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Editorial:

## ROLE OF MUSLIMS IN CONTEMPORARY SOCIETY

Islam is the religion that aims at building a society based on peace, love, amity and justice. So, the Muslims should make the society free from injustice, exploitation and high handedness. Islam was established on earth not to redeem and liberate individual but to establish a community living under God's guidance and His Law.

Islam never permits violence and terror to crop up in a peaceful society. It enjoins its followers to pursue the middle path. It does not allow its followers to be reactionary or fanatic. Unfortunately Muslims in most parts of the world are ignorant, backward, illiterate and poor. No country can boast of real strength if their people remain poor and illiterate.

This country, India, came into existence on the basis of some parameters such as Freedom, Justice, Equity and Secularism. The Muslims must pay attention to respect the Constitution of India fulfilling their worldly and religious duties. They may face some difficulties, any time of the hour, but bear it with courage and should ensure that in their individual and collective lives they

follow the teaching of Islam.

We appeal to Ulama, Mashaikhs, and representatives of various schools of thought to encourage collective consciousness on the basis of Kalma, rising above the sectarian differences. The atmosphere of love and affection should permeate every home. They should remember that love has to be loved and hate has to be hated. Never hate to love or love to hate. They must rise above the politics of caste, state, religion, sect, language and sectarianism to ensure that social justice reaches to everyone in the country.

A Muslim having faith in Islam cannot afford to be victim of dyspnea and cannot grow restless over the untoward situation in his surroundings. Avoiding anarchy, chaos, and fragmentation of humanity, they have to carry on the stupendous task of reconstruction of human civilization. Only then the renaissance of Islam will dawn and darkness of ignorance will disappear.

We wish God to have mercy on our country and all its citizens.

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Guidance from the Holy Quran:

## FASTING IS PRESCRIBED

*“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint. (Fasting) is for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later on, for those who can do it (with hardship), is a redemption, the feeding of needy man for each day missed. But he that will give more, of his own free will. It is better for him and it is better for you that you fast if you only knew” (Surah Al-Baqrah, 2:183-184)*

“As it was prescribed: this does not mean that the Muslim fast is like the other fasts previously observed, in the number of days, in the time or the manner of the fast, or in other incidents; it only means that the principle of self-denial by fasting is not a new one.

Muslim fast is not meant for self-torture. Although it is stricter than other fasts, it also provides alleviation for special circumstances. If it were merely a temporary abstention from food and drink, it would be salutary to many people, who habitually eat and drink to excess. The instincts for food, drink, and sex are strong in animal nature, and temporary restraint from all these enables the

attention to be directed to higher things. This is necessary through prayer, contemplation and acts of charity, not of the showy kind, but by seeking out those really in need. Certain standards are prescribed, but much higher standards are recommended.

For journeys, a minimum standard of three marches is prescribed by some commentators; Others make it more precise by naming a distance of 16 farsakhs, equivalent to 48 miles. A journey of 8 or 9 miles on foot is more tiring than a similar one by bullock cart. There are various degree of fatigue in riding a given distance on horseback or by camel or in a comfortable train or by motor car or by steamer aeroplane or airship. In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveller. It is better to determine it in each according to circumstance. Those who can do it with hardship; such as aged people, or persons specially circumstanced. The Shafis would include a woman expecting child or one who is nursing a baby, but on the point opinion is not unanimous, some holding that they out to put in the fasts later, when they can.

## IMPORTANCE OF ZAKAT

(1) “Abu Hurairah (may Allah be happy him) reported that the Messenger of Allah (S.A.W.) said: Whomsoever Allah gives wealth but who does not pay its Zakat, his wealth will be made to appear to him on the Resurrection day to a huge bald snake having two fangs for it. It will be put round his neck on the Resurrection day and then take hold of him with its two fangs meaning its two jaws. Afterwards it will say: I am your wealth, I am your hidden treasure. Then he recited; “And let not these think who are niggardly the verse. *(Saheeh Bukhari)*

(2) Abu Zarr (may Allah be happy with him) reported from the Holy Prophet (S.A.W.) who said: There is no man who having got camels, or cattle, or sheep, does not pay still pay their dues except that he will be brought with them on the Resurrection day (with a form) as huge as possible; and those that are fatter than him will kick him with their roofs and knock him down with their horns. Whenever the last of them will be returned to him till he will be brought for judgement among men. *(Saheeh Bukhari & Saheeh Muslim)*

(3) Abu Hurairah (may Allah be

happy with him) reported that the Messenger of Allah (S.A.W.) sent Omar to collect Zakat; It was said; Ibn Jamil, Khalid bin Walid and Abbas refused to pay. Then the Messenger of Allah (S.A.W.) said: Ibn Jamil did not refuse except that he was certainly poor and than Allah and His Manager made him rich. As for Khalid, you have certainly oppressed him. He has dedicated his coats of mail and kept them ready in the way of Allah. As for Abbas, that is upon me, and with is an equal amount of it. After wards he said: O Omar! Do you not know that the uncle of a man is of the same stock as his father. *(Saheeh Bukhari & Saheeh Muslim)*

(4) Bashir bin Khasiayyah (may Allah be happy with him) reported: We said: The Zakat collectors exceed limit regarding it. Shall we conceal something of our properties to the extent of what they relies in excess? “No”, replied he *(Abu Daud)*

(5) Ibn Umar (may Allah be happy with him) reported that the Messenger of Allah (S.A.W.) said: Whoever acquires wealth, there is no Zakat therein till a year passes over it. *(Tirmizi)*

Fatawa:

## SUFFICIENCY OF ONLY ONE SALAM FOR COMPLETION OF SALAT

By. Allama Abdul Aziz bin Baz  
Translated by Dr. Abul Hayat Ashraf

**Question:** A person lead the Salat for us and he turned the face for Salam on right-side only. Is it allowable to contend with only one Salam? And does there occur something in Hadith in this connection?

**Answer:** According to the majority of Ulama, one Salam is sufficient. This occurs in certain Hadith. But, in the view of a group of Ulama, two Salam is necessary, because, there occur a lot of Hadiths proven to be coming from the Holy Prophet (may peace and blessings of Allah be upon him) which are related to this opinion; whereas he (may peace and blessings of Allah be upon him) has commanded: "Observe prayer the way you have seen me observing it".

