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## REFRAIN FROM IMMORAL ACTS

It is five years since mass protests shock Delhi after the brutal gang rape of a 23-year old physiotherapy student. The very public outcry against the gang rape of December 16, 2012 has made sexual violence against women a subject of coverage and discourse in the media. In doing so, the media may have gone overboard at times, or not managed to extent focus equally to all deserving cases of violence.

The number of rape cases in Delhi stood of 706 in 2012. For 2014, 2015 and 2016 these numbers were above 2000. Cases of assault on women with the intent to outrage modesty were 727 in 2012. For the last three years, these numbers have been above 400. Does this mean crimes against women have increased in the city.? The answer is yes. Because the system has not changed. Things that need to change have not changed. Our government attitude has not changed. Their thoughts have not changed. So how the cases of rape and assault on women will be eliminated or decreased.

In 2002 then Deputy Prime Minister, Mr. L.K. Advani's prosed of hanging rapists was in tune with the capital punishment mentioned in the Old

Testament. Even today the capital punishment is in force in Kingdom of Saudi Arabia. Because of this the crime rate in the Kingdom is almost nil.

The Holy Quran mentions: *“The woman and man guilty of fornication, flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by God, if you believe in God and the Last Day: And let a party of the believers witness their punishment. (Sura An-Noor, 24:2)*

Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be the less temptation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman. Other sex offences are

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punishable, but this verse applies strictly to Zina as above defined. Although Zina covers both fornication and adultery, in the opinion of Muslim jurists, the punishment laid down here applies only to unmarried persons. As for married persons, their punishment, according to the Sunnah of the Holy Prophet (S.A.W.) is stoning to death.

Modesty is a characteristic feature of Islam and God has ordained women to remain modest by keeping their gaze low and not display their beauty in any form e.g. make-up, dress, ornaments etc. to strangers.

But, it is not only women that are so exhorted but, the men too are instructed to remain chaste and moderst.

The Holy Quran says:

*"Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them."*  
(Al-Quran, 24:30)

Thus modesty is meant equally for both men and women. But, it is a matter of grave concern that it is fast disappearing from the society. People have lost all sense of shame and decorum and indulging in illicit relationships is not considered sinful. As a result, society is contaminated by various vices such as adultery, fornication, rape etc. The institution of marriage is gradually disappearing giving rise to free sex, and resulting in various diseases like AIDS.

They are taking every pain to discover its remedy but don't pay heed to its cause, i.e immoral and immodest behaviour. On the contrary, where people are modest and God-fearing, the society is more virtuous and corruption-free like Saudi Arabia.

It is high time that the people should uphold the commandments of God, adhere to them tightly and refrain from all immoral and immodest acts in order to achieve success and happiness in both the worlds. As free sex is completely prohibited in Islam, it has made marriage the legal mode of satisfying the sexual cravings so that people may refrain from the prohibited course.

Islam commands sex purity, for men and women, at all times, before marriage, during marriage, and after the dissolution of marriage. Those guilty of illicit practices are shut out of the marriage circle of chaste men and women. Such criminals should be stoned to death in full public gaze so that ill-intentioned people may think hundreds and thousands of time before committing such a heinous crime and stay away from it.

However, before enforcing such a law all the stimuli and predisposing causes should be eliminated from the society. Free mixing of opposite sexes, beauty contests, modeling of girls, fashion show and other kinds of obscenity and nudity ought to be banned. Only then we can make society free from such crimes.



## GOD REWARDS THE PIOUS

*When Moses reached the age of full youth and grew to maturity, We bestowed upon him wisdom and knowledge. Thus do We reward those who do good” (Surah Al Qasas, 28:14)*

This verse records how God the Exalted blessed Moses with wisdom and knowledge when the latter had attained to his full mental and physical development. Different ages have been mentioned in the Israelite traditions. Some say 18 years, others 20, and still others 40.

Full age may be taken to be mature youth. By that time a person is fully established in life; his physical build is completed, and his mental and moral habits are formed. In this case, as Moses was good at heart, true and loyal to his people, and obedient and just to those among whom he lived, he was granted wisdom and knowledge from on high, to be used for the times of conflict which were coming for him. His internal development being complete, he now goes out into the outer world, where he is again tried and proved, until he gets his divine commission.

The purpose for this story is narrated here does not require the mention of any specific age. It is

enough to know that the event had reached full maturity.

Here Arabic words *Hukm* and *ilm* have been used. *Hukm* means wisdom, understanding, the power of discernment and judgement. As for *ilm*, it denotes both worldly and religious knowledge. Through his parents, Moses had come to have substantial information about the lives of his forefathers Joseph, Jacob, Isaac and Abraham (may peace be to them all). Also, thanks to his upbringing as a prince, he had acquired all the worldly knowledge then imparted in Egypt. It would be pertinent to point out that *hukam* and *ilm*, in the present context, do not signify prophethood. Moses was endowed with Prophethood several years later, as has been mentioned in the subsequent verse and also mentioned in *Surah Al-Shuara, 26:21*) Talmud says that Moses did many good things using his wisdom.

As regards Moses training as a prince, the Bible states: "Moses was instructed in all the wisdom of the Egyptians, and he was mighty in words and deeds" (Acts: 7:22)

## RIGHTEOUSNESS IN TRADE

1) It is narrated by Ubaid bin Rafea' from his father that the Holy Prophet (S.A.W.) said: Traders will be raised on the Day of Resurrection as transgressors, except those who had adopted the way of righteousness, goodness and truth" (*Tirmidhi*)

2) Abu Qatada reported that the Messenger of Allah said: Be careful of excessive swearing in sale, because it finds market but then reduces (blessings). (*Saheeh Muslim*)

Righteousness is the key to Ultimate Success. So the Holy Prophet (S.A.W.) always encouraged his followers to adopt the way of righteousness in every walk of life. This hadith highlights the importance and significance of righteousness, goodness and truth in business.

While doing trade or business, people generally display purely materialistic mentality so much so that even the person regarded as religious fails to deal justly and honestly as required by the religion. They neither care for what is permissible and what is not. Nor do they worry about honesty and truth. They are concerned only about earning money even at the cost of moral and religious

bindings. But here the such traders are warned that if they do not adopt the policy of honest dealing and good moral conduct, they will have to face the fate of wicked people on the Day of Judgement.

