

**The
SIMPLE
TRUTH
MONTHLY**

February, 2023

Vol. No.17 Issue No. 02

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Publisher
Mohammad Irfan Shakir

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

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Editorial:

MAJLISE SHURA ELECTED MAULANA ASGHAR ALI IMAM MAHADI SALAFI AS AMEER OF JAMIATE AHLE HADEETH HIND 2ND TIMES

The date 28 January, 2023 that has entered into history was the date of Jamiate Ahle Hadeeth when Central Advisory Council elected Maulana Asghar Ali Imam Mahadi Salafi as Ameer of Jamaate Ahle Hadeeth Hind 2nd times.

Maulana Asghar Ali Imam Mahadi Salafi is a renowned Islamic scholar and has about 25 books to his credit. All previous Ameer and General Secretaries made their tireless efforts for the progress and developments of Jamaat which are praise worthy. But the last 20 years physical and cultural development in Jamaat Ahle Hadeeth are eye-opener.

I have privilege of writing this editorial both gladly and reluctantly- gladly because it provides me an opportunity to express my deep sentiments of affection and esteem for said Maulana Sahab, and reluctantly because I am conscious of my

limitations of throwing adequate light on this multi-faceted personality.

This editorial is in recognition of Maulana Asghar Ali Imam Mahadi Salafi sb. 20 years (From 15 October 2001 as General Secretary and 24 Sept. 2017 as first time Ameer), out-standing services by the illustrious son of Indian Ahle Hadeeth. His 20 years have been a fascinating amalgam of diverse attributes and qualities. He has the gift of coming to terms with the prevailing environment and also abounding stamina to put up a fight. He put his best foot forward with fresh plans and thus started the chapter of his dedicated work of making Jamiate Ahle Hadeeth take on new responsibilities in the development of educations, moral, social, cultural and preaching according to Kitabu-Sunnat.

Some of the great achievements of the said Ameer are as follows: Ahle-

Hadeeth Manzil at Jama Masjid Delhi; about 160 years old decay building was reconstructed and made up in 3 stories building through the financial help of Indian Salafis. The age old wishes of Salafi brothers were fulfilled. Al-Hamdu Lillah. Although some jealous people suspected the construction but Al-Hamdu Lillah the work remained in progress and completed the task. This great achievement of Maulana sb. will be written in golden letters in the history of Jamiate Ahle Hadeeth Hind.

It is another achievement of him that 7 grand Ahle Hadeeth Conferences took place under his leadership.

Ahle Hadeeth Complex at Okhla, hub of religious, educational, dawati, tarbiyyati, ilmi, social services, comprising Al-Mahad Al Aalee Al Islami Institution, hostel for its students, guest houses, furnished of necessary items are there in need of financial assistance of Salafi brothers for its completion. It is the hard work of Maulana sb that several acre of lands at Katihar (Bihar) is bought for Jamiat. He arranged 2 story building at thokar No.4 Delhi which both are sources of income

for Jamiat.

The Ameer, Maulana Asghar Ali Imam Mahadi Salafi Sb. opines that to follow kitabu-Sunnat is the surest way to regain the lost prestige of Islam. It should be noted that the object of Jamaate Ahle Hadeeth is to seek the pleasure of One Lord (monotheism-Tawheed) and nothing else; all the Jamaat activities centre round it. The Jamaat has nothing to do with terrorism or extremism. Its activities manifest the truth and follows only peaceful and democratic means and respects the country's Constitution.

The Ameer Maulana Asghar Ali Imam Mahadi Salafi sb. teaches Jamaat members not to get provoked at any cost, work with courage, patience and trust in Allah, and promote the message of peace, love and brotherhood.

May Allah help him to lead the Jamaat according to Kitabu-Sunnat, to raise the moral standard, form healthy society of Ahle Hadeeth, do not ignore the women in practical life and abstract atrocities against weaker section and minorities as well as disregard undue intervention in educational system. 'Ameen!

ALLAH IS JUST ONE GOD

“Never did Allah take unto Himself any son, nor is there any god beside Him. (Had there been any other gods) each god would have taken his creatures away with him, and each would have rushed to overpower the other. Glory to Allah from all that they characterize Him with! He knows both what is visible. Exalted is Allah above all what they associate with Him”. (Surah Al-Muminun, 23:91-92)

This statement should not be regarded as one that simply refutes the Christian doctrine that Jesus was the son of God. It refutes similar doctrines held by other religious groups as well. The Arab polytheists the world over have in one way or another succumbed to this error. However, since the Christian doctrine that Jesus was the son of God gained much currency, even some leading Muslim commentators of Quran are of the opinion that the present verse was revealed to refute this false Christian belief. It should be recalled, however, that the entirety of this discourse is addressed to

the Makkan unbelievers, that is from beginning to end. It would be rather odd then if the discourse suddenly began to direct itself at the Christians. However, the Quranic assertion is couched in such terms that it refutes all those who trace the pedigree of their deities to God, whether such a doctrine is held by Christians, Arab polytheists or for that matter by anyone else.

It is impossible for different forces and spheres of the universe to have different creatures and gods and that those gods enjoy the absolute cooperation and harmony among themselves which is reflected in the whole. The regularity in the system of the universe and the absolute harmony found among its different components indicates that they are all in the grip of one central authority. Had the authority governing the universe been divided among several holders, disagreement among them would be inevitable, and as such would lead to conflict and fighting. This point has also been emphasized somany places **(On Page No. 17)**

SNEEZING AND YAWNING

1. Abu Hurairah reported that the Messenger of Allah said: Allah likes sneezing but hates yawnings. So when one of you sneezes and praises Allah, it becomes the duty of every Muslim who hears to say for him: May Allah be kind to you. As for yawning, it is surely from the devil. So when one of you yawns let him return it if he can; because when one of you yawns, the devil laughs at him. *(Saheeh Al-Bukhari)*

2. Anas reported that two men sneezed before the Prophet. The one of them he responded, but to another he did not respond. The man said: O Messenger of Allah! To this man you have responded but you have not responded to me. He said: This man praised Allah but you did not praise Allah. *(Saheeh Bukhari and Saheeh Muslim)*

3. Abu Musa reported: I heard the Messenger of Allah say: When one of you sneezes and then praises Allah, respond to him, and if he does not praise Allah, don't respond to him. *(Saheeh Muslim)*

4. Abu Sayed al-Khudri reported that the Messenger of

Allah said: When one of you yawns, let him held his hand upon the mouth because the devil enters. *(Saheeh Muslim)*