Now this second statement itself is correct and proper. So far as the opinion of sufficiency of one Salam is concerned, so, it is a weak one, because all Hadiths occurring

in this connection are Dhaeef (weak). Moreover, their arguments are obscure and unclear. However, if these are accepted as correct and proper, these are rare and also that these are contrary to the Hadith which are more sound, proven and obvious. Nevertheless, if some-one does so (i.e. one Salam only) because of ignorance and lack of knowledge or because of assuming the concurring Hadith as sound, then, his Salat will be deemed as correct and proper. However, Allah is the Supporter of the adaptation.

**SHALL IT BE THIRD RAKAAT OF A MASBOOQ, IF AMAM OBSERVES ONE MORE RAKAAT DUE TO FORGETFULNESS?**

**Question:** A person joined the congregation in the lead of an Imam in such a way that he could participate in only two Rakaat. But, later on, it came to his knowledge that Imam has lead the congregation for five Rakaat due to his forgetfulness. **(Cont on Page.9)**

# TAWHEED OF LORDSHIP

By Sheikh H. Bin Ahmed Al-Hakami

**Question:** What is Tawheed (Oneness) of Lordship?

**Answer:** It is the firm belief that Allah is the Lord of every-thing, their king, their Creator, and the One Who directs and controls them. That He has no partner in His Domain, no protector from humiliation, that no one can stop His Command, that no one can question His Judgement, that no one can oppose Him, that no one is equal to Him, that no one has a name like His and that no one shares any of that Attributes of His Lordship or the meaning of the His Names and Attributes.

Allah said: *All praises and thanks are to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and (the light) (Surah Al-Anam; 6:1) Allah said: All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and that exists. (Surah Fatiha, 1:2)*

Allah said: *Say (O Muhammad*

*(S.A.W.) "What is the Lord of the heavens and the earth? "Say: (It is) Allah; Say: "Have you then taken (for worship) Auliya, (protectors) other than Him, such as you have no power either for benefit or for harm to them-selves? Say: "Is the blind equal to the one who sees? Or darkness equal to Light? Or do they assign to Allah partners who created the like of His Creations, so that the creation (which they made and His creation) seemed alike to them. "Say: "Allah is the Creator of all things; He is the One, the Irresistible) (Surah Al-Ra'ad; 13:16)*

Allah said: *"Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (So called) partners (of Allah) that do anything of that"? Glory is to Him! And exalted is He above all that (evil) they associate (with Him)" (Surah Al-Room; 30:40)*

Allah said: *"This is the creation*

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of Allah. So, show Me that which these (whom you worship) besides Him have created) (Surah Luqman; 31:11)

Allah said: "Were they created by nothing? or were they themselves the creators? Or did they create the heavens and the earth?"

Nay, but they have no firm Belief" (Surah Al-Tur; 52-36)

Allah said: (Lord of the heavens and the earth, and all that is between them, so worship Him (alone) and be constant and patient in His worship. Do you know of know of any who is similar to Him? (of course) none is similar or co-equal or comparable to Him, and He has none as partner with Him). (Surah Maryam; 19:65)

Allah said: "(And say "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all the magnificence, (Allahu-Akbar) (Surah Bani Israil; 17:111)

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### **(From Page No. 7)**

Should he cannot this extra Rakaat observed in the lead of the Imam and fulfill only two Rakaat later on or should he deem it as nonsensical and fulfill three Rakaat?

**Answer:** Correct approach is not to count this extra Rakaat, because, this extra Rakaat is unreliable in the view of Ishariah and whenever come to know that this is an extra Rakaat, he should not keep following the Imam in this respect and masbooq should also not count this extra Rakaat.

On account of it, it is incumbent upon such a person to fulfill, (observe Qadha) three Rakaat, because, in reality, he participated in only one Rakaat in the lead of the Imam. 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. Verily We have revealed (the 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; 19:96-97)*

# SIGNIFICANCE OF RAMADHAN

By. Dr. Abul Hayat Ashraf

The blessed month of Ramadhan has come. Ramadhan takes us from the fast-paced life around us to make us aware of our spiritual roots; it teaches us that what makes us truly human is not our material possessions, passions or physical cravings, but our spiritual and moral essence. The Spiritual regimen of fasting, vigils, recitations and devotions, is meant to inculcate in us a true sense of spiritual identity.

Ramadhan is the month of heightened consciousness, of attaining *taqwa* (piety) of training ourselves to be a model of good behaviour. The Holy Prophet Muhammad (S.A.W.) said: *"Whoever draws near to Allah during it (Ramadhan) with a single good deed from the deeds of (voluntary) goodness, he is like the one who performs an obligatory act at other times. And whoever performs an obligatory act during it, he is like the one who performed seventy obligatory acts at other times"*.

It is the month of hard work, patience, discipline, worship, soul

searching, repentances and a time to change. There is no reformation for mankind or peace of mind and comfort or security or discipline except by following the teachings of the Holy Quran. Fasting is primarily an institution for spiritual discipline and self control. It embodies several benefits like: expiation of sins, suppression of one's desires, increase of charity, multiplication of actions of obedience to Allah, giving thanks to the One who knows the hidden matters, and preventing oneself from even contemplating sin.

Our spiritual disciplines in Ramadhan teach us how to keep the thought of Allah and the Last Day always in our mind, whatever activities we are engaged in. A Muslim who is re-charged during Ramadhan is ever conscious of his standing before the Lord. Such a true believer can not take any life which Allah has declared as sacrosanct; he cannot rob others of what they possess; and he cannot but treat everyone as he himself would like to be treated.

The other most important lesson



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of Ramadhan is to be compassionate and caring. Ramadhan exposes us to hunger and thirst. After feeling the pangs of hunger and thirst, we become more empathetic to the plight of millions of less fortunate people around the globe. A true Muslim can never be apathetic to the suffering of others. To put this into practice, we as Muslims must take responsibility and get resolved in real projects that are aimed at fighting poverty, hunger, and homelessness. Unfortunately, such problems do exist in every corner of the world. We have religious and civic obligation to help and make the whole world a better place for all of Allah's Creation.