In another Hadith the Holy Messenger (S.A.W.) said that the person who indulges in hoarding is a sinner. To hoard food grains and other commodities of daily necessity with a view to selling them at a higher price, when their scarcity in the market is causing great hardship to the people, is to take undue advantage of the peoples difficulties. Islam considers this mentally criminal.

The seller must not practice fraud or deceive in the article sold with the buyer. Excessive swearing must not be resorted to as they decrease in blessing. Allah will not speak or look to one who swears in buying and selling. This is on account of the fact that too much swearing involue many false hoods which once detected will divert customers from the shop, and the prosperity of the business will then continue to deteriorate.

# ISLAMIC CONCEPT OF RELIGION, HARMONY, TOLERANCE AND PEACE

By Wakeel Parvez

Finance Secretary Markazi Jamiat Ahle Hadeeth Hind

**Religion:** There are many religions in the world, and each one claims to be the one and only true religion. Each religion is supposed to have come from God for the right guidance of man. But these claims contradict each other and have caused discord among people and very ardent reactions to religion—instead of welding mankind into one universal brotherhood under the One Universal Benevolent God.

The Islamic concept of religion is unique in the broadest sense of the world. It is true that genuine religion must come from God for the right guidance of man. That religion is Islam. Islam has been, and will continue to be, the true universal religion of God. It teaches man about the secrets of life and the nature of man and how to treat them, about good and evil, about right and wrong. It purifies the soul from evil, clears the mind from doubts, strengthens the character and corrects the thinking and convictions of man. All this can be achieved only when man faithfully observes the spiritual duties and physical regulations introduced by religion.

Religions are the only authentic source of values. Despite the enrichment of religiosity, sometimes this is not reflected in harmony and synthesis. The root cause is the development of superficial religiosity and devoid of values.

True religion insures man against fears and spiritual losses, and assures him of God's aid and unbreakable alliance. It provides man with peace and security and makes his life meaningful. This is what true religion can do for humanity, and that is the concept of religion in Islam. Any religion which fails to bear these fruits is not Islam or, rather, is not religion at all, and any man who fails to draw these benefits from religion is not religious, or God-minded.

The religion which came in the form of the Holy Quran and was brought by the last of the Prophets alone deserves the title of Islam because in Islamic attributes it excels all other religions. Its code of injunctions is comprehensive and universal, is addressed to the entire humanity and the period of its enforcement is unending. It is meant for the whole world. Its inherent

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character is consonant with the natural conditions and instincts of humanity. Its teachings constitute an accomplished and perfect way of life. In this religion is perfected the Divine gift and guidance which began from the time of Adam (Peace be upon him).

For similar reasons, the followers of the Holy Prophet Muhammad (S.A.W.) were given the name and title of “Muslims”. In their Muslim character they were the flag-bearers of a religion which had no parallel in comprehensiveness, vastness and nobility of objectives. They were assigned the responsibility of carrying on, till the Day of Resurrection, the message of God to each and every nation. They were commissioned to bear witness to Islam throughout the world.

God is absolutely true when He says in the Holy Quran: “*Verily the religion with God is Islam*”. (Surah Ale Imran, 3:19)

“*And if anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)*” (Surah Ale Imran, 3:85)

**Tolerance:** Tolerance literally means “to bear”. As a concept it means “respect acceptance and appreciation of the rich diversity, world’s cultures, forms of expression and ways of being human”. Tolerance is a basic principal of Islam. It

is a religious, and a moral duty. It does not mean “concussion and indulgence”. It means accepting the fact that human beings naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one’s views are not to be imposed on others”.

Islam teaches tolerance on all levels: individual, collective. It should be a political and legal requirement. Tolerance is a value and a duty that upholds human rights, pluralism and the rule of law. There are many levels of tolerances: (a) Between family members, between husband and wife, between parents and children, between siblings etc. (b) Tolerance between the members of the community; tolerance in views and opinions, tolerance between the *Madhahibs*; (c) tolerance between Muslims and the people of other faiths (inter faiths relations); (d) tolerance between various ethnic groups, races, colours and linguistic groups.

The Holy Quran speaks about the basic dignity of all human beings. The Holy Prophet (S.A.W.) spoke about the equality of all human beings, regardless of their race, colour, language or ethnic background. The Shariah recognizes the rights of all people to life, property, family, honour and conscience.

Although Islam wants its message to spread and makes it the primary duty, of

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Muslims to stand witness to God's Deen, it does not permit co-ercion, falsehood, slanderous, behaviour, prevarication or injuring the religious sentiments of those who subscribe to a different creed.

Muslims have been generally very tolerant people. Our history is full of examples of tolerance, consideration and kindness. We must emphasis these virtues among us and in the world today. Tolerance is needed among our communities. We must foster it through deliberate policies and efforts. Our centers should be multiethnic. We should teach our children respect of each other. We should not indulge in stereotypes about other countries, races and cultures. We should have more exchange visits and meeting with each other.

**Harmony:** According to a dictionary harmony means an agreement in feeling, attitude or action. Harmony may be considered the harmonious existence of diverse people of groups. The Holy Quran acknowledges the co-existence of other faiths, and in doing so acknowledges that different cultures can live together in peace. There is no compulsion in religion, it states, that people should not be compelled to follow a particular faith. Elsewhere, it states. "to you your religion; to me mine." (Surah Al-Kafiroon, 109:6) The Islamic history provides ample example of inter religious and

international relationships; of how to live together."

The Holy Prophet (S.A.W.) once stated: "I stand witness that all men are brethren". By one basic value Islam eliminates all sources of conflict and exhorts the Muslims to offer due respect to each human being irrespective of racial, caste, colour difference. Communal well-being is central to human life, so there is a concept in Islam called *Istihsan*.

When a Muslim accepts to live in a certain society, he does not have the right to violate the laws of that state simply because he is a Muslim and the state is not an Islamic State. A Muslim should be a plus for any society he is living in. He should be a model citizen in many ways. He must avoid and oppose what most societies see as the greatest crimes, such as murder, robbery extortion and so forth. He must be fair in all of his dealings with the other members of society.