5. Abu Hurairah reported that when the Messenger of Allah sneezed, he used to cover his face with his hand or with his cloth, and then he shut up his voice therewith. *(Abu Dawood)*

6. Hilal B. Yasaf reported: We were with Salem B. Obaid, someone from the people sneezed and said "Peace be on you". Salem said to him "And upon you and your mother". The man was enraged within himself. He said: Behold! I did not utter but what the Prophet had said, Lo! A man sneezed before the Prophet. He said Peace be on you. The Prophet said: upon you also and upon your mother. When one of you sneezes, let him say. "All praise is for Allah, the Lord of the worlds," and let him say who will return it "May Allah show mercy on you, and let him say "May Allah forgive you and me". *(Tirmizi and Abu Daud)*

COLLECTIVE ZIKR

By: Allama Abdul Aziz Bin Abdullah Bin Baz

INJUNCTIONS ON COLLECTIVE ZIKR IN SOME SPECIAL MANNER

QUESTION: *What are injunctions of Shariah about Collective Zikr in a special manner after observing every Faradh Salat as it is practiced by Certain people? Also is it a tradition of the Holy Prophet (S.A.W.) to carry out remembrance loudly or is it Masnoon (as per tradition of the Holy Prophet (S.A.W.) to do so slowly?*

ANSWER: It is a tradition of the Holy Prophet (S.A.W.) to make remembrance loudly after turning face for Salam in the prayer of Jumah as well as in all prayers of five times, as it is reported in Saheehain (Bukhari and Muslim) on the authority of Abdullah Bin Abbas (may Allah be happy with him) that in the prophetic epoch people used to make remembrance loudly after turning face for Salam in Faradh Salat. Ibne Abbas (may Allah be happy with him) says that he used to guess the culmination of Salat from the sound of remembrances of

people.

Now, there remains the case of making remembrance collectively in such a manner that from its beginning to the end, every person goes on repeating blindly in consonance with others; so it has got no real basis in the Shariah. Rather, this Practice is an origination (Bidat). The requirement of Shariah in this respect is such that all people must adhere to remembrance of Allah without any intention of keeping their sound adjusted in consonance with others at the beginning and or at the end. However, Allah is the supporter of the adaptation.

PERPORT OF ZIKR AND DUA AT THE END OF SALAT:

QUESTION: *In those Hadiths wherein motivation for remembrance (Zikr) and prayer (dua) at the completion of a Salat is found, the wordings of “Dubr” are used there. The query: What is meant by “Dubr” and by last part of Salat”. Is it before or after turning face for the Salam?*

ANSWER: The word “Dubr” is

sometimes applied to last part of Salat following before the Salam and sometimes after the Salam it is applied to the state occurring immediately after the Salam, as it occurs in sound Hadith. But considering most of the Hadiths which occur on the subject of prayer (dua) we find that “Dubr” in these Hadiths, implies last part of Salat falling before the Salam. e.g. the Hadith of Abdullah Bin Masood (may Allah be happy with him) whereas the Prophet (S.A.W.) teaches the prayer of Tashahhud to him, he (S.A.W.) says: Then he may choose any supplication which pleases him and offer it. In another tradition it is like this: “Let him supplicate what he wishes”.

Likewise, he (S.A.W.) taught to Maaz Bin Jabal (may Allah be happy with him) not to forget this dua at the end of each prayer.

“Allahumma Ainnee ala Zikrika wa Shukrika wa Husne Ibadatika”.

(O Allah! Help me so that I may remember You, express my gratitude to You, and adore You in the best way”)

Likewise the Hadith of Sad Bin Waqqas (may Allah be happy with him) which shows the Holy Prophet (S.A.W.) used to recite the following dua after each prayer.

Allahumma Inne Aazubika

minal Bukhli wa Aozubika minal Jubane wa aazubika min an Arzliil ‘Umre wa A’azubika min Fitnatid Daniya wa min Azabil Qabri”.

Now, there remains remembrances (Azkar) occurring on these occasions. So, it is proven by sound Hadiths that these will be recited after completing the Salat at the Salam, and these remembrance are given below:

“Astaghfirullah, Astaghfirullah, Astaghfirullah, Allahumma, antas Salam wa minkas Salam, Tabarakta ya Zaljalale walikram”.

(I seek forgiveness from Allah I seek forgiveness from Allah, I seek forgiveness from Allah. O Allah! You are peace, and from You is peace, You are blessed, O Posseser of Glory, and Hanour”. *(Saheeh Muslim)*

Imam, Muqtadee and Munfarid (individual) all of them will recite this remembrance (Zikr). But, if Imam will turn his face toward Muqtadees (followers) after reciting this prayer and, thereafter, following remembrances will be recited:

La ilaha illa Allah wahdahoo la shareeka laho, la hul Mulku wa la hul Hamdu wa huwa ala kulle shai-in Qadeer. Laa hawla wa la quwwata illa billahi, la ilaha illa Allah wa laa Nabudu illa iyyahu

lahun Nimatu wa lahul Fzlu wa lahus Sinaol Hasanu la ilaha illa Allahu Mukhleseen Lahud Deen wa law Karihal Kaafirun, Alla humma La mania lima Aatita wa laa muatee lima manata wa laa yanfao zul Jadde minka Jaddde”

(There is no god but Allah: He alone is God, and has no partner, sovereignty is for Him and He alone is worthy of all praise and gratitude. He has full power over everything. We are helpless to do good or abstain from evil without Allah’s help. There is no god but Allah and we don’t worship except Him. To him belong the Grace and kindness, to Him belong the lovely praise. There is no god but Allah. Our pure worship is for Him Alone even if the disbelievers hate it. O Allah! No one can withhold anything which you wills to give, and can give anything which You wills not to give: the glory and greatness of no one can be of any avail against You”.)

It is commendable for every Muslim, male or female, to recite above mentioned remembrances after every faradh Salat. Therefore, one should recite “Sub hana-Allah” thirty three times, “Al-Hamdu Lilla” thirty times, “Allahu Akbar” thirty three times and at the end “La ilaha Illa Allah wah dahu la shareeka lahu, lahul Mulku, wa lahul Hamdu wa huwa ‘alaa Kulle

Shai-in Qadeer” once. All these remembrances Azkar are proven by sound Hadiths.