Fasting is also a time for deep reflection that forces believers to renew their goals and their priorities. This reflection is both at the individual and collective level. It also helps to train the will of the individual and enables him to stand firm in the face of challenges in his life. Patience is one of the most important signs of a believer's sincerity and efforts to draw near to Allah. As the Holy Quran Says:

*"Nay, seek (Allah's) help with patient perseverance and prayer. It is indeed hard, except to those who bring a lowly spirit"* (Surah Al-

*Baqrah, 45)*

Ramadhan provides an opportunity for Muslims around the world to rejuvenate their spirits, heal wounded hearts and strengthen weakened souls. It enables us to live a life in harmony with the command of our Creator.

Unfortunately, today another scene seems to be dominant in some parts of India. Here, Ramadhan is the month of celebrations, shopping, fancy iftars and unwarranted noise during suhoor.

Another important lesson of Ramadhan is the collective responsibility for building a more ethical and moral society. This can only be done if we stand together and become united on ideals and values we cherish.

Today Muslims are misunderstood. We can not blame others for our predicament. We and we alone must take responsibility for changing our condition.

There is no denying fact that there are many in the media, think tanks and governments who are busy creating the image of Muslims as "The Other" in order to promote their own agendas of imperialism, greed, hate and colonialism.

As Muslims we have a responsibility to tell the world what

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we stand for and what we are against. We are for peace, justice, pluralism and tolerance. We are against terrorism, injustice and imperialism. We must stand and speak up against the discourse of hate, intolerance, selfishness and bigotry that are increasingly raising their heads among some Muslims and non-Muslims alike.

In order to get this message across, we must come out of our cocoons and realize the crucial nature of the challenges facing us as a people. It is high time that we focused on developing a new generation of Muslims who can shoulder the responsibilities of carrying the message of mercy reflected in Islam as intelligently and responsibly as possible.

In the Holy month of Ramadhan, we should continue our relationship with the Almighty Allah, should be consistent in the remembrance of Allah and continue our relationship with the Book of Allah, by reciting it, reflecting on its verses and acting upon it. We should be more charitable and generous as well as break our bad habits and acquire new good habits. We must fear Allah and avoid what Allah and His Apostle have prohibited us. We must be upright in our obedience in

Ramadhan and throughout the rest of the year. We should call one another to this and by doing so attain the success and salvation that this month promises us.

Let us pray for those who have passed away, both the male and female, the young and the old; may the beneficent Lord shower them with His mercy. Let us remember that the Lord of the worlds will hear our prayers and will come to our help in His Own time. Let us pray that may Allah grant us and our countrymen peace, felicity, and success". A'meen.

### ZAKAT: AN OBLIGATION

*"The alms are meant only for the poor and the needy and those who are in charge thereof, those whose hearts are to be reconciled; and to free those in bondage, and to help those burdened with debt, and for expenditure in the way of Allah and for the wayfarer. This is an obligation from Allah. Allah is All-knowing, All-wise."*

*(Al-Quran-9:60)*

# ZAKAT: AN OBLIGATORY ACT OF ISLAM

By Abdul Hamid Siddiqi

Of the five fundamentals of Islam, Zakat occupies the third position, the first being the Kalima Taiyyeba (La ilaha illallah, Muhammadur Rasoolullah-

The second being prayer (Salat) and the third being Zakat. This word is derived from Zaka, which means "it (a plant grew.)" The second derivative of this word carries the sense of purification, e.g. *Qad aflaha man zakkaha* (he is indeed successful who purified himself.) The other word used for Zakat both in the Holy Quran and the Hadeeth is *Sadaqa* which is derived from *Sidq* (the truth). Both these words are highly meaningful.

The spending of wealth for the sake of Allah purifies the heart of man of the love of material wealth. The man who spends it offers that as a humble gift before the Lord and thus affirms the truth that nothing is dearer to him in life than the love of Allah and that he is fully prepared to sacrifice everything for His Sake.

Secondly, Zakat is the most effective measure to improve the economic condition of the have-nots. It is not, however, a mere tax, but a form of worship whereby a

man comes close to his Lord. The Muslims have, therefore, been enjoined to pay *Zakat* with the same sense of earnestness and devotion in which the seeker of the Lord observes the prayer. The primary motive of Zakat is religious and spiritual, while the social and economic aspects are subservient to it. Its social significance is that it awakens in man the sense of brotherhood with less fortunate members of society, and stirs him moral conscience to make sacrifice for their sake. From the economic point of view it discourages hoarding and concentration of wealth and helps it steady and constant flow from the rich to poor. It is in fact a good means of providing purchasing power to the poor, for ameliorating their hard lot and enabling them to stand on their own legs.

It should also be remembered that *Zakat* or *Sadaqa* in Islam is not a voluntary act of charity which a rich man gives to the poor out of his own sweet will, but it is an obligatory act which every Muslim is enjoined upon to perform if he is sincere in his belief in God and the Hereafter. Thus there is no burden

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of obligation on one who receives *Zakat*, but a sense of thankfulness and gratitude on the part of the giver, since he has been enabled by the recipient to discharge his obligation that he owes to God and society.

*“(O Prophet)! Take sadaqa (zakat) out of their property – thou wouldst cleanse them and purify them thereby.”* Al-Quran, 9:103.)

*“And away from it (the Hell) shall be kept the most faithful to duty who gives his wealth, purifying himself.”* (92:17-18)

So much is the importance of *Zakat* in Islam that it has been mentioned at 82 places in the Holy Quran in close connection with prayer. The companions of the Holy Prophet (S.A.W.) knew its basic importance in Islam. It is a known fact that after the death of the Apostle of Allah (S.A.W.) when some of the tribes, who believed in the Oneness of God and observed prayer, refused to pay *Zakat*, to the first Caliph Abu Bakr Siddiq (R.A.). In an answer to the advice of Hadhrat Umar (R.A.) to show tolerance towards such people, Abu Bakr said in explicit terms, “By Allah, I would definitely wage a war against them who dissociate prayer from *Zakat*. “*Zakat* is paid on the surplus of a payment on the accumulated wealth leaving aside animals and agricultural yield, *Zakat* is paid at almost a uniform

rate of 2.5 percent.

The minimum standard of surplus wealth over which *Zakat* is charged is known as *Nisab*. It differs with different kinds of property, the most important being 200 dirhams of 52.5 tolas (nearly 21 oz,) in case of silver, and 20 mithqals or 7.5 tolas (nearly 3 oz) in case of gold. The *nisab* of cash is the same as that of gold and silver.