One should be courteous and generous to one's neighbour which includes helping them when they need assistance, visiting them when they are ill. Abu Bakr al-Jazairi writes:

"One should demonstrate goodness towards one's neighbour by helping them when they seek help, assisting them if they seek assistance, visiting them when they fall ill, congratulating them if something



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pleasing occurs to them, giving them condolences upon afflictions, helping them if they are in need, being the first to greet them, being kind in speech to them, being gentle in one's speech to the neighbour's children, guiding them to what is best for their religion and worldly life, overlooking their mistakes, not attempting to look into their private matters, not constraining them with one's building or renovations or along the walkway, and not harming them by letting one's trash onto their property or in front of their household. All of those actions form part of the goodness that one is ordered to perform in God's command". (Minhaj-al Muslim, P.107)

Person to person contact and participation in each others joys and sorrows is the basic things with which we should start our journey towards Harmony. Personal feuds should not be allowed to escalate into communal conflicts. We as civilized citizens should show greater tolerance, harmony and understanding in day-to-day life.

We people should also consider certain values to maintain harmony and peace in the nation such as, not to discriminate against anyone, provide justice for everyone, respect every individual, give rights to the poor and needy and involve people in promoting good and forbidding evil.

**The Concept of Peace:** To appreciate how Islam approaches the question of peace, one has only to consider a few elementary facts about Islam. Peace and Islam are derived from the same root and may be considered synonymous. One of God's names is Peace. The Concluding words of the daily prayers of every Muslim are words of peace. The greeting of the Muslims when they return to God is peace. The daily salutations among the Muslims are expressions of peace. The adjective "Muslim" means, in a sense, peaceful. Heaven in Islam is the abode of peace.

This is how fundamental and dominant the theme of peace is in Islam. Any individual who approaches God through Islam cannot fail to be at peace with God, with himself and with fellowmen.

Islamic idea of peace springs from its belief that all men belong to the same fraternity. God has created all people from the single pair of Adam and Eve. Distinctions of nations and tribes are only a convenient device to classify and recognize each other.

Islam is the religion of peace The Holy Quran calls its way "the paths of peace (5:16) It describes reconciliation as the best policy (4:128) and states quite plainly that God abhors disturbance of the peace (2:205). Islam desires that peace should

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prevail in the world. It enjoins *“And do not corrupt the land after it has been set in order (7:85)*

At another place, the Holy Quran states: *“God does not like fasad i.e. violence (2:205)* The Holy Quran explains *fasad* as that action which results in disruption of the social system, causing huge losses in terms of lives and property.

Islam repeatedly enjoins the believers to tread the path of patience which is so necessary to establish peace on earth.

It is easier to unite people for peace when we are told that we all have the same ancestors. It also enables to ensure equality. How beautifully Islam upholds this fundamental truth:

*“O Mankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other” (Surah Al-Hujrat, 49:13)*

Also Islam preaches inter-religious harmony. The Holy Quran states: *“Believers, Jews, Christians and Sabeans whoever believes in God and the Last Day and does what is right shall be rewarded by their Lord: They have nothing to fear or to regret” (Surah Al-Baqra, 2:62)*

Islam does not believe in compulsion in religion. *“There shall be no compulsion*

*in religion (2:256)* Further it declares. *“To you is your religion and to me mine” (109:6)*

With full faith in God Almighty and keeping our dear Holy Prophet life as our ideal, let us strive hard forwards showing the world that Islam is the religion of tolerance, harmony and peace. Let us launch a Peace, Harmony and Tolerance campaign to counter divisive trends and bring about unity and inter-community harmony in the country.

Lastly I appeal all Muslim brothers and sisters who are under any sort of attack must adopt a very same policy which should be based on the following instructions. *“He is the Lord of the East and West; there is no God but He so take Him alone for your Guardian. And bear patiently the things they say and gracefully avoid them” (73:9-10)*

### **VERIFY THE NEWS BEFORE YOU ACT**

*O you who believe! If a Fasiq (Liar or evil person) comes to you with a news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.*

**(Surah Al-Hujrat :6)**

# A GREAT MEDICAL SCIENTIST AND CARDIOLOGIST OF 13<sup>TH</sup> CENTURY: IBN NAFIS

By Prof. Irfan Shahid

Anatomy and physiology have been taught in medical college since ages. Thousands of doctors and scientists who pass out every year from medical college do not have any significant information about the contribution of Ibn Nafis, a great Muslim Scientists and Cardiologist. Generally people believe that Muslims do not have any significant contribution in the field of science and medicine while Islam has to its credit a marvelous contribution in science and technology. Some scientists and historians who are aware of the Muslim history feel grieved due to the destruction of Islamic Andalusia and Baitul Hikmah in Baghdad. They realize that the modern world is still late in many scientific inventions and developments. If the educational asset of Islamic Andalusia and Baitul Hikmah were not destroyed, the modern world would have invented several scientific instruments and systems three hundred years before.

“Ibn Nafis discovered the pulmonary circulation of blood, which is part of the general circulation of the blood, is one of the most important and original contributions made by him”.

Ibn Nafis was born in 601 A.H/1213 CE at a village called Quraishiya near the capital city of Damascus in Syria. His complete name is Ala

al-Din Abdul Hasan Ali Ibn Abil Hazam al-Quraishi al-Damashqi al-Misri, but he was famous by Ibn Nafis in the literature of medicine and history. There is no-significant information available on his basic education and early life. Encyclopedia Britannia has cited some Arabic reference which reflects that he received the education of medicine at Nuri Hospital and Medical College at Damascus which was founded by a Turkish King Nur al Mahmud Ibn Zangi. Ibn Nafis learnt medicine from a famous medical expert Muhadhab al-Din al-Dakhwar. Beside medicine, he excelled in Fiqh (Islamic Jurisprudence), Arabic literature and Islamic Theology.