After reciting these remembrances, it is commendable to recite slowly each of “Ayatul Kurshi”, “Qul Huwa Allahu Ahad,” “Qul Aoozu bi Rabil Falaq” and “Qul Aoozu bi Rabbin Nas” after every Faraz Salat; It is commendable to recite in the prayers of Fajir and Maghrib, to recite three times all the three chapters mentioned above. Similarly, it is commendable to recite “La ilaha illa Allahu, Wahdahoo la shareeka lahu, lahul Mulku wa lahul Hamdu Yahyee wa yumeetu, wa huwa alaa kulli shain Qadeer” Ten times before reciting “Ayatul Kursi” and the three chapters, but observing the Salat of Maghrib and Fajir, as it is proven by sound Hadiths. However, Allah is the supporter of the adaptation.

GOD’S FAVOURITES

“Indeed the Most Compassionate Lord will soon create enduring love for those who believe and do righteous works. Therefore, We have revealed the Holy Quran in your tongue and made it easy to understand that you may give glad tidings to the God-fearing and warn a contentious people” (Surah Maryam, 96-97)

THE IMPORTANCE OF AL-TAWHID

(Islamic Monotheism)

There can be no doubt that the essence of Islamic civilization is Islam, or that the essence of Islam is Al-Tawhid (monotheism), the act of affirming Allah (S.A.T.) to be the One, the absolute, transcendent Creator, the Lord and Master of all that is.

These two fundamental premises are self-evident, not subject to doubt by those who belonged to Islamic civilization or participated in it. And only very recently have missionaries, orientalist and other enemies of Islam subjected them to doubt. However, it is for us, Muslims, self-evident. Islam, Islamic culture and Islamic civilization have a knowledge essence, namely, al-Tawhid (monotheism) which is capable of analysis and description. Analysis of Al-Tawhid as essence, i.e. as the first determining principle of Islam, its culture and civilization, is the subject of this article.

Al-Tawhid (monotheism) is that which gives Islamic civilization its identity, which binds all its constituents together and thus makes of them an integral, organic

body which we call civilization. In binding disparate elements together, the essence of civilization in this case, al-Tawhid impresses them by its own mould. It recasts them so as to harmonize with and mutually support other elements. Without necessarily changing their natures, the essence transforms the elements making up a civilization, giving them their new character as constitutive of that civilization. The degree of transformation may vary from slight to radical. It is slight when it affects their functions; for it is the latter that constitutes their relevance to the essence. That is why the Muslims developed the science of ilm al-Tawhid and subsumed under it the disciplines of logic, epistemology, metaphysics and ethics.

Allah (S.W.T) has said:

A. *"I have not created Jinn and Mannkind except to serve Me".*
(Surah Al-Zariyat, 51:56)

B.And to every people We sent prophet to convey to them that they ought to serve Allah and avoid Al-Taghut. (Surah Al-Nahl, 16:36)

C.Your Lord has decreed that you shall serve none bul Him.

(Surah Isra, 17:23)

D. Serve Allah and do not associate aught with Him. (Surah An-Nisa, 4:26)

E. Come, let me tell you what your Lord has forbidden you; namely that you do; not associate aught Him.” (Surah Al-Anaam, 6:151)

These verses from Holy Quran clearly indicate that the very purpose of man’s creation is the service of God alone. Only God is worthy of worship; only He is worthy of service. His “Face,” i.e, His sake, should be the end of human desire) of all human action. This is the whole essence of the message of our Holy Prophet Muhammad (S.A.W.), which he could hardly express but in the words of God: “*Come let me tell you what your Lord has forbidden you; namely that you do not associate with Him*” (Surah Al-Anaam, 6:151)

That Al-Taghut is the highest and most important commandment of God is evidenced by the fact of God’s promise to forgive all sins but the violation of Al-Tawhid “*Allah will not forgive any associating of other gods with Him, but He will forgive the lesser sins to whomsoever He wills. Whoever associates aught with Allah, has perpetrated a very great sin*”. (Surah Al-Nisa, 4:48)

Obviously, no commandment in Islam would hold without al-

tawhid. The whole religion itself, man’s obligation to serve God, to fulfill His commandments and observe His prohibitions would fall to the ground the moment al-Tawhid is violated. For, to violate al-Tawhid is to doubt that Allah (SWT) is the One and only God. But to do so means to assume that other beings may share His divinity. This cannot be done without doubting the obligatoriness of Allah’s commandment. For if two or more gods were possible, it is logically necessary that one should seek an individual relation with his Creation or his dependents, that one should rise above the other in mutual competition. Such gods should be of no avail to men unless one were to destroy or Subjugate the others, for only then could he be the “ultimate” being the definition of “God” requires. Only an “ultimate” source could stand as the final good, the final authority, the final principal. Otherwise, the authority of a subservient god, of a god with whom there may be other gods, would stand always open to question. That is why Allah (S.W.T.) said in the Holy Quran: “*If in them (heaven and earth) there were other gods than Allah, they would have fallen in chaos*”. (Surah Anbiya, 21:22)

Nature cannot obey two masters; it cannot operate in orderly manner and be the cosmos

it is if there are two or more sources of authority, two or more ultimate movers.

Without Al-Tawhid, there can be no Islam. Certainly, not only the Sunnah of our Prophet (S.A.W.) would be subject to doubt, and its imperatives saken, the very institution of prophesy would fall to the ground. The same doubt which pertains to the plural gods would apply to their messages. To hold on to the principle of al-Tawhid is therefore the cornerstone of all piety, of all religiosity, and of all virtue. Naturally, Allah (S.A.W.) and His Prophet (S.A.W.) have raised observance of al-Tawhid to the highest status and made it the case of the greatest merit and reward. He said: *“Those who believed and mixed not there iman (belief, faith) with injustice; to them belong security. There are the rightly guided”*. (Surah Al-Anaam, 6.82) Likewise, it was related by ‘Ubadah bin al-Samit that the Prophet of Allah (S.W.T.) said: “Whoever witnesses that there is no god but Allah, alone, without associate, and that Muhammad is His servant and Apostle, that Isa (Jesus) is the servant of Allah and His apostle, His command unto Mary and of His spirit, that Paradise and Hell are true, Allah would on that account enter him into Paradise”. This Hadith was reported in both Sahih (S) which also recorded the report of Itban that the Prophet (S.A.W.) said: “Allah will not permit to be

consigned to Hell anyone who coitnesses “There is no god but God; seeking thereby nothing but Allah’s face”. The Prophet (S.A.W.) is also reported by Abu Said Al-Khudri as saying; “When Moses (Musa) asked Allah to teach him a prayer to recite whenever he remembered or called upon Him, Allah answered: “Say, O Musa, there is no god but Allah, “Musa said: “O Lord! all your servants say these words, “ Allah said: “O Musa, if the seven heavens and all they hold, and the seven earths as well, if all these were weighed against this word of “there is no god but Allah; the latter would outweigh the former”. It is also reported by Al-Tirmidhi that Anas heard the Prophet (SAW) say: “Allah Said; “O man! Were you to come to Me with all the bags of the world full of your sin, but with the witnessing that you associate naught with Me, I would come to you with those bags full of mercy and forgiveness”.