As regards the persons to whom *Zakat* is to be paid, they have been clearly described in the Holy Quran: “*Alms are only for the poor, the needy, the officials charged with the duty of collection, those whose hearts are inclined to truth, the ransoming of captives, those in debt, in the way of Allah, and the wayfarer.*” (9: 60)

A basic principle has been laid down for the *Sadaqa* in the agricultural produce. If the land is irrigated by artificial methods, 1/20th part of the yield is to be paid as *Zakat*, but if the land is irrigated by rainfall, streams, rivers, fountains or by the inner moisture of the earth; i.e. by the natural resources of water, then 1/10<sup>th</sup> (*usher*) is to be paid as *Zakat*. There is some difference of opinion whether *usher* is levied on all types of agricultural yield or on some particular types. Imam Shaukani and Amir Muhammad b. Ismail are in favour of the second opinion; i.e. it is to be paid on

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wheat, barley, dates and raisians. Imam Malik and Shafii believe that Zakat is payable on that yield which can be dried or stored for food.

According to Imam Abu Hanifa, Zakat is to be paid on all types of agricultural yield, provided the aim of cultivation is to improve upon the land and make it more useful for growing of crops. Thus only fuel, bamboo, grass and those trees which bear no fruit are exempted from Zakat. He considers Zakat to be compulsory even on vegetables and fruit, which according to some Ahadith, are exempted from Zakat. The scholars have reconciled the two views, saying that the exemption granted in case of vegetables implies that the proceeds of the Zakat are to be sent to Baitul Mal, and the owner may himself distribute it among the poor.

**(Editor's Note)**

**PUNISHMENT FOR NON-PAYMENT OF ZAKAT**

(Zakat is an obligatory act of worship. The Holy Quran has repeatedly mentioned Salat and Zakat as the foundation of Faith. By paying Zakat or fulfilling the right of the fellow beings man not only performs his duty but also provides means to perfect his own personality.

The wealth that could prove to be the source of one's ease and

comfort on the Day of Judgement if Zakat were paid on it, would become curse for its owner, if Zakat were not paid. A miser and lover of money who, like a snake, sits on his wealth disallowing his fellow beings to be benefited from it, will be severely punished on the Day of Judgement. His wealth will become a snake with black spot and bite him. "Black Spots" on the body of the snake indicates the enormity of the punishment as only a very poisonous snake has black spots on its body.

The Holy Prophet Muhammad (S.A.W.) said: "The man whom Allah gave wealth and he did not pay Zakat on it, then, on the Day of Judgement this property will become an extremely poisonous bald snake and bite him. The snake will have two black spots on its foreheads and will entwine itself round his neck and grip his jaws and say: "I am your wealth and your treasure." Then the Prophet (S.A.W.) recited the verse of the Holy Quran: "And let not those who covetously withhold of the gifts which Allah has given them of His grace, think that it is good for them; may it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgement." (Bukhari and Muslim)

## ZAKAT FUND MAY BE USED ON THE FOLLOWING PURPOSES

*The alms are meant only for the poor and the needy and those who are in charge thereof, those whose hearts are to be reconciled and to free those in bondage, and to help those burdened with debt, and for expenditure in the way of Allah and for the wayfarer. This is an obligation from Allah. Allah is All-Knowing, All-Wise. (Surah Al-Tawbah: 60)*

For the first time in the history of Arabia all those who possessed wealth exceeding a certain minimum were asked to pay Zakat. This Zakat was levied on agricultural produce, cattle, merchandise, minerals, and gold and silver according to a set of varying rates of 2.5 percent, 5 percent, 10 percent and 20 percent. Since Zakah was collected and spent in an organised manner, the Holy Prophet (S.A.W.) received and distributed funds on a scale previously unknown to the Arabs.

Zakah funds may be used on the following good purposes to faqir, miskin, those employed to administer them, mu'allafate Quloob, emancipation of slaves, debtors, in the way of Allah, and traveller.

1. The Quranic term *faqir* (the poor) applies to those who depend for their subsistence on others. The word includes all those who are needy regardless of whether they are so because of factors such as physical disability or old age. It also includes those who have become needy owing to accidental circumstances which have rendered them orphans, widows, unemployed, or temporarily disabled likewise, it also includes those who, after temporarily receiving some assistance, are likely to become self-supporting.

2. *Masakin* (singular *Miskin*) are those who are in greater desires than the ordinary poor people. Explaining this word the Holy Prophet (S.A.W.) declared that *Masakin* are those who cannot make both ends meet, who face acute hardship and yet asking for aid from others and whose outward-demeanour fails to create the impression that they are deserving of help. The words used in a tradition are the following: "*Miskin* is he who lacks the source that would suffice him, who does not look as one deserving of charity, nor does he resort to

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begging.” (Bukhari)

3. Those employed to administer them” refers to those appointed by the state to collect *Sadaqat* (alms), to ensure the safe-keeping of the funds collected, to maintain their accounts, and to disburse them. Even when such persons are not poor or needy, they will be compensated for their services out of the collected funds. In this connection it is noteworthy that the Holy Prophet (S.A.W.) declared it unlawful for himself and the members of his family (i.e. Banu Hashim) to receive *Zakah*. Hence, while the Holy Prophet (S.A.W.) worked for the collection and distribution of *Zakah*, he did so without taking any remuneration for the work. Likewise, he laid down the rule that while it was lawful for members of his family (i.e. Banu Hashim) to gratuitously render any service in connection with *Zakah*, it was unlawful for them to do so in lieu of compensation.

4. The words *Wal Mua'llafate Quloobuhum* refer to those whose hearts are won over for the cause of Islam. The *Zakah* funds may be used to calm those who are actively engaged in hostile activities against Islam, or to win over the support of those who are in the unbeliever's camp. *Zakah* may also be used for securing the loyalty of those converts to Islam about whom it might be legitimately feared that if

no consideration is shown to them they may revert to unbelief. It would be lawful that regular stipends or lump sum amounts be paid to such persons on a regular or temporary basis in order to secure either their support and backing for Islam, or preferably their conversion to it, or at least to neutralize such persons even if they remain in the opposite camp. It is not necessary that the recipients who fall into this category be paid out of *Zakah* only if they are poor or needy. Rather, they may be paid even if they are rich.