Ibn Nafis shifted to Cairo during the middle age and spent the rest of his life there. He joined the al-Masruriyya which was a famous seat of learning in Egypt and started teaching Islamic law. His name was included in the great theologian of his era, and he has authored some books on this topic. Subsequently, he was appointed as director at two hospitals Bimaristan al-Nasiri hospital cum medical college and Bimaristan al-Qalawun Hospital in Cairo. In a nutshell, Ibn Nafis invented the method of writing notes and books on the subject of medicine and anatomy. He was found of medical science and

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a man of pen; he donated his entire property to a library and a hospital prior to his death. He died in Egypt in 687 A.H./ 1288 CE. Incidence show that he was a practicing Muslim. While he was sick, a physician advised him to take wine as medicine, but he refused to take wine by saying that he could not see God with wine in his body and he preferred death to wine.

Ibn Nafis propounded the theory of pulmonary blood circulation with correct measurement and scientific reasoning. He proved that the heart is laterally divided into two sections by a thick wall called septum. After a cycle of greater circulation, the blood returns to the right section of the heart, from there it goes to the lungs for oxygenation. From the lungs, it returns to the left section of the heart from where it goes out on a fresh cycle of greater circulation. The circulation of blood from the heart all parts of the body, except the lungs, is called greater circulation. The deoxygenated or deficient blood which returns to the heart needs to be oxygenated before it goes out on a fresh cycle of greater oxygenation takes place in the lungs which receive fresh air through respiration.

With the discovery, Ibn Nafis also disproved the 1000-year old theory that the blood traveled directly from the right section of the heart to the left through the septum. This theory was presented by the ancient Greek scientist Galen (129-199 CE) who had even suggested that there were invisible pores in the septum.

Ibn Nafis refuted the view of Galen on blood circulation through the septum; he clearly stated that the septum was solid and had no pores, visible or invisible. Blood naturally pass through

right ventricle to the left ventricle by way of the lungs. Discovery of correct procedure of blood circulation in the left chambers of the heart was one of the major inventions in the history of medicine. Ibn Nafis invented it in the 13<sup>th</sup> century, but it came to limelight in Europe in the mid of 20<sup>th</sup> century.

Ibn Nafis was a prolific writer on medical science; he authored numerous books and monographs on medicines which are still considered encyclopedia on medicine. His books on medicine were included in the syllabus in various medical colleges and institutions in Europe, Middle East and South Africa for several decades. Ibn Nafis was proficient in philosophy, theology, fiqh (Islamic jurisprudence), grammar and language. Some of his famous books on medical science are here under:

*Kitab al Mujaz fi al Tibb* was the first book on medicine written by Ibn Nafis. It is a well classified and succinctly summarized book on medicine.

*Al-Shamil fi-al Tibb* was another voluminous book on medicine. It comprises more than three hundred chapters that discuss the various issues of medical science but it was left incomplete after his death. Manuscript of the book is still available in the Damascus Museum.

He wrote a research document on ophthalmology and diet plane. Besides, he wrote commentaries on medical books of Hippocrates, Avicenna, and Hunayn ibn Ishaq.

(Courtesy: Radiance Views weekly, October, 28, 2017-12-26)

# ATOMS THAT COME ALIVE

*Atoms are amazing components that shape  
our entire Universe*

By : Harun Yahya

Just as it is impossible to imagine pieces of stone coming together to form living organisms, it is impossible to imagine inanimate atoms by themselves coming together to form living organisms. Think about a lump of rock and a butterfly; one is inanimate, the other is animate. Yet, when we delve into their essences, we see that both are made up of the same sub-atomic particles.

The following example may be more explanatory regarding the impossibility of inanimate matter transforming by itself into animate matter: Can aluminum fly? No. If we mix aluminum with plastic and gasoline, can it fly? Of course it still can not. Only if we bring together these materials in a way so as to form an airplane, can they fly? Is it the wings; the engine or the pilot? None of these can fly by themselves. In fact, an airplane is manufactured by the assemblage in a special design of different pieces each of which has no ability to fly. The ability to fly is derived neither from aluminum, nor plastic, nor gasoline. The specifications of these substances are important, but the ability to

fly can only be gained by bringing these substances together in a very special design. Living systems are no different. A living cell is formed by the arrangement of inanimate atoms in a very special design. Faculties of living cells, such as growth, reproduction and others, are results of perfect design rather than the properties of molecules. The design we find at this point is only Allah's creating the living from the dead:

"Indeed Allah is the cleaver of grain and the date seed. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are your deluded?" (Surah 6:95)

When the theory of evolution was advanced in the middle of the 19th century, scientific research conducted with primitive microscopes had then created the impression that the cell was just a simple lump of matter. In the 20th century, however, observation and research made by the use of advanced instruments and electron microscopes revealed that the cell has an extremely complex structure that could only have been formed as a result of perfect design. Most

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importantly, this research showed that it is absolutely impossible for life to arise spontaneously out of inanimate matter. The source of life is life alone. This is a problem evolutionists can never resolve. For this reason, instead of presenting scientific evidence, renowned evolutionary scientists, who are at a great impasse, tell tales which amount to nothing but window-dressing. They put forward totally illogical and unscientific claims that matter has a consciousness, ability and will of its own. Yet, they themselves do not believe these absurd tales either and they are eventually forced to confess that the main questions that need to be answered cannot be answered scientifically:

"The outstanding evolutionary mystery now is how matter has originated and evolved, why it has taken its present form in the universe and on the earth, and why it is capable of forming itself into complex living sets of molecules." (C.D. Dalington, *Evolution for Naturalists*, (NY, John Wiley, 1980 P. 15)

As the evolutionary scientist above confesses, the basis purpose of the theory of evolution is to deny that Allah created living beings. This is the scenario evolutionist's claim, describing the transformation of inanimate and unconscious atoms into animate organisms, and most significantly, into people with high levels of consciousness and intelligence:

After the Big Bang, atoms, containing precisely balanced forces, somehow brought themselves into being....." These atoms first transformed themselves into cells with highly complex structures and then produced copies of the cells they formed by splitting into two, after which they started speaking and hearing. Subsequently, these atoms transformed into university professors viewing themselves under the electron microscope and claiming that they came into being coincidentally....."

It is possible to prolong this story but let us stop here and see whether unconscious atoms can spontaneously form the DNA molecule, the cornerstone of life, and proteins.