It is no wonder therefore that the Muslim is definable by his adherence to al-Tawhid by his profession of its shahadah, by his observance of the absolute unicity and transcendence of Allah (SWT) as the ultimate principle of all creation, of all being and life, of all religion.

(Courtesy: Al-Tawhid, its implications for Thought & life)

IMAM ABU DAUD HIS LIFE AND WORK

His name was Sulaiman. His genealogy is as follows. Sulaiman b. Al-Ashath B. Bashir b. Shaddad b. ‘Anar b. Imran. There is some differences of opinion amongst historians about his genealogy. His great-grandfather “Imran is reported to have participated in the battle of Siffin on the side of ‘Ali and was martyred in the same battle.

Abu Dawud was born at Sijistan in 202 A.H. He belonged to Azd, a well-known Arab tribe. Hence he is called al-Azdi. His native city Sijistan was a famous town in Khurasan. It was situated in the vicinity of Makran and Sindh opposite to Hirat.

He heard Hadith from about three hundred persons who were his teachers (*Shayukh*). Although Imam Abu Dawud was born at Sijistan, he spend his greater part of his life at Basrah which was a seat of learning in his day. He widely travelled throughout the world for collecting Hadith. Many times he visited Baghdad, and journeyed to Hejaz, Iraq, Khursan, Egypt, Syria, Al-Jazirah, Nishapur and Isfahan.

Imam Abu Dawud had a strong memory and a penetrating mind. His retaining power was recognized by the doctors of Hadith of his time. Alongside of his memory he was also well-versed in the criticism of Hadith. He was expert in different distinguishing the sound traditions from the weak, defective, and spurious ones. Four persons are reported to have earned their name for the cricism of Hadith: Imam Bukhari, Imam Muslim, Imam Dawud, and Imam Al-Nisai. Imam Abu Dawud lived during the period when the Muslim world was full of eminent scholars. He attained so much command over Hadith that great masters of his time recognized his eminence and distinction amongst contemporary scholars of Hadith. He was considered Imam al-Muhaddithin of his time.

Besides his expertise in Hadith he was also a great jurist. He had keen insight in Fiqh and Ijtihad. Some scholars are of opinion that Imam Abu Dawud had the most prominent position in Fiqh and Ijtihad amongst the doctors of Hadith after Imam Bukhari. He was

so much inclined towards jurisprudence that Abu Ishaq Al-Shirazi has included him alone in Tabaqat al Fuqaha from amongst the authors of the six canonical collection of Hadith. This is the reason why he has collected only legal traditions (hadith Al-Ahkam) in his Sunan.

There is a dispute over the school of law to which he belonged. Abu Ishaq al Shirazi considers him a Hanbali jurist, for he was a disciple of Ahmad b. Hanbal and agreed with him on a number of questions. But other Scholars regard him as a Shafi-i-jurist.

Imam Abu Dawud was a religious man. He led pious and ascetic life. He devoted most of his time to worship, devotion and remembrance of Allah. He renounced pleasure in worldly things. He always kept away from the company of sultans, courtiers and men of rank and dignity. Once he was asked by the Governor of Basrah to give his sons a prominent seat in the circle of Hadith. But Imam Abu Dawud did not accept this request of him and replied that there was no distinction between high and low in learning Hadith from the teacher.

Imam Abu Dawud died on Friday 16 shawwal 275, at the age of

seventy two years. Abbas b. Abd al-Wakid led the funeral prayer. We do not find any details about his descendants. His biographers have made a mention of the name of his son Abu Bakr b. Abu Dawud, who was his disciple and an eminent doctor of Hadith.

His works:

His works are:

1. Kitab al-Radd Ahl All al Qadar;
2. Kitab al-Masail;
3. Musnad Malik;
4. Katab al Marasil;
5. Sunan Abu Dawud.

SUNAN ABU DAWUD:

This is one of the six canonical collections of traditions of Prophet (S.A.W.) Sahah Sittah). It contains 4800 select Traditions. Imam Abu Dawud completed it in 241 A.H. The collections of Hadith before Sunan Abu Dawud were compiled on the pattern of the type known as Jawami (sing Jami) and Musnid (sing, Musnad). They contained traditions relating to various subjects. e.g. (Ahkam) (law), tafsir (exegesis, Akhbar (history), mawaiz (homilies), adab (general behavior). The distinctive quality of this book is that Imam Abu Dawud collected only legal traditions (Ahkam) in it

and omitted others. In his epistle to the people of Makka, he said: “I have collected only legal traditions in the Sunan. i.e. Sunan Abu Dawud). They do not include traditions relating to asceticism and merits of deeds. The four thousand and eight hundred traditions contained in it relate to legal questions.

SUNAN ABU DAWUD IS AN IMPORTANT COLLECTION OF HADITH:

Most the scholars have assigned it the third position among the six collections of Hadith after those compiled by Imam Bukhari and Imam Muslim. Imam Ahmad b. Hanbal appreciated it much when it presented to him after its completion. We give below a few statement of some scholars of Hadith about the worth of this collection.

Zakariya b. Yaha al-Sijil said: The Quran is the foundation of Islam and Sunan Abu Dawud is its pillar”.

Ibn al-Arabi said: There is no need of acquaintance of anything after acquiring the knowledge of the Quran and of Sunan Abu Dawd”

Muhammad b. Makhlad said: “When Abu Dawud presented the Sunan to the people after its compilation, the scholars of Hadith

considered it a book worthy of being followed like the Quran”.

Al-Khattabi Said: Sunan Abu Dawud is an excellent book. No such unparalleled work has been so far in religious sciences. It has gained popularity among people. It has decisive position among various classes of scholars and jurists. All have equally benefitted from it. The people of Iraq, Egypt, Maghrib and most of the countries depend upon it.

Ibn Kathir remarked: “*Sunan Abu Dawd* is considered to be a famous and popular work among scholars”.

CHARACTERISTICS:

1. The most outstanding feature of this book is that it contains only legal traditions. No other book contains such a large number of traditions as it contains on Law.
2. It is a meritorious work with regard to fiqh and derivation of rules, for Imam Abu Dawud was as eminent jurist.
3. The traditions it contains were generally followed by Companions, successors and their followers. It is a basic source of knowledge about the legal points of view held by Malik, Sufyan Al-Zhuri, and al-Auzai.

