgery, use of contraceptive medicines, sterilization, getting babies through test tube etc. Altogether, it is very concise and precise book

among the Islamic scholars. It is, indeed, an encyclopedia of bank insurance and governmental loans given to its citizens. It explores the strange and sophisticated issues with analytical view and keen observation to reach out its easy and adequate solution in the light of substantiated principles and acknowledged norms fixed by Shariah.

There are some worth mentioning books compiled by the said author such as "Jadeed Medical Masail-Fiqh-e-Islami Ki Roshni Men" on medical related issues like birth control, postmortem, treatment with alcohol or forbidden things.

**Izah al-Nawadir:**

Islamic Fiqh Academy, India. These journals are worthwhile collections of scholarly articles, researches written by well experienced, farsighted experts of Islamic Shariah. Their deep and solemn study and keen contemplation are greatly reflected in each and every line of the pages they authored. One of the most famous jurisprudential journals published in India is Bahs Wa Nazar. It has been pioneering journal on modern and current issues with good and logic solution. It has been referential source for those who are aspirant for knowign replies to newly arising issues.



on its targeted topic with full materials and contents. It is of 173 pages and got published by Maktabah Naimiyah, Deoband in 1998.(6)

**Bank Insurance and Sarkari Qarze:**

It is very pithy and thoughtful book compiled by the towering figure Hazrat Maulana Burhanuddeen Sambhali. He has covered the best fragments of economic related issues and loans as well. His book is a unique example of its kind in discussing very delicate and difficult looking matters with no any tracings in recognized and authentic sources

It is handsomely compiled by the long serving jurist in jurisprudence field Mufti Shabbir Ahmad Qasmi. It is also a good collection of miscellaneous issues pertaining to modern occurrences and inventions. It gives perfect and convincing replies to all the sophisticated questions and queer queries related to trade, dealings and so on. It is a true reflection of author's depth of knowledge and perfection in negotiating the matters in the best manner. (8)

**Bahs Wa Nazar:**

There are some valuable, research-based jurisprudential journals published by the august

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- (2) Khalid Saifullah Rahmani, *Fiqh-e-Islami Tadween Wa Ta'ruf*, p.354
- (3) Hazrat Mufti Muhammad Nizamuddeen Azami (rh), *Nizam al-Fatawa*, pg: 33, Vol: 1. Pub: Ifa Publications, New Delhi. (2013)
- (4) Khalid Saifullah Rahmani, *Fiqh-e-Islami Tadween Wa Ta'ruf*, p.356
- (5) *Fuzala-e-Deoband Ki Fiqhi Khidmat Ek Mukhtasar Jaeza* (112)
- (6) *Fuzala-e-Deoband Ki Fiqhi Khidmat Ek Mukhtasar Jaeza* (86)
- (7) Khalid Saifullah Rahmani, *Fiqh-e-Islami Tadween Wa Ta'ruf*, p.356
- (8) *Ibid*

(To be continued)

# Science & Islam

## [Part-IX]

BY

**Maulana Jamshed Adil Qasmi**

Lecturer: Darul Uloom Waqf Deoband

**Four principles of demerits of soul**  
 Thus, these material characteristics or demerits of the soul prove to have four principles—seizure and miserliness, arrogance, greed for fame and greed and lust which transform man into total need and slave.

### Four principles of merits of soul:

and lust is self-restraint and contentment. And when these four opposites are the opposites of four characteristics of the material, surely they cannot be called material characteristics either but they will be counted spiritual characteristics of the soul which is opposite of material and thus if four principles of demerits of soul

characteristics, the natural signs of the characteristics can never be seen, like for example, the effects of the characteristic of bravery cannot be visible without the act of fight and combat, the effects of generosity cannot be seen without the act of charity and donation and the effects of characteristic of humbleness can never surface



From here, the light falls on the principles of selflessness and self-sufficiency too as they can be nothing else but the opposites of those four characteristics. So, the opposite of seizure and miserliness is generosity and selflessness. The opposite of arrogance and conceit is humbleness and modesty. The opposite of greed for fame and name is love for anonymity and obscurity. The opposite of greed

came out of the essence of material, four principles of merits of soul also came out of the essence of soul— selflessness, humbleness, anonymity, contentment.

### Appearance of Characteristics Without Actions Is Impossible:

But it is also a clear fact that the inherent signs of characteristics cannot appear but through the actions only. If the actions do not occur according to those

without the act of submission and yielding. The same case is with all other characteristics as well. So, it is necessary that the effects of these material characteristics that is neediness and the signs of spiritual characteristics that is self-sufficiency and selflessness too should not come up without their relevant actions. That is why the question is that what are the actions showing the signs of spiritual and material

characteristics?