DNA (Deoxyribonucleic Acid), which is located in the nucleus of the cell, contains the codes carrying the information of all organs and all characteristics of the body. This code is so complex that scientists were only able to translate it, to a very limited extent, as late as the 1940s. Proteins are the building blocks of living beings and they play a key role in many vital functions of the organism.

DNA is a series of nucleotides arranged in a special sequence. A protein is a series of amino acids arranged again in a special sequence. First of all it is mathematically impossible for either DNA molecules or protein molecules that come in thousands of different types to sort out the appropriate

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sequences necessary for life by chance. Probabilistic calculations reveal that the probability of even the simplest protein molecules achieving the right sequence by chance is zero. In addition to this mathematical impossibility, there is also an important chemical obstacle to the coincidental formation of these molecules. If the relationship between DNA and protein were a result of time, chance, and natural processes, then there would be some sort of chemical tendency towards DNA and protein to react, as acids and bases have a great tendency to react. In that case, if chance had really played a role, sugar, acid, aminophosphoric acid, and a whole host of other natural chemical reactions would occur among any random fragments of DNA and protein and the living beings we see today would not form.

As seen, it is absolutely impossible for DNA and proteins which can by no means form randomly, to be left uncontrolled to form life following their own formations. Jean Guitton, a contemporary philosopher, addressed this impossibility in his book titled *Dieu et La Science* (God and Science), stating that life could not have formed as a result of coincidence: "Following which "coincidence" did certain atoms draw near each other to form the first molecules of amino acids? Again, through which coincidence did these molecules come together to form this extremely complex structure called DNA? I am asking this simple question just like the

biological scientist Francois Jacob did: Who prepared the plans of the first DNA molecule to give the first living cell?

If one is satisfied with assumptions involving coincidences, these questions and many others remain unanswered; this is why, for the last few years, the biologists began to change their views. Top researchers are not satisfied by retelling Darwin's laws without thinking, parrot fashion; they put forward new surprising theories. These are theories based on the idea that an organizing principle that is apparently superior to matter is involved in the process." (Jean Guitton, *Dieu et La Science: Vers Le Metarealisme*, Paris: Grasset, 1991, P. 38)

Just as the entire universe was created from nothing so were living beings created from nothing. Just as only nothing can come into existence out of nothing by chance, inanimate matter cannot combine by chance to form living beings. Only Allah, Professor of infinite power infinite wisdom and infinite knowledge, has power to do all these, "Indeed your Lord is Allah, Who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day (another night) chasing it rapidly; and (He created) the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds." (7:54)



# WATER AND ECOLOGICAL BALANCE

**By Dr. Syed Eqbal Hasan**

Water is one of the most important bounties that nature has given to human beings. Two-thirds of all living forms, including our body, are made up of water. Water is essential for life, we can survive without food for weeks but can not live without water for more than a few days. Physically, water is the only substance that occurs in all three forms of matter – solid, liquid and gas – at the earth’s surface. Chemically, its two elements, hydrogen and oxygen, are united in a special bond that makes it a very unique and versatile liquid that serves as a universal solvent and an excellent cleaner. Despite the fact that 79% of the earth is water, we don’t have plentiful supply to meet our need. This is because about 97% of all available water on earth is salty and not available for human use. Of the remaining 3% of fresh water more than two-thirds is locked up in glaciers and ice caps and is not readily available. That leaves us with only 0.1% (or about 10.6 million cubic km) of fresh water that is readily accessible. Because water is a renewable resource that gets cycled through the “water cycle.” One may think that 10.6 million cubic km will meet water needs of all existing and future populations. However, the worldwide

deterioration of water quality from industrial and agricultural pollution has rendered most of this fresh water unsuitable for human consumption. This fact combined with global warming presents a serious challenge as to how the basic daily demand of about 76 litre of water for each of the several billion people can be met.

Ecologically, most of the major rivers of the world, including the Ganges, have been heavily polluted; so is the Lake Baikal – the largest fresh water lake in the world. In addition, existing groundwater supplies are being overexploited and ground water levels have been going down making the water wells go “dry.” Careless disposal of solid and hazardous waste has polluted these aquifers to the extent that they are not suitable for meeting the drinking water needs. Countries, like the USA and others, are spending a large sum of money on cleaning up these contaminated aquifers but it is a slow and time-taking process and comes with an average price tag of over \$20 million each. The water crises has become so bad that one in five person in the world does not have access to drinking water. In industrialised countries such as the U.S.A., heavy pumping of the



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Ogallala Aquifer – the largest freshwater aquifer in the world that holds more fresh water than all the lakes, streams, and rivers on earth – has resulted in lowering of the groundwater level by up to 30 m at some places. This has resulted in loss of farmlands and wild life, followed by abandonment of villages and towns.

Groundwater is one of the main sources for water in India, supplying 20% of the nation's total water need. However, over pumping of groundwater has resulted in lowering of the groundwater level by as much as 12 m in Madhya Pradesh. It is estimated that declining groundwater level affects 30% of the country's ground water supply.

China, another developing country, is also facing serious water problems. A recent report has indicated that there is a serious shortage of water in the Yangtze River basin that has traditionally produced 2/3 of the nation's crops but now has only 1/5 of the good quality water available for agricultural use.

The global situation related to water availability is getting worse due to over exploitation of groundwater, exacerbated by contamination from industrial and agricultural sources. High nitrate, fluoride, and arsenic concentration in many of the aquifers, in India have turned the life sustaining resource to life threatening because of the health problems and disease associated with consumption of contaminated water.

Given the frightful status of water availability, what options do we have to avert this looming

economical crises? There are quite a few steps that can be taken, not only by governments but also by individuals: conservation of available water supply should be top consideration by one and all. On a personal level we should only use as much water as we need and stop wasting the water. Simple steps like turning the tap off while brushing our teeth or shaving in the morning, and reusing water by collecting the drain water from showers and kitchen sinks and using it to irrigate lawns and gardens in urban homes, would go a long way in conserving the available water supply. On a large scale, we may have to change old practices of crop irrigation. Some developed countries have been using large – scale mechanised sprinkler systems that result in loss of large volume of water due to evaporation and trickling away from the cropland. Appropriate measures to manage the wastes to ensure that surface and groundwater do not get polluted are very essential in maintaining the ecological balance. Rain harvesting is another attractive idea that should be promoted. Artificial recharge of groundwater has been done in many countries by adopting innovative techniques. In this context the recent move by the Government of India to create a high level Artificial Recharge of Groundwater Advisory Council is very appropriate and timely. It is hoped that the Council will carefully study all aspects of groundwater availability and make sound recommendations that will ensure adequate supply of good quality water for all people in the country.