It serves as an arbiter for disagreement among jurists.

4. It takes special care of sound, strong, continuous and those traditions which are traced back to the Prophet (S.A.W.) these traditions have been selected from five lakhs by Imam Abu Dawud.
5. Sometimes Imam Abu Dawud mentions many chains and many texts through one chain and one text, and give the wordings of each tradition severally.
6. No collection of Hadith is free from repetition of traditions. Imam Abu Dawud has avoided this repetition as far as possible in his Sunan. He has neglected variety of chains and condensed the lengthy traditions. He has repeated a tradition when something new is found in it.
7. Besides exhaustiveness and comprehensiveness of the traditions we find an excellent order and synthesis of the material.
8. The Sunan contains also a Thulathi (a chain comprising three narrators) tradition.

9. The Sunan presents a detailed description of the names of the narrators, and of their surnames, indication of their trust worthiness or unreliability, and elucidation of the soundness and weakness of the tradition.

(From Page No. 6)

in the Holy Quran As: *“Had there been many gods in heavens and the earth besides Allah, the order of both the heavens and the earth would have gone to ruin”.* (Al-Anbiya; 21:22)

2. *“Say: (O Muhammad) Had there been other gods with Him, as they claim, they would surely have attempted to find a way to the Lord of the Throne”* (Bani Israil: 17:42)

This is a subtle allusion to a certain form of polytheism which first gave rise to the polytheism version of intercession, and later on, to the fallacious belief that someone other than God possesses knowledge of things that lie beyond the ken of sense perception (phayb) the knowledge of all that was and all that will be. The present verse refutes both these erroneous notions of polytheism.

MORAL ASPECTS OF ISLAM

By. Abdul Rahman Al-Sheeha

In Islam manners are different categories. In summary, they are either virtuous or evil virtuous manners are all good acts and sayings, such as honesty, telling the truth, charity, cooperation and modesty. Whereas evil one are all harmful acts and sayings, such as dishonesty, telling lies, injustice and hatred.

The Holy Quran summed up good manners in the following verse:

“Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant” (Surah Al-Ar’af, 7:199)

The Prophet Muhammad (S.A.W.) has stated the objective of his mission.

“I have been sent to raise good morals to perfection (Saheeh Bukhari)

EXAMPLES OF SOME PROHIBITED ACTS:

Islam has forbidden polytheism,

meaning associating partners to Allah. The Quran says: (The meaning of which is translated as)

“Lo! Allah pardones not that partners should be ascribed unto Him. He pardons besides that whom He wills”. (Sura An-Nisa; 4:116)

It has forbidden forms of magic. The Holy Prophet (S.A.W.) said:

“Avoid the seven destructive sins. The companions asked: O Messenger of Allah! What are these things? He answered: “Associating partners with Allah; magic, unwarranted killing of person whose life has been made sacred by Allah; usuary; consuming the property of an orphan; fleeing in battle; and slandering chaste; innocent, believing women” (Saheeh Bukhari & Muslim)

It has forbidden injustice and oppression, which generally denote wronging others by words or deeds or failing to give others their due rights. The Noble Quran says, (The

meaning of which is translated as)

“The way (of blame) is only against those who oppress mankind and wrongfully rebel in the earth. For such there is a painful doom”. (Surah Ash-Shura: 42:42)

It also says (The meaning of which is translated as)

“Say, My Lord forbids only indecencies, such of them as are apparent and hidden and tyranny without right”. (Surah Al-Araf, 7:33)

The Holy Prophet (S.A.W.) said:

“Allah the Most High has revealed to me that you should be humble, so that nobody opposes, or holds himself above others”. (Saheeh Muslim)

This does not imply being content with humiliation, for Islam enjoined repressing injustice and preventing aggression. The Glorious Quran says: (The meaning of which is translated as)

“And one who assaults you, assault him in like manner as he assaulted you”. (Surah Al-Baqarah, 2:194)

It also enjoined helping the victims of injustice even if they belonged to a different religion. The Noble Quran said (the meaning of which is translated as);

“And if one of the isolaters seeks

your protection then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety”. (Surah Al-Tawba, 9:6)

That is because Islam does not permit people to be deprived of their rights, their freedom, or for their feelings to be hurt, even if they are not Muslims.

It also enjoins this on both the oppressor and the oppressed. The Holy Prophet Said:

“Help your brother whether he is oppressor or an oppressed person”. A companion asked. Messenger of Allah, I will help him if he is an oppressed person, but please tell me how I am to help him if he happens to be an oppressor. “The Prophet answered: “Prevent him from oppressing others. Because preventing him from committing aggression is a form of help for him” (Saheeh Bukhari)

It is prohibited slaying the life which Allah has forbidden except with due right. The Noble Quran says: (The meaning of which is translated as)

“Whoever intentionally kills a believer, his recompense is Hell forever, Allah is wrath against him and He has cursed him and

prepared for him an awful doom". (Sura An-Nisa, 4:93)

The Quran also says: (The meaning of which is translated as):

"For that cause We decreed upon the children of Israel that whosoever kills a soul for other than (retaliation for) unless for a soul or (to cause) corruption in the earth, it shall be as if he had killed all mankind. And whosoever saves the life of one, it shall be as if he saved the life of all mankind". (Surah Al-Maidah, 5:32)

The Holy Prophet (S.A.W.) said:

"A Muslim remains enjoying the safety and protection of his religion, so long as he does not commit an unlawful murder". (Saheeh Bukhari)

Exempt from this treat are those who kill or are killed in self-defense, or defence of his property, or honour. Moreover, there is no difference whether the killed person is a Muslim or non-Muslim who are entitled to protection by the Muslim State. The Holy Prophet (S.A.W.) said:

"Whoever killed a person with whom is a treaty, he shall not smell the smell of Paradise though its smell is perceived from a distance of forty years". (Saheeh Bukhari)

Islam has prohibited severing

family ties and deserting relatives. Allah, the Most High, says: (The meaning of which is translated in as)

"Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight." (Surah Muhammad, 47:22-23)

The Holy Prophet said:

"No one who severs the ties of kinship shall be admitted into Paradise". (Saheeh Bukhari & Saheeh Muslim)

Severing family ties includes failing to visit ones relatives in order to be aware of their condition. It also includes treating them in a degrading manner, and neglecting to help the poor and weak among them if one is affluent. This is because charity to the poor (if not a relative is more charity; but it's a relative, then it will be considered both charity and a means of nurturing the ties of kinship.