**Manifestation of Material Characteristics Is Act of Keeping:**

So, as far as the effects of material characteristics were considered, their outcome is nothing but selflessness and self-dependence. Be it miserliness or greed; love for fame or arrogance, all is based on the desire of the soul that all the wealth and positions should be cut from the whole world and come to it. As it were, keeping everything and allocating for self is the requirement of these lustful characteristics. Hence, in seizure

this keeping is money-related and in arrogance and fame, this keeping is position-related but love for wealth and position is demonstrated by none other than this act of keeping, as if the natural signs of these characteristics of selfishness and neediness cannot be manifested without the act of keeping.

**Manifestation Of Spiritual Characteristics Is Act Of Expending:**

On the other, since the spiritual characteristics are the opposites of material characteristics in every way, their natural effects and the

left for them themselves. In modesty, personal honor is sacrificed on others and in obscurity, the whole ground is given up for the respect of others. In short, the basis of all these characteristics is not on stopping from and taking away from others but on giving to others. That's why it is clear that the action which exposes the natural effects of these spiritual characteristics is not the act of keeping but it can be its opposite – the act of expending. In generosity and contentment, this expenditure is money-related and in humbleness and obscurity,



and miserliness, personal seized thing is stopped from others; in lust and greed, seized thing of others is stopped from them and coveted for self; in arrogance and conceit, every kind of quality is denied from others and shown allocation for self and in love-for-fame, others' fame is stalled and desired for self. Thus, in these characteristics, denial from others and allocation for self in any angle or the other is found. Therefore, it becomes clear that the act which reveals the natural signs of those characteristics as in-common is keeping. In greed and miserliness,

actions showing those effects can also be nothing but the opposites of the actions described.

So, it is a naked fact that as the effect of material characteristics was selfishness, the effect of spiritual characteristics is selflessness. So, be it sacrifice or humbleness, obscurity or contentment, none of any of the characteristics is based on the selfish desire of soul that it alone gets all things but on it that personal due right even be waived for others. Hence, in generosity, personal thing is given to others. In contentment, others' thing is

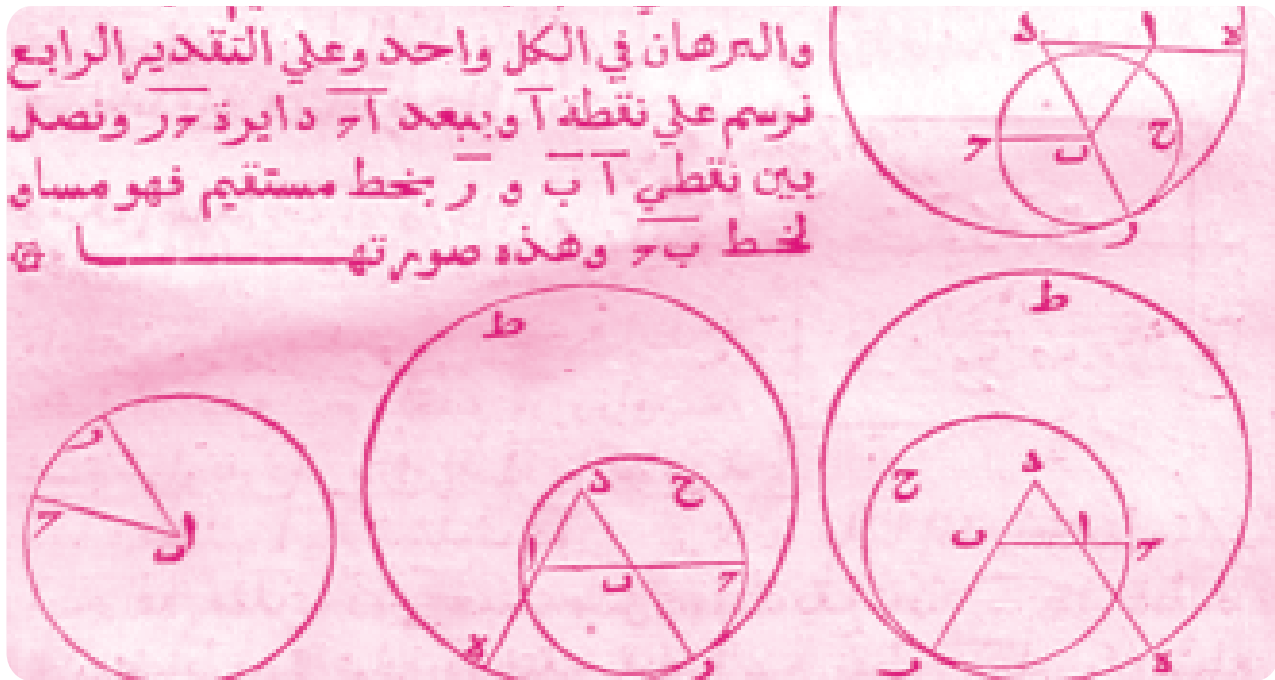
it is position-related. But self-sufficiency, be it money-related or position-related, cannot surface without the act of expending. And it is observed that this self-sufficiency from money and position, on one side, makes the man self-dependent, and on the other, consolidates selflessness within self which naturally produces broad chest and big heart. So, these spiritual characteristics yield broad heart, self-sufficiency, dignity, self-dependency and needlessness which are manifested through expending. In Islamic term, this