5. *Zakah* may be used to secure the emancipation of slaves. This may be done in two ways. First, if a slave has entered into an agreement with his master that he would be granted freedom on payment of a specified sum of money, financial assistance may be provided to him to make that payment and thus secure his freedom. Second, *Zakah* funds may be used to buy slaves with the intention of setting them free.

6. Another use of *Zakah* fund is to help those debtors – whether they are employed or unemployed, rich or poor who would be reduced to a state of poverty if they were to pay off all their debts from the funds available to them.

7. The expression “in the way of Allah” has a wide and general connotation and encompasses all

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good deeds which please God. Some authorities, therefore, believe that *Zakah* may be spent on all good purposes. But the truth of the matter is – and this is also the view of a great majority of past scholars – that “in the way of Allah” stands for *Jihad* .” This expression signifies struggles launched with a view to overthrowing ungodly systems and replacing them by the Islamic system of life. All those who participate in this struggle may be given assistance from *Zakah* funds, whether it be for journey expenses, for providing means of transport, for arms and equipment or for other good relating to warfare.

8. A traveller, though otherwise rich, is entitled to receive help out of *Zakah* funds if he needs with help during his journey. Some jurists, however, subject this help to the condition that the journey should not have been undertaken for an evil purpose. There is no basis, however, for such a stipulation in the Holy Quran and Hadith. The broad principles of Islam also indicate that a person’s sinfulness does not disqualify him from receiving help. Rendering assistance to sinful people in times of dire need, and a generally graceful and benevolent attitude towards them often serves as an effective means of reforming them.

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## PRAYERS IN THE NIGHT OF DIGNITY

The Night of Dignity is the most suitable night for attaining nearness to Allah. It is so because this auspicious Night is the commemoration of the revelation of the Holy Quran the Book which leads man to the ultimate success here and hereafter.

Spending this Night in prayers and remembrance of Allah have been cherished desire of the believers. For, the Holy Prophet (S.A.W.) has repeatedly encouraged his followers to seek Allah’s forgiveness and his closeness in the Night of Dignity. In this tradition the Holy Prophet (S.A.W.) points out two basic conditions that make all the past sins forgiven. One the believer must spend the Night in offering prayers to Allah with firmness of *Iman* (faith). *Iman* here means not only faith in Allah, His Angels, Books, Messengers and the Day of Judgement but in the auspiciousness of the Night of Dignity as well.

The Holy Prophet (S.A.W.) has enjoined upon the Muslims to seek the Night of Dignity in the odd nights of Ramadhan.(i-e.21 st 23<sup>rd</sup> 25<sup>th</sup> 27<sup>th</sup> and 29<sup>th</sup> night). This increases the yearning to seek the Night and thereby Allah’s forgiveness.



# TAQWA: MESSAGE OF RAMADHAN

By: Momin Noorul Hasan

*“O you who believe! Fasting is prescribed for you even as it was prescribed for those before you, that you may ward off (evil)” (Surah Al-Baqrah:2,183)*

These verses of the Holy Quran bring to light the distinctive characteristic of the Islamic fast, i.e. “warding off evils”. In Arabic it is known as *Taqwa* which means “fear of God” or keeping oneself away from vices”.

As a matter of fact, Ramadhan is a month of training which aims at training the Muslims to keep themselves away from vices for the rest of 11 months to follow. But, unfortunately, the Muslims have confined *Taqwa* to this month only which is totally against the spirit of the Holy Quran. In fact, *taqwa* which is the fundamental message of Ramadhan is not an yearly practice as the Muslims have made it for their own convenience. On the contrary, *Taqwa* should permeate their daily lives.

The Islamic fast tries to create *Taqwa* in two ways- physically as well as spiritually. Physically, the keeper of the fast must abstain from eating, drinking and coition

from morning to evening. It is notable that which fasting, the Muslims have to go without food and water for more than 12 hours either in summer or in winter. So it is a very hard worship ordained by the Holy Quran. Surely, a training is always hard. It is for this reason that wayfarers and the sick and children are exempted from fasting. But they (excluding children) have to complete the fasting in other days of the year.

Fast begins as soon as the whiteness of the dawn becomes manifest from the blackness of the night. That is why the Muslims have to wake up a bit after midnight to eat what is generally called *sahri*, the meal emphasized by the Holy Prophet (S.A.W.) in order to get strength during the day. Traditions say that if one hears the call of Azaan, he should not give up eating, instead, he should finish *Sahri* before the call concludes. Thus it is imperative to eat *Sahri* in order to gain strength to complete the fast till the sun sets in the evening.

The time of breaking the fast is really very very auspicious, sacred and full of blessings. Special

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arrangements are made in homes, in mosques and in some Muslim restaurants, free of cost, for breaking the fast. A number of food items, including various kinds of fruits, sweets and other dishes are prepared and served to the observers of the fast. This is popularly known as *iftaar*. It is generally asserted that prayers entreated to God at the time of *iftaar* are answered by Him.

Sofar as spiritual *Taqwa* is concerned, the Muslims keep their eyes and hearts clean of all lustful things and thoughts during the fast. They spend their wealth in the way of Allah by paying the *Zakat*- the poor due and alms to the poor, the needy and the deserved. They submit their own choice to the will of God by reciting the Holy Quran and offering *taraweeh* prayers besides congregational prayers five times a day with renewed zeal and devotion. They remain patient at the time of anger as patience is an inseparable part of *taqwa*. They try their level best to eschew all verbal and corporal disputes as traditions say that abuses, harsh talks and quarrels spoil the fast. Some Ulama have gone to the extent of saying that these things even break the fast depriving one of the immense reward of fasting promised by God.

It goes without saying that the tolerance and self-restraint gained on account of fasting can check many a clash, communal or

otherwise, in our country if applied to every day life by the Muslims. Thus they can proudly say to the world that Islam does not teach violence but patience of the highest quality. Their life can also become as pious, calm and full of bliss as those of the Muslims belonging to the era of the Holy Prophet (S.A.W.).

One may ask, and he will be certainly right in doing so, as to why they Muslims are not so tolerant today as they should have been. The answer is quite simple. Today the Muslims have given themselves to mundane pleasure. They do not care how they come by wealth. Nor do they care how they spend the wealth which Allah has bestowed upon them. They spend it lavishly on worldly comforts and luxuries. They have become accustomed to live life of their own choice. Though they remember very well the teachings of Islam, they are not prepared to conform to those teachings.