# WHAT MUSLIMS SHOULD DO?

Shamim A. Siddiqi

The unprecedented tragedy of September 11 and the hate campaign against Muslim community under the garb of eliminating terrorism in its wake have practically jeopardised the life of common Muslims in the cities and numerous town of the U.S.A., perhaps, for a considerable long time to come. Muslims are living in a constant state of fear and self-imposed reluctance to come out and meet the common people in their respective vicinities and tell neighbours and ward residence who they are, how much they are peaceful and how much care and concern they nurture in their hearts and minds for the people of the land and the country that stands very close to the principles of Islam and their way of life. There should not be any reason for them even to think contrary to the established norms, values and principles.

## **THE POSITION OF MUSLIMS:**

Muslims have a mission assigned to them by their creator and sustainer and they are to carry it out irrespective of where they are and what they are doing. Their task is to call the humanity to the fold of Allah, demonstrating a lovable

character and rendering humanitarian services to their neighbours and other citizens of the land. If they have done this, this would have created the impression that Muslims are different from what is being said and propagated by the prejudiced media day in and day out. People themselves would have said that anybody can be a terrorist but not a Muslim. They come to our help when we are in need. They are refined people, benevolent neighbours, good citizens and always stand for love, care and concern for others. This confirmation by the people would have refuted what the government agencies are saying about Muslims today. It would have forced the government of the U.S.A. to probe into the matter, go into the depth of the tragedy of September 11. and dig out the real culprits? Muslims would have never been made scape goats as responsible for terrorism, that is unknown to their religion, culture and stands totally prohibited by Allah and His Prophet (S.A.W.).

Muslims should understand very well that they have only one position on earth and that is of the "Da'ee ila Allah" (who calls the people

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unto the fold of Allah) as named by Allah in the Holy Qura'n.

Doing justice to their mission through incessant D'awah efforts and fulfilling the obligation of "D'ae-ila-Allah" in the society in which they are living, Muslims would have been able to carve out a place of love, friendship and brotherhood in the hearts and minds of every American brother and sister that would have come in contact with them in their neighbourhood, job places, markets and educational institutions. The Holy Quran stands witness to this change-of-heart situation: "The good deeds are not alike. Repel the evil deed with one that is better, then lo! he, between whom and you there was enmity, (will become) as though he was a bosom friend." This verse presents the true picture as how we could have won over the hearts of the people of the land and where we would have been standing today, had we done our jobs as a Da'ee-ila-Allah for all these years we have been living in this country. It also pinpoints that the Muslim Ummah and its leadership is not doing its job except occasionally. They have made an organised and determined D'awah efforts to win over the hearts and minds of the people of the land as ordained by Allah. Our Imams, the Muslim leadership and the Muslim organisations, all are to be blamed for this neglect. They are striving to get the leadership, name and fame but without doing the homework that had been made incumbent upon them by Allah and His Prophet (S.A.W.). The very Kalimah that they recite every now and then

demands the fulfilment of this obligation. But we as a people don't listen the call of our Iman and realize the responsibilities that it thrusts upon us. In consequence the Ummah is suffering and only Allah knows how long it would carry the backlash of our past and present day neglect?

#### **NO PLACE OF ANY DESPONDENCY:**

However, it is an integral part of Muslim's faith that he should never feel disappointed. "*La Taqnatu mir Rahmatillah*" (never feel disappointed with the mercy of Allah). Despondency is not the part of our Iman. We should all repent for our past negligence and pray to Allah for His guidance and Tawfeeq to do our job with renewed vigor and zeal that our obligation requires. The history of this Ummah is full of such episodes, turmoil and backlash. Ummah had suffered in the past for such neglects many a times but when they realized their shortcomings and neglect of their prime most responsibility of D'awah-ila-Allah, the Ummah had performed miracles. It reminds me a verse from Iqbal:

"Aaj bhi ho jo Brahim sa iman paida

A'ag kar sakti hai undaze gulistan paida"

(If today we can produce the Iman of Abraham, the fire can demonstrate the characteristic of a garden).

Therefore, we should not worry. We have to transform our Iman into 24 Karat solid gold. Let us feel our responsibility, rise to the occasion as Da'ee-ila-Allah and encounter the situation with courage and fortitude.

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Instead of sitting hand crossed, adopting a do-nothing attitude and taking refuge under the pretext that the things will change automatically in due course, we have to go into the field, be nice to our neighbours, meet the people in our vicinity, involve inward or local social or humanitarian services and create the impression that we are the good guys. We are humans and love human beings irrespective of cast, creed, colour and ethnicity. This process will soon ease the situation. Our every effort to meet the people will have chilling effect on the hate-crime promoters. The society is also full of good and well-behaved people. It is not barren. Let us meet them and the surcharged atmosphere will soon change into ease and comfort. Insha Allah!

#### **HALF WORK ALREADY DONE:**

The present environment is mixed with many surprises for the Muslims. Apparently it looks anti-Islam and anti-Muslims. It appears too hostile to Muslims. At the same time, the prejudiced media, different government agencies and NGO's have done valuable services to the cause of Islam. They have introduced the name of Islam to their own people, the community at large and to every nook and corner of the country where the Muslims could not reach for years together. Through their propaganda campaign, they have created an urge in the people to know about Islam. It can be measured by the manifold demand of the Holy Quran and Islamic literature in the market. Their propaganda is negative and our job is now to meet the people and remove the misgivings about

Islam by putting the truth about Islam as what it is and for what it stands.