very expending is called charity which means expending and giving life, wealth, honour to Allah. Then in giving charity, as the loved and dear thing has to be given up which is naturally very hard on the soul, the same is also called self-denial. So, to sum up, the source of removing the neediness and short heartedness caused in human being by natural keeping and replacing it with self-sufficiency and self-dependency is just charity, self-denial and expending in the way of Allah. In other words, whatever degree of expending as compared to keeping will be coming, the same degree of neediness and servitude

and clearly, as much as the seizure and miserliness will diminish, the generosity and selflessness will be instilled which is the source of self-sufficiency and thus a big level of self-sufficiency will be won. Then when an alms-giver starts to feel pleasure in giving away, obviously now he will not be able to cast his greedy eye on others' possessions and nor will be able to be tempted to look at others' belongings but the meaning of his giving-away is no other than that he is agreed to hold his desire on the minimum which is called contentment. Thus, by this charity and expenditure, the greed also ended which was

which there cannot be the desire of ostentation else there was no need to hide, this cut the root of love of fame and reputation which was airy characteristic. With the root of this big neediness having been cut which has been elaborated above, one more rank of self-sufficiency was gained. Then this charity-giver can try to hide this act of his only when he considers this act of him inferior and he does not feel this act of him superior compared to others' acts, otherwise instead of hiding this act, he would like to show it superior and greater than others' act but when he is staying away to give his charity even an



in human soul will be removed and the ranks of self-sufficiency will exist, for the charity will continue to weaken those material characteristics which caused the acts of keeping appear.

**How Charity Brings About Sufficiency:**

For example, an alms-giver when he loses his wealth from him, obviously he cuts the root of miserliness and seizure which is earthly characteristic. Being possessed by miserliness, this wealth could never be separated

watery characteristic and by this way, one more grade of self-sufficiency was covered. If there is any difference, that is that by reaching first grade, love of personal belonging with which the miserliness was established had ended and by reaching second grade, love with others' belongings with which the greed was established went away and thus a man did not remain slave of himself or of others regarding wealth. And then when this charity was secretly made in

comparison to others' charities, it clearly shows that he has kept free from even the thought of superiority over the superiority of his act and thus has become displeased with even his superiority and greatness of his own personality compared with others. Obviously, this secretion of charity also cut the root of arrogance and conceit which was fiery characteristic and thus a forth rank of self-sufficiency was gained. Then it is also clear that the exaggeration in hiding his

virtue and that too to the extent that even the right hand does not learn what and whom the left hand gave, as it were, even his own self does not know, which means that he does not feel proud of his virtue in his own conscience even, this can be done by only the person who does not have any value of his act of virtue at all and does not feel any greatness and pride inside him but does it just as discharge of duty not as discharge of right. Clearly, this complete secretion of charity cuts the root of conceit and vanity causing the availability of a very

these five ranks, having been free from the need of wealth and position which had put him in the deep pit of inferiority and disgrace, becomes self-dependent from the others and also self-sufficient from his own self.

**Only Self-Sufficiency From Materials Is Basis Of Relation With Allah:**

In short, two demerits of this materialist – miserliness and greed – had ended with the charity itself and three demerits – arrogance, reputation and conceit ended with the secretion of charity

gained by him through charity, did not remain slave of anyone in the world and he got absolute liberty and freedom from everything and it is known to all that being carefree from the whole cosmos, if his relation of obedience can be connected with anyone, that can be only with the Same Creator of Cosmos for Whom he had forsaken all things – his wealth, his honour and his carnal desire and with Whose Characteristics he adorned himself thus. In this case if he had relation with anyone, had with Him only Who is Self-

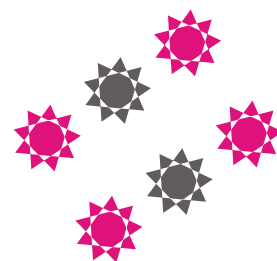


subtle and significant position of self-sufficiency.