But, unfortunately, they are Muslims, though they can be counted on fingers, who still firmly stick to *Taqwa* in their every day life, that is, they fear Allah and remember Him as He deserves to be remembered. They are the true Muslims and are remembered by Him as He has promised in the Holy Quran. Such Muslims are successful in this world as well as in the Hereafter.

# ASPECTS OF THE FIRST REVELATION

By U Muhammad Iqbal

Now there arises a question why God should select these five verses (96:1-5) as the first instalment of revelation. If the revelation had to begin with the instruction of reading only, then there are verses like the following which would have served the purpose equally well.

*"Recite what is sent of the Book by inspiration to you" (Surah Ankabut; 29;45)*

*"And recite (and teach) what has been revealed to you, of the Book of your Lord; none can change His Words" (Surah Kahaf; 18:27)*

The selection of verses 96:1-5 for the first revelation serves many more purposes than the mere instruction to read: One purpose seems to be to foster a scientific temper. This is done by laying emphasis on the "How" aspect of three main verbs used in the revelation-read, create, teach. How should one read? The answer is that one should read in the name of God. How did God created? The answer given is that God created man out of a mere clot of congealed blood. How did God teach man? The answer given is that God

taught man the use of the pen, as a tool for instruction.

The answer to the first "How" refers to a mental cause; the answer to the second "How" refers to a material cause; the answer to the third "How" refers to an efficient cause. The emphasis on "How" is to encourage the use of technical devices, to cultivate the spirit of curiosity, to develop scientific temper and enquiry.

There is the question, "what did God teach man?" The answer is what man did not know and could not have known without God's explicit role. The properties and constituents of any given object implicit in the question "what" are stressed. The biological taxonomy of any living creature is implicit in the question "What".

The check-by-jowl allusion to creation and knowledge, the allusion to the invention of the pen, and the repeated reference to "Man" emphasise scientific discoveries, and areas of scientific study and man's role in expanding the horizon of scientific progress under divine guidance.

Another aspect of the first

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revelation seems to reveal a comprehensive historical perspective of the Author of the revelation. In the human history the first stage ought to be the ultimate advent of man. The statement, "He created man" marks the first stage. The world has never been the same again after man's appearance on earth. The second stage commenced when the foundation for the era of communication technology was laid with the invention and use of the pen. The statement, "He taught the use of the pen" refers to that landmark invention. God had been reaching out to mankind through the medium of His Messengers and scriptures in different parts of the world and at different times. The definitive and seminal revelation of the Holy Quran preserving forever in a nutshell all the timeless and genuine teachings and precepts revealed through the preceding Messengers and the scriptures of the world commenced with the order "Read" to Prophet Muhammad (S.A.W.) in the cave of Hira. This order marks the third epoch-making stage in human history. The day was Monday and the month was Ramadhan. There will be no other scripture to be revealed by Allah after the Holy Quran. Muslims, therefore, celebrate this revelation throughout

the month of Ramadha, year after year.

"This Quran is not such as can be produced by other than Allah; on the contrary it is a confirmation of revelations) that went before it, and a fuller explanation of the Book-wherein there is no doubt-from the Lord of the worlds" (10:37)

"Say: In the bounty of Allah and in His Mercy- in that let them rejoice; that is better than the (Wealth) they hoard". (Surah10:58)

As the Holy Quran conveys Allah's bounty and mercy, its revelation has a significance which will stand the test of time and which will remain unsurpassed by any future development. It will remain the most widely read book; the human voice should bring forth its concealed melody; and the art of governance should display its splendid spectacle of social justice and harmony.

Carl Sagan offers another perspective on human history and it refers to three stages too. He says in his book. Cosmos, talking about extra-terrestrial intelligent beings and their tentative presence. "Might they somehow have an inkling of the long evolutionary progression from genes to brains to libraries that has occurred on the obscure planet Earth?". The three landmarks which he mentions "genes" brains and libraries. When he

mentions "genes," he may have in his mind Charles Darwin's concept of random genetic mutation which led to the emergence of men as a new species in different parts of the world. The Holy Quran refers to the advent of man too as the first stage and the presence of the word *Alaq* or the clot blood is indicative of the fathers and the mother's genomes coming into balance and preserving their hereditary factors but the Holy Quran makes it clear that this takes effect not as a result of random mutation but as a result of God's role as the Creator. Ignoring other stages of creation, the Holy Quran prefers the stage of *alafa* here to emphasise the genetic factor. Is not this choice miraculous?

When Carl Sagan refers to "brains," he may have in his mind Aristotle's definition of man as a "national animal" .This definition exalts intellect as the key to the sustained promotion of human capabilities, and development . The Holy Quran prefers a verb "taught" to the noun "brains" that Carl Sagan uses. Teaching Holy Quran presents God as the teacher of mankind and never as student of any body. Carl Sagan thinks of "brains" without reference to God. When Carl Sagan refers to the "libraries", he may have in his mind the outcome of the cultivation,

education and enlightenment of the brains. The libraries preserve and store this outcome and make it accessible to posterity, advancing and enriching thereby this outcome. What Carl Sagan calls "libraries" is anticipated by the use of the term *qalam*-the pen, the mechanism which makes the emergence of libraries possible.

Carl Sagan: 1.Genes 2.Brains 3.Libraries. The Holy Quran: 1 *Alaq*/ clot of Blood 2 *Allama* taught 3.*Qalam* pen.

Carl Sagan	The Holy Quran
1.Genes	1. <i>Alaq</i> /
clot of	blood
2.Brains	2. <i>Allama</i> /
	Taught
3.Libraries	3. <i>Qalam</i> / pen

The chart above shows how the first revelation of the Holy Quran anticipated in a miraculous manner Carl Sagan's interpretation of human history and his definition of modern progress. The supremacy of the Holy Quranic approach of God and of the Scriptures with special reference to the Holy Quran. It is unfortunate that such a brilliant astro-physicist denied himself the blessings of the Holy Quran and died in such a state.

Besides dealing with science and history, the first revelation

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deals with the theory of education too. God is presented as the teacher's Teacher who prescribes the syllabus, describes the instructional objectives, chooses the scriptures, selects and appoints the Messengers as teachers who have to elevate humanity to a high level of intellectual enlightenment and ethical excellence. According to educationists, there are three components of the human personality and they are known as the cognitive, the psycho-motor and the affective. These components are taken care of as follows:

**1. COGNITIVE COMPONENT:**

Knowledge of the name of Lord, knowledge of His attributes, Teachings of God, removal of ignorance.