This negative tactic is one of the weapons of Allah through which He makes the task of Da'ees easier, approachable and less time consuming. This negative propaganda work was done by Abu Jahl, Abu Lahab and the entire hawkish team of Quraish at the time of the Holy Prophet and thus managed to introduce the name of Islam and that of Muhammad (S.A.W.) to every house in Makkah and the tribes who were visiting this city. Our adversaries have, Al-hamdu-lillah, done that job on their own accord. Now we must reach to the people of the land in a planned and organised manner with love and concern and remove the misgivings. Fifty percent of our job has already been done. We should be thankful to the secular media to that extent. They did the negative work and we are now to do the balance fifty percent positive work forthwith.

#### **WHAT MUSLIMS SHOULD DO NOW?**

It can be put in one sentence. Let us be conscious Muslims. We can achieve this status through undergoing the following measures:

1. Let us live, act and behave like a Muslim and Muslimah. If we are conscious, we will be always mindful that we are Muslims and hence we should not do anything that may give bad name to Islam and Muslims. This is the first step of Dawah-ila-Allah at individual or personal level.

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2. Let us be nice to our neighbours, come to their help and develop good social contacts in personal basis.

3. Let us make our homes as models of the Islamic way of life for our neighbours, friends, relatives and our own children.'

4. Let us involve, to the extent possible, in rendering humanitarian services to the community, especially to the poor, needy and the senior citizens.

5. Let us invite our neighbours and friends at dinner, where possible, individually or in a group and dine with them in an easy and relaxed atmosphere. It will provide the best environment to talk and remove their unfounded misgivings that they are nurturing due to misinformation and disinformation about Islam and the Muslims by the prejudiced media.

6. Let us arrange Open House Meeting in Masjid, public places and community halls, provide the environment of free exchange of opinion, attend their Questions with satisfactory answers and present a packet of some basic Islamic literature while seeing them off. It should be a permanent feature of each Muslim community or Centre at frequent intervals.

7. Arranging Dawah tables at different market places shopping malls, public events, educational institutions and campuses on regular basis, displaying Islamic literature, especially the Holy Quran in English and other local languages and attending public quarries and questions in a well-behaved manner.

8. Meet-the-people through door-to-door Dawah campaign in a group of two's or three's listening to their comments and questions with Sabar and responding to their quarries with Hikmah, love and care.

9. Last but not the least is to get the Muslim community prepared to carry out these Dawah-conscious and Dawah oriented measures in an organized and a continuous process for a couple of years to get the desired results. The Muslim leadership, our Imams and the established Muslim organizations have to do this job without any further delay. Only then we will see that the enmity, if any, will be changed into friendship as ordained by Allah in the Holy Quran. May Allah give us strength to fulfil these paramount obligations.

**BASE YOUR LIFE ON  
ISLAMIC PRINCIPLES**

*“Believers! Obey Allah and obey the Messenger, and those from among you who are invested with authority; and then if you were to dispute among yourselves about anything refer it to Allah and the Messenger if you indeed believe in Allah and the Last Day; that is better and more commendable in the end;*

**(Al-Quran.4:59)**

# SIR SYED AHMAD KHAN BELIEVED IN PLURALISM

By Shafey Kidwai

17<sup>th</sup> October is Sir Syed Ahmad Khan's 200<sup>th</sup> birth anniversary. Even though he is much admired for spreading modern education among the Muslim community (he was the founder of Aligarh Muslim University) and relentlessly working for the emancipation of Indians, Khan has been often accused of driving a wedge between Hindus and Muslims. Colonial and communal historians say he sowed the seeds of separatism and that his speeches and writings had a streak of command insularity.

To say the least, this narrative is skewed: Khan never fell prey to religious bigotry and linguistic chauvinism. In fact, he spelt out the contours of living in a plural society to Muslims, who were unaware of this since they had always lived in the country ruled by a Muslim king.

Pluralism was dear to him and he instilled a strong sense of inclusiveness in Muslims. Time and again Khan exhorted them not to insist on traditional practices and religious rituals that do not have Quranic Sanction.

Take for example the issue of cow sacrifice on Eid-ul-Adha. While cow sacrifice is legally permissible, there has been disquiet among the Hindus since a cow is more than a domestic animal to them. Since he was alive to the religious

sensibilities of majority of Indians, Khan asked Muslims to stop the practice of cow slaughter willingly. He felt that such a gesture would lead to respect and harmony. In 1887, Eid-ul-Adha went off peacefully in Meerut, which used to be riot-prone area as Muslims voluntarily gave up cow sacrifice. The sagacity of the citizens of Meerut evoked a positive response from Khan.

“Punjabi Akhbar Lahore dated September 24, carried a new story mentioning that Eid-ul-Adha passed off peacefully and no one pitched for cow sacrifice. If it is true, I am extremely glad. We do not want to debate whether Muslims insistence on the sacrifice of the cow is right or not and Hindus “determination not to let it happen is unerring or not, but we want to say it clearly that if Muslims climb down a little bit, their action can produce a lasting bond of harmony between the Hindus and the Muslims. The Muslims must part with their trivial right in that treasure of unit is far more significant than the right. The ritual of sacrifice does not rest on cow and goat and sheep can serve the purpose without any deficiency,” he wrote in an editorial.

This reveals that a communal or parochial approach had no place in Khan's scheme of

*(Cont on Page 27)*

## SPELLS AND AMULET

By:

Allama ‘Abdul Aziz Bin Abdullah B. Baz

Translated by: Dr. Abul Hayat Ashraf

HOW CAN THE TWO TRADITIONS GIVEN BELOW BE RECONCILED? THERE IS A TRADITION THAT SPELLS, AMULETS AND BEWITCHMENTS ARE ALL INSTANCES OF SHIRK? ANOTHER TRADITION STATES THAT WHOEVER AMONG YOU IS CAPABLE OF DOING BENEFIT TO HIS BROTHER, LET HIM DO BENEFIT TO HIS BROTHER.