These last three ranks of self-sufficiency give freedom from need regarding position as the first two ranks protect from the need of wealth. In these two ranks there is mutual difference and contrast. So, having reached the first rank, the charity giver does not remain the seeker of position from others and on second rank, he does not remain acquirer of position by his act and on the third rank, he does not remain tolerant to establish miserliness and position with its own self even and thus, thanks to

and it is clear that when a person did not remain a miser, necessarily became a generous which means he does not have any care for his wealth, did not remain greedy but became contented which means he does not have any care for others' wealth even, did not remain fame-lover but became seclusion-lover which means he has no care for appreciation and criticism even, did not remain boaster and vain but became carefree which means that he has no care for himself even, so the clear result of it is that he, thanks to the spiritual characteristics

dependent from all the worlds and if he had attachment with anyone, had with only the Self-Independent Who is not in need of anyone in His work but everything is in need of Him in its existence and appearance.



# Questions & Answers

## ON DAY-TO-DAY QUERIES OF MUSLIMS

By

Mufti Mohammad Asad Jalal Qasmi

Lecturer : Darul Uloom Waqf Deoband

### Why is there no Bismillah in surah Tawbah?

#### Question:

Why is there no Bismillah in surah Tawbah whereas each chapter of the holy Quran starts with Bismillah? Please explain in detail. Thank you

Muneer India

#### Answer

The Holy Quran was revealed in twenty three years duration. When the angel would come with a revelation, he would also point out the intended placement of each revelation. At the end of a certain surah, the next was to begin with Bismillah, and it too was pointed out by the angel.

However, with Surah Tawbah, Bismillah was not revealed nor did the Prophet of Allah (saws) instruct the scribe of the revelation to do so.

During the period of Hazrat Usman (ra) when he arranged the Holy Quran in the form of a book, there was no Bismillah at the beginning of Surah Tawbah. The possible reason is that the contents of the Surah Tawbah are very

much alike to its previous Surah – Surah al-Anfal. So it is probable that Surah Tawbah may not be an independent surah; instead it may be a part of Surah Anfal.

Owing to this point of view, the

do not know when they will return my money, even in some cases I fear I may not get my money back at all. Now when I'll pay zakat, is it required to include that lent money to my total asset? If yes,

then please mention for how many years I will continue including this expected amount into my total asset? (2) I spent money which I got from bank interest (bank pay this interest twice in a year) on poor people. Can I spend this money for bank service charges also?

Rajaul

Alam Sri Lanka

#### Answer

As long as you expect that the money given as debt will return to you, you have to include the lent money into your total asset and pay its zakat. When you lost your hope to get it back, you are not obliged to pay the lent money's zakat, but you can wait and whenever you get back your money, pay the zakat of the previous years too which passed on that amount. (2) The interest received from bank cannot be given for its service charges. It



scholars say that a person who is already reciting Surah Anfal and is going to begin Surah Tawbah then he or she should not recite Bismillah. But if he or she is starting his/her recitation with surah Tawbah or he/she recites from somewhere in the middle of it, he/she should read Bismillah.

#### Zakat of Lent Money?

#### Question

I have 2 urgent questions: (1) I have lent money to some people and they violate promises (not able to pay as committed). Now I

must be given to poor and needy people without the intention of reward as you have been doing for many years.

**Masturbation is a heinous act**

**Question**

I am a male university student. Here the university environment is not so well. I am 25 years old. At present, I don't have financial support enough to get married. Again, it is not possible for me to continuously keep fasts because I have to do a lot of work and I am not physically so much strong. Often I feel extreme excitement and it makes me lose concentration on my study. Then to release the excitement I do masturbation. I am doing it ever since I was 14. I have performed tawbah for several times but failed to protect it again and again. Now I have lost all the hope to get rid of it. Is it permissible for me to masturbate in this condition? If I can't stop it, what kind of sin it would be for me?

Abdul Qadeer, Pakistan

**Answer**

One is not allowed to go through such dirty act in any case. If one is under extreme excitement, he is obliged to marry a suitable girl in a simple way at earliest. Nevertheless, when a person has no means to marry, he should use other means to avoid excitement and he should consult a Hakeem or Doctor for treatment. Meanwhile, he should keep in touch with a pious person (sheikh) and read Wazifa to reduce his excitement. One has to lower his gazes too and must not look at girls. May Allah protect us from evil acts! Ameen

**A Pocket Purse Found on Road**

**Question**

I was walking through street and I found a pocket purse lying on the road containing money. I picked up the purse and came back home. I want to repay it to its owner, but how to find the real owner is a big

task. Could you please guide me what I should do, and in case I am unable to reach out to the owner, where I should spend the money?