**2.PSYCHO-MOTOR;** Reading, writing “a dance of the pen”

**3.AFFECTIVE:**

God’s affection and bounty and grace as Teacher is shown in the words Rabb and Akram and in His sustained campaign to spread knowledge. The use of one adjective, Akram, in relation to God is highly significant.

Constant increase in knowledge, the generous quantum of wisdom and the company of people endowed with moral excellence, and the avoidance of ignorance, superstition, and

prejudice are some of the ideals of the Quranic theory of education. Uprightness in social behaviour is given a pride of place. A Muslim is sensitized against indecorous, shameful, unnatural, and obscene conduct.

The Holy Quran trains a Muslim to function efficiently as a cautious consumer of resources, as a responsible member of society, and as a generous contributor to the welfare and well-being of one and all.

Moreover, the first revelation is an excellent introduction to the doctrinal base of Islam. There are three important beliefs-belief in God, belief in prophethood, and belief in the life hereafter. With regard to the first belief, the first revelation has following details; God is one and He has created all things. The scientists lump life into three categories-bacterial, archaean, and everything else. He is the only Creator of man and He feeds him and take care of him in several ways. God is the most knowledgeable, most beneficent, and most bounteous and honourable. One of the ways in which He takes care of man is that He teaches and guides him and tells him what is good and what evil and how he should promote goodness and eradicate evil in all walks of life. In this task of shaping human personality, He makes use of education technology

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(represented by qalam), of parents (*alaaq*), of scriptures and messengers (*iqra*), and prescribes the universe and man for study (represented by *khalaaqa* and *insan* here and *afaaq* and *anfus* in 41:53).

Belief in prophethood is emphasized. The order to proclaim, communicate, and teach mankind is given to Prophet Muhammad (S.A.W.) in the expression "Your Lord and Cherisher". "Your" refers primarily to Prophet Muhammad (S.A.W.) and secondarily to every human beings (114:1). The duties of a Prophet as listed in the first revelation are reciting revealed verses, proclaiming the message of God to mankind, bringing mankind closer to their one and only Creator, explaining how god is bounteous, obeying God's orders, and becoming instrumental in God's plan to educate and enlighten mankind. The agglutative nature of the Arabic language brings out the symbiotic nature of God and the prophet very clearly indeed. "Your Lord and Cherisher" is written as *Rabbaka*, which is one word only.

Belief in *Akhirah* has a unique educative and purifying value and so the Prophet (S.A.W.) has given it due importance in his teachings. What man knows not is a broad area which includes ignorance about life after death

(16:78). The Holy Quran says: "*They know but the outer (things) of the life of this world but of the end of things (Aakhirat) they are headless*"(30:7). In another place, the angels question to the unbelievers is given as follows:

*Did not messengers come to you from among yourselves, rehearsing to you the signs of your Lord and warning you of the meeting of this Day of yours? (39:71).*

Still less can their knowledge comprehend the Hereafter. (27:66)

From these verses, it is clear that God and the Prophets have been forewarning mankind about the true life (89:24) for which this life is but a preparation and this forewarning has been a vital component of divine instruction that has been imported down the ages, and particularly from the time the pen began to play its role in divine teaching. Indifference to the concept of the Day of Judgement may qualify for divine wrath and for spiritual benightedness.

*"The Hereafter is better and more enduring. And this is in the Books of the earliest revelations-the Books of Abraham and Moses"* (87:17-19). The relationship between the pen and the books is there for all to see.

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# Blessings of Recitation of Holy Quran

By Hakim Mohammed Said

“Recitation of the Holy Quran is the form of worship which brings a servant nearest to Allah.” According to a well known Hadith the best amongst the believers are they who learn and teach the Holy Quran. Learning and teaching are not anything different and distinct from recitation, but a mode of the same act. It is because of this that recitation of the Holy Quran has been declared as the best of all human actions and the reciters are recognized as the elite of the Ummah in virtue and righteousness.

The term Ahlul-Allah (the people of Allah) is understood and used by all of us. There is Hadith, in Ibn Maja, that by "Men belonging to Allah" is meant the people who regularly recite the Holy Quran. According to a hadith, in Miskhat, on the Day of Judgement three categories of men will be on the top of the mount of the Black Musk and one will be of those that recite the Holy Quran solely to seek Allah's approbation.

Abu Imam Bahli quotes the Holy Prophet as saying that a reciter of the Quran gets the

reward of ten noble deeds for each letter of the Holy Quran that he recites. "I do not say that Alif-Lam-Mim is one letter- Alif is one letter, Lam is another letter and Mim still another." The Holy Prophet has also said that the true believers should cultivate in his heart the inclination and the desire to recite the Holy Quran, because it is this act which is an undeniable proof of the believer's love of Allah and of His Prophet. Everything that belongs to the beloved, his disposition, his habits, his manners of speech, his bearing is adorable and lovable for the man who loves. The Holy Quran is the Word of Allah. The Momin, therefore, should have profound love for it in his heart. Those who repeat the words of their beloved lovingly often attract the attention of their beloved and succeed in winning his regard. Accordingly those who devote much time to the recitation of the Holy Quran invite the kindness and mercy of Allah to their person.

A companion of the Holy Prophet Amr bin al-As says that every verse of the Holy Quran



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means specific grade in the paradise and a lamp for the home. Another Companion, Abu Hurayra says that a house in which the Holy Quran is recited is blessed with many bounties of Allah and that where it is not recited has to face hardship and adversity.

Sufyan Sori says that when a man recites the Quran angles kiss him between his two ears.

According to a Hadith quoted by Baihaqi, Companion Khalid Bin Aqiba came into the presence of the Holy Prophet and requested him to recite the Holy Quran before him.

The Holy Prophet (S.A.W.) started the recitation from the verse and concluded it at the end of the chapter. The companion asked the Holy Prophet to recited them again. When the Prophet finished, the Companion exclaimed with great fervour, "It is so sweet, it is inner part of the sweetness of the drops of rain and its manifest portion has the freshness and succulence of sweet fruits.