If one is without wealth to give, he can nurture the ties of kinship by greeting them, inquiring about their condition, and meeting them with gentle words and a cheerful smile. The Holy Prophet (S.A.W.)

encouraged good family relations saying:

“Nature the ties of kinship with your relatives by greeting them with the greeting of peace”.

Islam has prohibited disobedience and unkindness to parents. The Holy Quran has stated: (The meaning of which is translated as)

“And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: May Lord! Bestow on them Your Mercy as they did bring me up when I was young” (Surah Bani Israil, 17:23-24)

The Prophet Muhammad (S.A.W.) said: (The meaning of which is translated as)

“Allah’s pleasure is based on parent’s pleasure, and His wrath is based on their wrath”. (Tirmidhi)

Islam has forbidden fornication and all things and practices that lead to it. The Holy Quran says, (The meaning of which is translated as)

“And come not near to unlawful

sexual intercourse. Verily it is an abomination and an evil way”. (Surah Bani Israil, 17:32)

The Holy Prophet (S.A.W.) said:

“There is no sin after polytheism worse than a man placing his sperm into an unlawful vulva” (Ahmad)

The Glorious Quran mentioned a fornicators punishment. (The meaning of which is translated as):

“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.” (Surah Al-Noor, 24:2)

This punishment is for persons who were married that commit the above crime. If persons married or previously married commit it, then the punishment is to stone them to death.

To put such punishment into effect, either of two prerequisites is a must. (1) confession by both man and woman who have committed this crime. (2) Four witnesses who are able to describe the event in the most minute of details.

News from Headquarter:

**THE CENTRAL ADVISORY COUNCIL
OF JAMATE AHLE HADEETH HIND
CONCLUDED AMICABLY. MAULANA
ASGHAR ALI IMAM MAHADI SALAFI
RE-ELECTED 2ND TIME AS AMEER OF
JAMIATE AHLE HADEETH HIND,
MAULANA HAROON SANABLI
(GENERAL SECRETARY) AND AL-HAJ
WAKEEL PARVEZ (FINANCE
SECRETARY) RETAINED THEIR POSTS**

New Delhi; 28 January 2023

The electoral meeting of the central advisory council Jamiat Ahle Hadeeth Hind held at Ahle Hadeeth Complex, New Delhi on 28th January 2023 where the well known writer, milli guide and National leader, Maulana Asghar Ali Imam Mahadi Salafi Ameer Markazi Jamiat Ahle Hadees Hind unanimously was re-elected the Ameer of Jamiat Ahle Hadeeth Hind 2nd time. Maulana Haroon Sanabli (General Secretary) and Alhaj Wakeel Parvez (Finance Secretary) were re-elected for their posts. It was the third time he retained the post. The election was in peaceful, dignified and transparent atmosphere in agreement of Jamiats constitution.

The meeting was attended by almost 200 members of general Body from 24 states of the country.

The meeting started with recitation of Holy Quran by Dr. Hafiz Abdul Aziz Madani Mubarakpuri. Then the agenda was followed by reading of previous meeting and its rectification was made. Later the activities report was presented by General Secretary which was appreciated by the members. According to agenda, a five member electoral board was formed containing Dr. Abdul Aziz Madni Mubarakpuri, Maulana Shahabuddin Madani (Secretary Jamiat Ahle Hadeeth West UP unit), Maulana Muhammad Ali Madani Ameer Jamiat Ahle Hadeeth (Bihar Unit); K. J. Mansur Quraishi urf Dadoo Bhai (Finance

Secretary, Jamiate Ahle Hadeeth, Karnataka and Goa); Maulana Fazlur Rahman Umri (Ameer Jamiat Ahle Hadeeth (A.P. unit).

Under the guidance of Electoral Board and after intimation of several members, name of Maulana Asghar Ali Imam Mahdi Salafi came to light. No other name was presented to oppose the Maulana. So he was reelected the Ameer of Jamiate Ahle Hadeeth Hind unanimously 2nd time. Although he declined the offer but he was compelled to accept the offer. Similarly the other office bearers were re-elected unanimously. Afterwards the new re-elected Ameer addressed the members saying to abide by the Taqwa and Tahrat, self-reformation in the light of Islamic monotheism, following Kitabu Sunnat firmly making it a guide in every walk of life embellishing communal harmony, peace, humanness, unity and friendship with countrymen, avoiding extremeism and mental excitement.

Afterwards the Ameers and Secretaries of various States Jamiat congratulated the re-elected Ameer and expressed views of his last 20 years activities and services as Secretary and Ameer of Jamaat. Hope the same spirit would continue in the coming years and they pledge to continue to support

and strengthen him as right hand men.

According to Press Release, various issues related to Mulku-Millat and humanity were discussed in this electoral meeting and several resolutions as well as intimations were passed.

In resolutions, rubbing off un-Islamic belief, and un-Islamic customs were emphasized; stopping of Maulana Azad National Fellowship was regretted. In resolution it was advised the responsables of Madarsas to keep the income and expenditure tidy and cooperate the survey officials of Madarsas without any fear. The Government also should realize the educational, moral and spiritual importance of Madarsas.

In the resolutions it was emphasized to respect the religious leaders and religious books of other faith, refraining to express evil views on others, demanding the politicians to take serious measures against hate mongers and unfounded statement makers. The resolution demanded to implement the various committees reports to put an end to social, economic and educational backwardness of minorities.

In the resolution the Central Advisory Council condemned the cases of various types terrorism in

the country and abroad. It was not good to defame the people of a particular religion. Moreover it was emphasized to abide by the communal harmony, unity, cooperation, and togetherness. It said to stop media coverage containing hate statements, condemning the unlawful activities as well as sorting out as soon as possible the cases against youths kept in various prisons. It appealed the Judiciary to be lenient giving order to give compensation to youth who have been released from jail respectfully. The Central Council emphasized to refrain from aimless TV debate, expressed deep sorrow on various cases of land slide and showed it is God's test. The resolution showed deep sorrow over burning of Holy Quran in Sweden which is the guide and provided excellent teachings to humanity for success in both the worlds.

The resolution showed concern over day-to-day rising prices, black marketing, cheating, and intoxication etc. and appeal to control them all. It further appeal the U.N. to reconcile the warring factions in the world and solve the Palestinian issue amicably. The resolution expressed sorrow over the death of great personalities of Mulku-Millat and Jamaat.