Zafar Ahmad, India

**Answer**

You are obliged to safeguard the unclaimed purse and keep on enquiring about the real owner to hand it over to him/her. But if you fail to find the owner and you have lost hope of finding him, then give it in charity to any poor. Nevertheless, it should also be kept in mind that in future, if the owner reaches you demanding the stuff, you have to repay him/her and what you had given to the poor will be a charity on your behalf.

**Sending Eid Gifts to In-Laws**

**Question**

In my locality, people generally send Eid gifts to the in-laws home on the occasion of Eid. They call it 'Tiohari' Sandesh, Eidi etc. The gifts usually consist of sugar, Sewain, cloths for groom's parents etc. Can you please guide me if the gift sent by bride's father is permissible to be accepted? I am newly married and I want to reject it as it is based on custom.

Jamshed Javed, India

**Answer**

Exchanging gifts is a very desirable and appreciable act in Islam. But sending gifts on the occasion of Eid by the bride's parents only to her in-laws is regarded a mandatory custom. So it is not good to give gifts under the pressure of customs. The gifts must be given and taken happily without any pressure of custom and society.

**Doing Zikr loudly in Masjid**

**Question**

There are many masjids wherein after Fajr prayer people sit and do zikr. Some of them do it silently while others loudly. No doubt that the loud zikr causes disturbance to others. Even reading the holy Quran loudly does the same and

affects the concentration. I want to know whether it is allowed for an individual to do loud zikr in the masjid where others are busy with silent Zikr.

Asad Alam, India

**Answer**

Doing zikr in a masjid is allowed, whether it is done loudly or silently. However, doing zikr loudly in a way that causes disturbance to others is not suitable. Those who want to do zikr loudly should select an outer portion of the masjid or such a place in the masjid where others do not get disturbed.

**Punishment of Murtadd (apostate)**

**Question**

In a non-Islamic country, if a person commits blasphemy against the Prophet of Allah (saws) or makes derogatory remarks on his character, then what should be his/her punishment according to Shariah.

Shujaat Ali, India

**Answer**

Such a person is called Murtadd (apostate). In Islamic country, the Murtadd is to be killed as a punishment. However, punishing a criminal or a guilty is the duty of a government and not of individuals. In non-Islamic country, Muslims do not have an Islamic government. Therefore, they cannot punish such a person on their own. However, we should try our level best to get such a perpetrator punished according to the Indian Constitution.

(2) Under an Islamic country, the culprit of blasphemy is to be killed by the government.

**Earning on sign up a web**

**Question**

I came to know about a website namely "https://partners.inspedium.com where signing up makes money. When we complete sign up process, the company gives us each 1000 Rupees. If we buy or sell products of the



company it gives us a reasonable commission on each sale. Is this amount Halal for me or not?

Raza Shariq, Pakistan

**Answer**

There seems nothing in it to be worried about. When you sell company's products, it gives you commission which should be Halal for you. But beware that if you come across some hidden conditions later on, you should write all the concerning detail and submit the query again to darul ifta. It will help us to look into the matter again and find out the Halal

be undertaken is not unlawful or disliked in Islam. The oath taken by the husband is extremely disliked in Shariah, thus your brother should break his oath and pay the kaffarah (atonement). The kaffarah of oath is that ten poor persons are fed two times full stomach or they are given proper clothes. In case he is not able to do so then he should keep fast for three continuous days.

**Buying Life Insurance Policy Question**

I want to know about legality of Life Insurance policy in Islam.

alike in guilt. It means involving in such a transaction in any way is prohibited for a Muslim.

Thus buying Life Insurance policy which comprises interest and gambling is not allowed in Islam. However, if it is extremely necessary or legally required, then it may be allowed with some conditions. So before proceeding ahead, one must consult the Ulama with full details.

**Interest in Paying Bank Services Question**

Can we use interest to pay bank services and maintenance fees e.g



**भारतीय जीवन बीमा निगम  
LIFE INSURANCE CORPORATION OF INDIA**

aspect of this business if any.

**Breaking oath and Paying Kaffarah**

**Question**

My brother swore that he will not talk to his wife for a month. But he is very regretful and wants to backtrack from the oath. My question is: should he fulfill his oath or break his oath and pay kaffarah? What is better for him in the light of Quran and Hadith? Please tell me what will be its kaffarah in case he breaks the oath and pays kaffarah?

Kausar, India

**Answer**

When someone swears an oath, as a norm it is obligatory that he/she acts according to his/her oath. But there are some conditions for an oath to be valid. And one of them is that the action which is sworn to

Can we buy life insurance policy or work as an agent for any LIC? Does Quran and hadith have instructions and guidelines about insurance or similar transactions? Can the muslims in India avail any insurance policy due to their life being in danger?