Abdullah Bin Masud, a close Companion of the Holy Prophet and a profound exegete has said that on the Day of Judgement there will be no intercessor better than the Holy Quran. Recitation will intercede on behalf of the reciter in the Court of Allah, the Almighty, the World

Sustainer. It is true that the best form of recitation is that which is accompanied by full understanding of the verses and an analytical insight. But even he who just recites, will not be deprived of the benefits and the blessings that are inherent in the recitation. Recitation, pure and simple, brings a great recompense. Continuous recitation over and over again does at some stage create the state of contemplation and the meanings begin to reveal themselves. In reality, recitation of the Holy Quran is one of the primary acts of Islamic worship. To enable a person to be pleased with the excellences attached to the recitation of the Holy Quran the only conditions is the belief that he is in communication with Allah and what he is reciting is the Word of the Creator.

Mullah Ali Qari has written on the authority of Hafiz Ibn Hajar that the recitation of the Holy Quran, irrespective of the fact whether the reciter understands the words or not, is an act of worship and undoubtedly has a recompense, because the mere utterance of the words of the Quran constitutes devotion to, and remembrance of, Allah. That mere recitation, without knowledge of the

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meaning of the text, is accepted as recompensible is a proof of the virtue of reciting the Quran.

Abdul Wahab Sherani writes that one thing in which the Imam sought divine guidance in particular was whether a man who recites the Holy Quran without understanding its meaning will get a recompense and will be allowed to come close to Allah. He was given the tidings that even a person who recites without understanding will be blessed with nearness to Allah.

Shah Waliullah has written in his treatise *Chahar Bab* that the recitation of the Holy Quran is superior to Takbir (the call to Allah), Tasbih (humbly repeating His name as a form of worship), Saum (fasting), Sadqah, (charity), Nawafil (voluntary prayer). It is therefore, obligatory for every Muslim to recite some portions of the text everyday, conforming to the standard enunciation, with clarity and distinctness. Because the virtue of reciting with proper Tajwid enunciation, has been reiterated in a large number of Ahadith.

If a man can learn to understand the meaning of the text, it will undoubtedly be better for him. But if he cannot, then it

will suffice, if, while reciting the Holy Quran, he keeps conscious of the fact of its being Allah's Word and that all its injunctions, positive as well as negative what it orders one to do and what it requires one to abstain from and the incidents narrated in it, are all true and he has complete faith in their veracity.

## CHARITY ALLIANCE

*For maximum utilization of your Zakat, Sadaqat, Charity, Atiyya, in this Holy month of Ramadhan, kindly contribute by cheque, draft, money order, postal order payable to Markazi Jamiat Ahle Hadees Hind: Account No-629201058685 (ICICI) Bank, Chandni Chowk, Delhi-110006 (RTGS/NEFT/IFSC Code ICIC0006292 or to our representatives visiting you at your residence. Almost every paisa is properly utilized. Individuals are welcomed to pay cash in our office.*

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Press Release:

## REPUBLIC DAY CELEBRATION AND FLAG HOISTING AT MAHAD AL A'LEE LIT TAKHASSUS FIL DARASATIL ISLAMIYYAH (A JAMAAT'S EDUCATIONAL BRANCH) NEW DELHI

Delhi; 27 January 2024

The address of Maulana Asghar Ali Imam Mahadi Salafi, the Ameer Jamaate Ahle Hadeeth Hind after the flag hoisting was charming. He said in his address that the Indians, any-where they are living, are celebrating today the Republic Day with pleasure and delight. Our congratulation goes to all of them on this momentous day. We achieved this day with great sacrifices. Our forefathers had made great efforts by offering their lives, properties and time to make this country free from the Britishers. The great thinkers of our country drafted the Constitution which was implemented today. All Indians without any distinction of caste, colour and religion took part in Freedom Movement of the Country. Due to our united efforts, our motherland stands today among the developed nations.

He further said that we celebrate the Republic Day to show our faithfulness and renewal of fulfillment for the country's Constitution. This gives us chance to examine ourselves, how sincere we are to execute it in our individual, social, religious and milli lives. And how much we are ready to sacrifice for this great nation of ours.

The Ameer further reminded that the Hindus, Muslims, Sikhs and Christians were united without any distinction against the imperial power. Who divided the Indians to rule the country peacefully. But our wise men thought on time and told the Britishers that we Hindus, Muslims, and Sikhs are like brothers. Even today we have to face the challenges with strong faith of good spirit of word and practice.

Our Constitution is perfect by all means without any partiality to

any group of faith and religion. All have equal rights to exist and opportunity to develop their lives resources. The Constitution does not has partisan or favourtism of any sort. The Ameer especially emphasized that it was Ahle Hadeeth Ulama who were the first to break the bondage of slavery. Shah Wali Ullah and his family members devoted their whole lives for freedom movement. The last chain of the stated family was Shah Ismail Shaheed. Their services cannot be forgotten. Apart from them were Ulama of Sadiqpur who were flag-bearers of Freedom Movement for the next one hundred and fifty years. They were defamed by the name of Wahabi.

Who are the people who can forget the name of Maulana Abul Kalam Azad, the first Union Education Minister of India, his services in Freedom Movement, who participated in drafting the Indian Constitution and his form and development role for the country? Likewise Qasoori Ulama, Ghaznawi Ulama and Amritsari Ulama's services for freedom movement can be written with golden pen.

The Republic Day ceremony started with flag hoisting by Ameere Jamaat. Then Jan Gan Man and Tarana Hindi were presented. The sweets were

distributed among the audience. Mufti Jameel Ahmad Madani, Dr. Muhd. Shees Taimi (media coordinator Jamiate Ahle Hadeeth) other teachers, Dr. Abdul Wase Taimi, Mast. Rashidul Islam, students, Rahmat Kaleem, Ayaz Taquee Anwar A. Qayyum etc and many others were present.

## HAPPY EID GREETINGS

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Jamiat Ahle Hadeeth Hind, Maulana Mohammad Haroon Sanabli, General Secretary and Al Haj Wakeel Parvez, Finance Secretary and rest of office bearers of Markazi Jamiat Ahle Hadeeth Hind extend their happy Eid Greetings to Muslim Ummah, Members of Jamaat and Readers of The Simple Truth on the occasion of Happy Eid and proclaim.

Let us at the end of the holy month of Ramadhan resolve to work for Islamic causes. Firm faith and utmost struggle is the only key to achieving goals for the Ummah and Jamaat.

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