ADOPTED RESOLUTIONS ARE:

February, 2023

“The Simple Truth”

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Religious and Educational Issues:

1. According to our faith the present Muslim society is having numerous un-Islamic belief and customs which requires reform. Because Islamic monotheism is the only guarantor of success in this world and the next. The increasing social issues are due to abstaining from daily worship, prayer, fast, dua and recitation of Holy Quran, payment of Zakat, alms and giving the rights of people. The Central council of Jamiate Ahle Hadeeth appeals the Ulama, preachers, Imam and religious as well as milli personalities and institutions to propagate the Monotheism and Islamic teachings.

2. For the last few years, many people have become jobless. Cost of living is getting high day by day. In this situation the middle class families are facing hard to be educated. So the closer of door of Maulana Azad National Fellowship is very harmful for the people, especially the minorities, who have high hope of getting education. The central advisory council appeals the Government to rectify the decision. So that the fellowship dependers could not suffer.

3. The central Advisory Council believes that Madarsas are national and milli assets bringing down the

illiterate rate in the country, taking reciprocal responsibility of needy and poor students. From time to time there is a survey by the Govt. underway or is about to be made in some states. It is advisable to cooperate with them and keep the day to day account tidy and transperable. The Central Council appeals the wealthy and generous people to raise the standard of reciprocal Madarsas, establish the modern institutions. So that the sons of the community could get the higher education and technology and serve the nation and millat's progress and development with their religious identity.

Milli Issues:

4. it was felt by the Central Advisory Council that it is dutiful to respect all religious leaders and books of every religion. Because the Constitution has given rights to follow the religion of his/her choice. So criticizing other religious books and their leaders are wrong and unsuitable. The Council appeals the countrymen to abide by the constitution and respect the others religion as well as avoid criticizing other's leaders.

5. The Central Advisory Council appeals the milli guides, Ulama, social leaders and other responsible persons to show unity in milli issues avoiding individual

opinions and expressing views against the real issue. Because it gives chance to criticize and take the matter to wrong direction.

6. For the last few years some wrong impression is given against the Muslims by a section of majority group harming communal harmony, Ganga Jamuni culture and co-existence Not in India alone there are numerous societies in the words beautifying it giving a signs of responsible and good citizen. The Central Council appeals to implement the wishes of Prime Minister avoiding inflamntory speech, unfounded allegations against Muslims and taking measures against those involved in it.

7. A numerous committees have made recommendations to upgrade the educational, social, and economic backwardness of minorities. Even today the backwardness remained the same. So the Central Advisory Council of Markazi Jamiat Ahle Hadeeth demands to implement the said recommendations to improve the status of minorities. Because it is not good for the country to remain backward educationally, socially and economically of a group of people.

National Issue:

8. The central Advisory Council

condemns every type of terrorism in the country and abroad. The Council believes that any religion of the world does not like the destruction and terrorism does not have any link with any religion. Therefore, it is not good to associate it with any particular religion and spoil the good names of its followers.

9. The Central Advisory Council believes that communal harmony, mutual cooperation and human relationship are necessary for country's progress and development. These are the fundamental basis of peace and prosperity of a country. And these were always have been the qualities of our country. Unfortunately some people are eager to spoil the identity of this country by unfounded and negative statements. Media is the fourth pillar of democracy and people expect a lot from it. Therefore, it appeals the media to reject such coverage which creates hate and abhor in the country so that its esteem could continue.

10. The Central Advisory Council condemns the unlawful activities in the country by anyone and appeals the government of making ways to release the imprisoned youths in various jails. The Government should pay compensation who are freed from

jails by the respected courts.

11. The Central Advisory Council appeals the milli representatives to avoid the TV debates and other programmes where defamatory statements are made against Muslims and Islamic teachings. However, the TV. Programmes where full freedom of expression are given to Milli representatives can participate in it. The TV. Channel owners and anchors may arrange such programmes which gives healthy and useful lessons to countrymen and millat. So that, the viewers may get positive lessons from it.

12. The Central Advisory Council expresses deep sorrow over landslide and numerous earthquakes in some parts of the country and considers it a natural disaster which comes to test the people. Therefore, the people should ask for forgiveness and make tawba, Istaghfar as well as reckon their deeds properly. The Central Advisory Council expresses deep sympathy over their financial losses.

SOCIAL ISSUES:

13. The daily rising prices of commodities, unemployment, black marketing, and cheating, are burning issues of the day. The central and state governments are responsible to control it. Because

they are directly connected with people's happiness and comfort. So the Central Advisory Council demands the said governments to take effective measures to solve the people problems.

14. The alcohol and other intoxicants are harmful for human health and society as a whole. So this is the reason that business and its drink are banned in some states. Intoxicancy causes negative effects on human morals and manners. So that Central Advisory Council appeals to ban them which are causing harmful effects on humans.

INTERNATINAL ISSUES:

15. It is belief of the Central Advisory Council of Jamiate Ahle Hadeeth Hind that war between the two countries is harmful for other countries of the world. The war between Russia and Ukraine is a matter of concer for each and every country. War is not the permanent solution of any issue but it multiply the problems. So the Central Advisory Council appeals the world to stop the war wherever it is going on. The comfort for humanity is in peace.

16. The Central Advisory Council appeals the UNO to make sincere effoerts to stop unjust activities of Israil against Palestinians; its outrage against

worship places, and interference in its religious matters. It should follow the international law. There cannot be peace and stability in Middle-East without solving this problem of Palestine.

OBITUARIES:

Central Advisory Council of Markazi Jamiat Ahle Hadeeth Hind convey its sorrow on the death of former Ameer of Jamiate Ahle Hadeeth Hind, who was considered by all the ever green flower of Ahle Hadeeth graden, Hafiz Muhammad Yahya bin Hafiz Hamidullah Delhavi, Dr. Aslam Husain former member of Advisory Council Markazi Jamiate Ahle Hadeeth, Maulana Muhammad Ilyas Salafi, teacher Jamia Islamia Sanabil, Maulana Muhd. Ahmad Asari, Shaikhul Jamia Asaria Darul Hadeeth Mau, Seemanchal's great son Tasleemuddin; Tufail Ashar, the nephew of Alhaj Wakeel Parvez (the finance Secretary of Markazi Jamiat Ahle Hadeeth Hind); Maulana Muhd. Tahir Nadvi Madani, the well teacher of Darul Uloom Ahmadia Salafia Darbhanga; Sardar Ali the uncle of Haji Abdul Wakeel, Haji Abdul Mannan the father-in-law of Maulana Mahfoozur Rahman Faizi, Maulana Habibur Rahman Azami Umari, editor Monthly Rahe Etadal and Directory Tahqiqate Islami; Abdul Jabbar Nizam Abad, member