Azeem, India

**Answer**

Interest and all interest based dealings are strongly forbidden in Islam. The Quran and Ahadith are very clear on the prohibition of interest. The Holy Quran says that those who return to dealing in interest are the companions of the Fire and that they will face a painful punishment in the Hereafter. The Hadith says that the receiver and the payer of interest, the one who records it and the two witnesses to the transaction are all

Minimum Account Balance penalty, ATM charges and Credit card Service fees?

Tofail Ahmad, Bangladesh

**Answer**

Bank serves its customers and in return it levies charges as service fees which are allowable in Shariah. Our previous fatwa was that the interest money can be given in illegal charges but these charges are not considered illegal in Shariah. Thus it is not allowed to pay interest money in ATM and credit card and bank's service charges. But the minimum account balance penalty would be considered illegal in shariah. Thus one may be allowed using interest money received from bank to pay maintenance fees.



# Jamia Activities

## **Biannual Examination and Vacation:**

As per the previous custom, the world famous Islamic seminary Darul Uloom Waqf Deoband organized its biannual examination of 2019-20 from 2nd November to 21st November in its capacious and lofty mosque called Atyabul Masajid under the supervision of Dr. Maulana Muhammad Shakaib Qasmi (Deputy Rector of Darul Uloom Waqf Deoband). Exam was held in both oral and written forms to assess quality education of the students. Students of the seminary participated in exam enthusiastically and ardently to cherish their dream by obtaining distinct marks in their respective subjects. Supervision of exam was excellently maintained by the teaching staff and it came to an end in a wonderful manner.

Vacation of Biannual Examination has also come to an end. As per schedule, all teachers and students have come back to Jamia. Once again the academic activities have been resumed. Each and every student is obliged to participate in the class, attendance of student is being observed closely by educational department. In addition to it, monthly test too is being held regularly.

## **Demise of Maulana Gulam Nabi Kashmiri:**

It was shocking rather unbelievable that Maulana Gulama Nabi Kashmiri a famous and respected teacher of Darul Uloom Waqf Deoband has

departed from here to his final abode. May Allah give peace!

He was suffering from malignant disease for almost one and half year. He was admitted in Devine Hospital in Delhi, and it proved his last halt in this mortal world. It was 7 November around 7:30, this dreadful news reached in Darul Uloom Waqf Deoband. It was also a last day of biannual examination; all the students were in their exam hall. As the news came, Isaal-e-Thawab ceremony was conducted right there.

## **Condolence Message:**

Maulana Gulam Nabi Kashmiri was one of the blessed personalities, respected and prestigious teacher of Darul Uloom Waqf Deoband. His demise has created an irreparable void for Jamia. He was an earnest, devoted, courteous and blessed soul whose presence was a blessing for Ummah. He was regarded as one of the famous teachers of Darul Uloom Waqf Deoband, especially his teaching method and class of Tirmizi Sharif was accepted among students. He had special status due to his understanding and researching quality and power. He has been an editor of Nida-e-Darul Uloom (monthly Urdu magazine of Darul Uloom Waqf Deoband). Smooth, legible and literary prose writing was his unique characteristic. Today, we are paying him tribute for his unforgettable and thankless services to the Jamia and whole Ummah. May Allah accept his contributions, forgive him and grant him place in paradise!

## **Demise of Maulana Mufti Fuzailurrahman Hilal Usmani:**

Former chief Mufti of Punjab, former teacher of Darul Uloom Deoband, chief Mufti and respected member of Consultative Body of Darul Uloom Waqf Deoband Maulana Mufti Fuzailurrahman Hilal Usmani departed from this world to his final abode on 5th of December 2019.

As soon as the news of his demise reached here in Darul Uloom Waqf Deoband Isaal-e-thawab ceremony was organized for this blessed soul. The Rector Hazrat Maulana Sufyan Qasmi regarded his demise as one of the great loss for this nation and offered his condolence to his family.

## **Condolence Message:**

He was a man of knowledge and action, and he showed piety and sincerity. Foresight and good understanding were an essential element of his personality which a man would observe when he met him. He was very earnest and unpretentious as if he was exemplary explanation of the hadith: "One who adopts humbleness, Allah the Almighty elevates him."

Undoubtedly, Hazrat Maulana Mufti Sahib was among those seniors of our Jama'at who are never forgotten after their demise owing to their deep knowledge, high practice, vision and wisdom, efforts and achievements, beauty of character and actions, high morals and sincerity. Rather, they live forever in the pages of history and the hearts. His contribution in

the field of education and social activity is great indeed. These are the people, among the crowd of men on the earth, who actually deserve to be honored with the title of “The Noblest of All Creation” and “The Vicegerent of Allah”. They receive this honor and glory from the Almighty himself.

Darul Uloom Waqf Deoband is grieved on this tragic news and prayed for him. May the Almighty accept these prayers and elevate his status in the hereafter. Ameen! I offer deepest condolence from

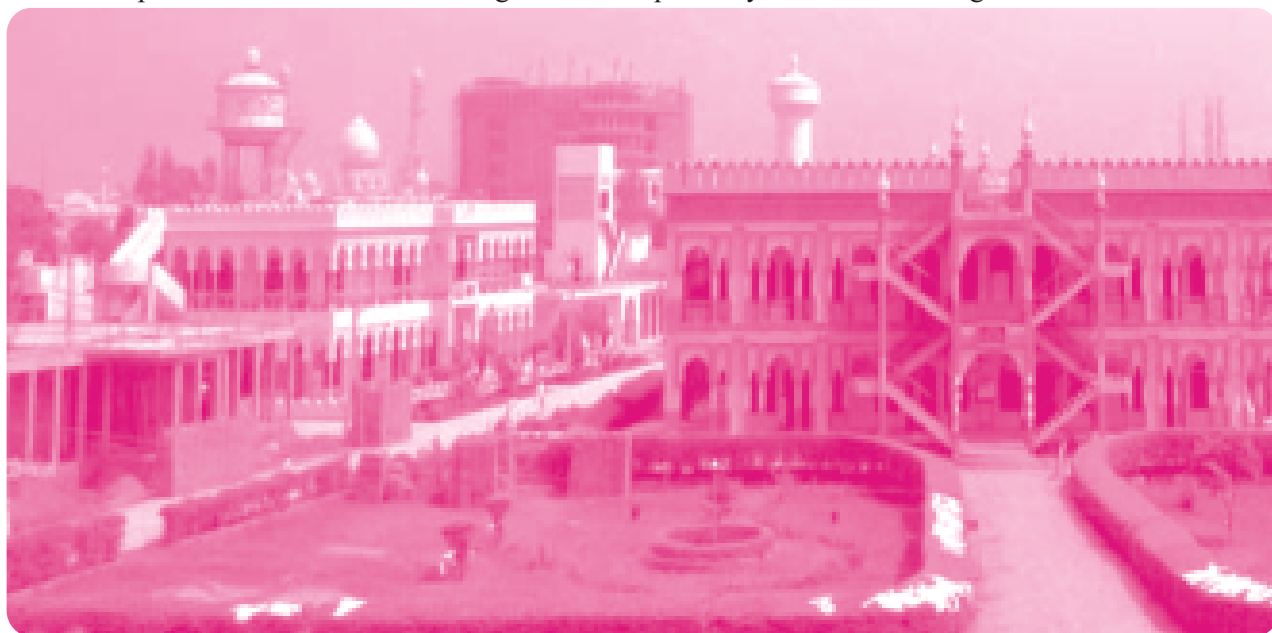
while addressing the students told them that Darul Uloom Waqf Deoband has continuously been paying full attention from the beginning to students to provide them good quality of education as well as facility. Arrangement of hot steaming water has also been managed for taking bath and making ablution in winter season.

#### **Construction Works:**

Construction work is going on rapidly in Darul Uloom Waqf Deoband. Infrastructure of new washing room block and premises of grand mosque Atyab-al-

complete. The dome is very huge and visible from a long distance. Red marble is being set up on the outside wall, while the white marble has been fixed inside the mosque. Now polishing work is going on inside the mosque. A huge and large entrance gate of mosque has been completed and other decoration work is in progress there. Apart from these, Wazu Khana (place for making ablution) is ready, taps have also been installed.

Eying on the situation, boundary is being extended and the wall



myself and from the fraternity of Darul Uloom Waqf Deoband to all the family members, relatives, and associates.

#### **Distribution of Blanket:**

It is well known to all that Western UP is regarded one of the coldest area of this region in Winter Season. Students who come here from different parts of the country feel worried due to cold weather. For the comfort of students Darul Uloom Waqf Deoband distributed blankets and quilts among students so that students could give full attention to their education and study. Hazrat Maulana Sufyan Qasmi (Rector Darul Uloom Waqf Deoband)

Masajid has been completed. White marble has been set up inside and outside this washing block. It is a second washing block earlier the first one was built behind Hostel for the students.

Hostel yard has also been paved, and now to make it more beautiful white marble is being installed. Several lamp posts have been set up in every corner of the hostel as well as in the middle of the premises to provide proper light to the students. Apart from it, the road leading to Darul Hadith has also been paved.

On the other hand, beautiful and marvelous arch and dome of Atyab al Masajid is about to

being raised high for the purpose of protection. More than half boundary has been extended and the remaining work is in full speed.