Advisory council Tilangana; Abdul Wahab Khilji, former vice Ameer and General Secretary of Jamiate Ahle Hadeeth Hind; Maulana Rezaullah Salafi's wife (who is secretary of Madarsa Ziaul Uloom;) Maulana Abu Ubaidah Al-Jarrah's teacher, Maulana Sanaullah Salafi; Haji Abdul Qayyum former member of Advisory Council, Markazi Jamiat Ahle Hadeeth Hind and former vice Ameer district Etawa Jamiate Ahle Hadeeth; Rashidul Hasan, the district Ameer Jamiate Ahle Hadeeth Bhopal; Maulana Zainul Abedeen, former shikhul Jamia Jamia Ettahade Millat Etawa Bazar; Maulana Muhd. Tawheed Alam Faizi, the son-in-law of well known Islamic Scholar Qari Najmul Hasan Faizi, Maulana Muhd. Jafar Salafi, Nepal; Maulana Shahabuddin Salafi, Firdawsi poona famous preacher; Maulana Mukhtar Nadvi, Shaykhul Jamia Sirajul Uloom Al-Salafia Jhanda Nagar Nepal; Alhaj Abdur Rahman Khilji, Ameer State Jamiate Ahle Hadeeth Rajasthan; Maulana Abdus Salam Madani, former Shaykhul Hadeeth Jamia Salafia Benaras; Fazle Haque sb. the maternity uncle of Ameer Jamiate Ahle hadeeth; Maulana Muhd. Salim Qasmi; Muhtamim Darul Uloom Deoband (Waqf); Maulana Rafe Arab, former Ameer district Jamiate Ahle Hadeeth Bhopa; Daughter of Maulana Khursheed

Alam Madani, deputy, Ameer Jamiate Ahle Hadeeth (Bihar unit); Father of Usman sb Meerath, member of advisory council J. Ale Hadeeth; Allama Abu Bakr Jabir Al Tazaeri, worker of Justice Rajinder Sachar's Human Rights; Maulana Wali Muhd. Rahmani Bastavi, Imam wa Khateeb Jama Masjid Bhopal; Janab Sharfuddin, the famous social and political personality of Champaran (Bihar); Dr. Abdul Dayyan Ansari, Ameer State Unit of Jamiate Ahle Hadeeth Panjuab; Ziaul Hassan, Secretary General Madarsa Ahmadia Salafia Arah; Janab Azeez Ahmad Neta, social and political personality of Kanpur; Maulana Mushtaq Ahmad Qasmi, son's father in law Maulana Sajjad Hussain Muhd. Khalid the son of alhaj Qamruddin member of Exectiv Council Markazi Jamiat Ahle Hadeeth Hind; Hafiz Anwarul Haque, Birinda Ban West Champaran (Bihar); Abu Raid Mahtab, former Secretary Jamiate Ahle Hadeeth Delhi unit; Wife of Maulana Hakeem Muhd Ilyas Salafi, former deputy Ameer Haryana Jamiate Ahle Hadeeth; Dr. Habibur Rahman Qasmi, famous physician; the elder sister of Alhaj Wakeel Parvez (Finance Secretary Markazi Jamiate Ahle Hadeeth Hind)

May Allah bestow His Mercy on all of them. 'Ameen'

Press Release:

REPUBLIC DAY CELEBRATION HELD AT HIGHER INSTITUTE OF ISLAMIC EDUCATION AND TRAINING, NEW DELHI OF MARKAZI JAMIAT AHLE HADEETH HIND

New Delhi: 27 January 2023

This is the day to remember the blessings of our ancestors who have struggled enormously to free the country. Republic Day is time of joy and happiness for all the countrymen. Ours is the excellent Constitution which came into existence after a hard strive. We also have the right to celebrate this day as a day of gratitude to our ancestors who have given such a nice Constitution which guarantees the fundamental rights to all the citizens of the country. Our commitment should be to respect the Constitution and abide by the law of the country which are the basis of country's progress and development. The high dream of our forefathers can be realized by being united, cordial and with communal harmony. This is the

fundamental spirit which Indian Constitution has given to us". These were the views expressed by Maulana Asghar Ali Imam Mahadi Salafi, Ameer Jamiate Ahle Hadeeth Hind where the national flag was unfurled at Higher Institute of Islamic Education and Training, Okhla New Delhi. An institution under the Jamiate Ahle Hadeeth Hind.

The respected Ameer had appreciated the efforts of Bhim Rao Ambedkar and his colleagues who had compiled the Constitution giving equal rights and religious freedom to all citizens. He congratulated and give good wishes to countrymen and prayed for the progress and development, peaceful cooperation and brotherhood. It is our pride and glory to celebrate the Republic Day which Jamiat Ahle

Hadeeth Hind is doing it with amity all the years. The Jamiat is rekindling the spirit of our forefathers by conveying new generations of their efforts for progress and development and valuable services for the country. So that they can love the Country's Constitution and golden history of their country and ancestors.

Maulana Muhammad Ali Madni, the deputy secretary of Markazi Jamiat Ahle Hadeeth Hind expressed his views to respect the Constitution and continue his/her religious and social activities under country's Constitution and law of the land. Our religion would be different, and progeny could be of various types but our nationality is the same. The British laws could not resemble the country's nature and civilization. So our ancestors felt the need of a new Constitution which was drafted and came into existence. 26 January is very important for all of us because the Indian National Congress passed the resolution on 26 January 1930 and on the same day passed for complete freedom. Thus it was implemented on 26 January 1950 although it was passed on 26 November 1949 by Assembly. Our

Constitution supports secularism and equality of every citizen who has right to follow the religion, language, culture and custom of his choice. And this is the excellent quality of this Constitution.

Janab Wakeel Pervez, Finance Secretary, Markazi Jamiat Ahle Hadeeth said that it is the distinguish attribute of our Constitution which has given religious freedom and equal rights to every citizen.

On this occasion, the Mufti of Markazi Jamiat Ahle Hadeeth Maulana Jameel Ahmad Madani, Maulana Ismail Sarwarhi, Ameer Jamiate Ahle Hadeeth (Rajasthan Unit), Abdul Hafeez, Secretary Jamiat Ahle Hadeeth (Rajasthan Unit). Dr. Abdul Aziz Madani Mubarakpuri, Dr. Muhd. Shees Idris Taimi (Media Coordinator, Jamiate Ahle Hadeeth); Maulana Muhd. Rais Faizi, and teachers, wrkers and students of Mahad Al-Aali lit Takhassus fil Darasat al-Islamiyya (Higher Institute of Islamic Education and Training) where National Anthem and Pledge were recited. The Indian Flag was un furled earlier and lastly sweets were distributed to audience.