All the well-wishers are kindly requested to pay their generous attention to it. May Allah give you best reward in this world and the world hereafter!



# Horse-Trading In Politics & Exigency of Anti-Defection Law

When political parties resort to unscrupulous ways to lure members from another party to garner the majority required to form a government, it is called horse-trading. Sometimes the defectors are rewarded with plum ministerial berths, often with lavish monetary gains.

Horse-trading is a chronic disease which has wiped out loyalty of politicians to their parties. Earlier, it was very rare but now it has been mushrooming. After almost every election, the case of horse-trading surfaces when none of the parties get magic figure or the powerful party falls short of majority. Now the situation is that before election, the voters are purchased and after election, the MLAs and MPs are poached. Fearing for defection of MLAs and MPs, the parties spare no efforts to guard their respective lawmakers against poaching. Hence, sometimes MPs and MLAs are holed up in tightly guarded party offices and sometimes they are held pro tem hostage in kingly resorts, splurged on them and luxuriously pampered there. Till the majority is proved, they remain hostage in the hotels and that is why the hotel business is rapidly thriving and jokes are being cracked that an owner of a hotel staked claim to form government saying that he has majority of MLAs as his hotel accommodates the required number of lawmakers.

To take an example, a couple of months before in Maharashtra

when the poll results of 288-member assembly were announced, BJP won 105 seats, its pre-poll ally Shiv Sena secured 56 and congress and NCP combine bagged 44 and 54 seats respectively. BJP with its ally had majority to stake claim to form government but a tussle between the two allies about the sharing of CM post as per 50:50 formula broke out. Shiv Sena insisted on half term CM post for its party and remained adamant on its demand and the BJP kept denying sharing the top post. Eventually, the decades old ally Shiv Sena snapped alliance with BJP and forged a new tie-up with Sharad Pawar-led Nationalist Congress Party and Sonia Gandhi-led Indian National Congress after a marathon discussion between them. Here the threats of horse-trading began to impend. So, in order to ward their respective MLAs, the three parties kept their lawmakers in a 5-star hotel for certain days and thus protected them against poaching and horse trading. This alliance of three parties remained intact and finally they proved majority and successfully formed government. Now for the first time, any member of Thackeray family is ruling over Maharashtra as Uddhav Thackeray is the chief minister of the state. So was the case in Karnataka.

Now have a look at what the law says about horse-trading, poaching lawmakers and switching party after winning the elections. In 1991 when Mr. P.V.

Narasimha Rao assumed as PM, Congress was in minority in Lok Sabha. He through "monetary consideration" secured the votes of certain opposition parties to win the "confidence vote"? A PIL was filed and the charges proved, but the SC ruled, it has no "authority" to punish any MP for his/her corrupt actions in the house of the Parliament. Such cases are on the rise in today's India and refuse to cease. After every election, this unscrupulous trade is made. No law is here to check it. If we listen to our conscience and heart, it will tell that it is a dishonest and illicit act and should be criminalized and must be banned forthwith.

Horse-trading is in fact a sheer betrayal with the electorate. People do not vote the individuals but the parties they get tickets from. So, if any candidate switches his party following winning the election, it means he/she hurts the confidence of the voters shown and betrays them. Here enactment of Anti-Defection Law becomes unavoidable so that none of the MPs and MLAs is allowed to shift their parties after winning elections. If anyone does so, he/she be either disqualified or punished as per the law then India will get rid of this menace and our politics will be purged from the toxin of defection.





## VISION & MISSION

**DARUL ULOOM DEOBAND** in India is a most prestigious seat of learning in **ISLAMIC RELIGIOUS SCIENCES** in Asia which came into existence following the revolt of **1857 A.D** when all strings of hope and optimism were cut off and there seemed no way out of this ignominious darkness. This is the pioneering Islamic institute in the history of Muslims in India which was founded on the public donation and it will remain afloat only on their contributions and benefactions.

It firmly clings to the ideology of **AHLE SUNNAH WAL JAMA'AT** in both belief and thought and catches hold of moderation in doctrine, action and conduct and deals with contentious issues with wit and wisdom and dedicates to the quality education and stands by Islamic issues in every place and leads Indian Muslim community. It maintains moderation and balancing in following the religious ideology and fully eradicates innovations and ill customs. The spirit of sincerity and integrity runs through its all deeds.

It produces hundreds of theologians each year who guide Muslims and infuse their hearts with Islamic values and keep the Islamic spirits and practices alive as well as they create a harmonious and cooperative society and maintain the composite culture among the compatriots. It publishes healthy, positive, rational and spiritual literature.

## VOICE OF DARUL ULOOM

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