**Question:**

*Abdullah Bin Masood (may Allah be happy with him) narrates that the Holy Apostle (S.A.W.) said: “Spells, amulets and bewitchments are all shir-k”. Jabir (may Allah be happy with him) narrated that one of my maternal uncle used to heal scorpion bites through charms and spells. When the Holy Prophet (S.A.W.) prohibited charms, he came to the Holy Apostle and said: “O Messenger of Allah! You prohibited spells and charms while I heal scorpion-bites through charm and spells. The Holy Prophet (S.A.W.) said: “Whoever among you is capable of doing benefit to his brother, let him do it. “What is the way out for reconciling these*

*two traditions? Further, how is it to hang the Glorious Quran as an amulet (talisman) in the neck of a patient?*

**Answer:**

Spells (charms) and incantations, which have been prohibited, consist of those varieties which are comprised by Shir-k (polytheism) and the agency of deities other than Allah or contain such words which do not appear meaningful. Those spells or charms and incantations are allowable which do not contain the above mentioned anomalies, because these spells (charms) and incantations may serve as a great means of cure of the patient. The Holy Apostle (S.A.W.) said: “There is no harm in charms, so long as there is no polytheism in it”. The Holy Apostle (S.A.W.) further said: “Whoever, among you is capable of doing benefit to his brother, let him do benefit his brother. “The stated two traditions are collected by Imam Muslim.

“Spells Apostle (S.A.W.) also said: “*Spells (charms) are only for evil look and heal the poison*”.

The import of this tradition (as explicated by the distinguished scholars) is that the best spell

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and incantation is that which is employed for getting rid of both these afflictions. It is also proven that the distinguished Apostle (S.A.W.) puffed the breath of recitation on others as well as he got the same done for him.

However, it is not allowable to hang something, called Gundah or Taweez in the neck of children with the purpose of spell and incantation. The truth is just this that such an act is Haram (forbidden) and an act of shirk (polytheism)

As the Holy Prophet (S.A.W.) said: "May Allah not fulfill the hope of those who wears a charm; may Allah not protect the one who hangs sea-shells. "The Holy Apostle (S.A.W.) further said: "Whoever wears a charm, he did shirk (polytheism)". Also he (S.A.W.) said: "Incantations, amulets and spells are shirk (polytheism).

If there are verses of the Gracious Quran or other allowable prayers in the Talisman, then, some difference of opinion is found among Islamic scholars. The true doctrine is just this that it is also Haram (forbidden). First argument in favour of this doctrine consists of those traditions of the distinguished Apostle (S.A.W.) which have been mentioned above and under which is covered the forbiddingness of all types of talismans. Second argument is "closing the door of polytheism". Because, if Quranic Talismans will be declared to be lawful, then, they will mingle with other types of talisman. Thus, the practice will be doubtful and the door of polytheism will be opened wide. Now, every

Muslim is aware of this fact that prevention of all those causes and means, which drag toward polytheism and Allah's disobedience, is a great religious (Sharaee,) procedure.

**Question:** Some people claim that they treat with the help of "Public Tibb". When I approached such a man, he told me to give him in writing my own name as well as the name of my mother and come back next day. When people go again to such tabeeb, they say: "You are suffering from such and such disease and this is the treatment" (Then they elaborate on the treatment). Some of them say that they deploy Allah's words for treatment. What is your opinion about such people and how is it to approach them (for treatment)?

**Answer:** The man who adopts this method for treating people, he exploits a "Jinn" and claims to possess the gnosis of the affairs of Al-Ghaib. It is not allowable to go to such any man for treatment. The Holy Apostle (S.A.W.) said about this type of people:

"The salat (prayer) of one who goes to a soothsayer, asks him something and believes in what he says will not be accepted for forty days". (This tradition is reported by Imam Muslim)

Prohibition from going to soothsayers, astrologers and magicians and from enquiring them occurs in several traditions of the distinguished Apostle (S.A.W.) as also the prohibition of believing in their utterances. The Holy Apostle (S.A.W.) said: "Whoever goes to



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a soothsayer and believes what he tells him has denied the revelation of Muhammad (S.A.W.). And whoever, by believing in sand, seashells and making lines on the ground or by asking name from a patient, his mother, or one of his relatives name, claims to behaving knowledge of unseen, he is astrologer and fortune teller”.

Now, the distinguished Apostle (S.A.W.) has prohibited from enquiring to and believing in opinions of such a person. Therefore it is prohibited to enquire from such people and to seek healing from them. It is incumbent to avoid them even if they claim that they heal with the help of Holy Quran, because it has been the habit of people of falsity that they deploy fraud and deceit. Therefore they should not be believed; rather, if a Muslim knows such any man, he should report about him to the government so that Islamic law is enforced upon him and Muslims are saved from loosing their wealth because of his fraud and craftiness as well as from his mischief and wickedness. Only Allah is the supporter and besides Him, there is no one who has any power or authority.

#### **INVITATION TO PARTICIPATE**

*The letters to the Editor Section wants to hear from you*

*Are you concerned about certain issues that are being talked about? Your opinions are important to us.*

***The Simple Truth***

***(From Page 24)***

things and for him the Hindu-Muslim axis was prerequisite for India's progress. He understood that discord between the two communities would put India in jeopardy and Khan asserted consistently that nothing pleases him more when he sees Muslims and Hindus working in tandem. And that nothing saddens him more than an act that creates bad blood between the two communities.

On the issue of cow sacrifice, Khan urged Muslims not to stick to a ritual that has negligible religious significance. In 1897, he wrote: “The steady strengthening of social bond, affinity and love pleases us greatly. We came to know that the Hindus and Muslims in Bareilly showed their mutual love suitable as the Muslims gave up the sacrifice of cows, goats and sheep were offered instead. The Hindus changed their perception that Muslims immolate cows.

It has been our considered opinion for years that casting aside cow sacrifice could pave the way for Hindu-Muslim unity and affinity, and it is hundred time better not to press with the practice of cow sacrifice. We also believe that religious difference cannot move the social relations and similarly differences of opinion on political issues cannot adversely affect the social interaction and cultural bonds”.

Khan’s considered opinion on the issue assumes greater significance in an era where the bogey of cow sacrifice is being raised to launch murderous attack on minorities. For peace to prevail, Muslims must listen to what Khan had to say on cow slaughter.

*(Courtesy: Hindustan Times, Delhi, October 17, 2017)*

# OBEDIENCE TO PARENTS

By Naheed Anjum

Abdullah ibn ‘Amr related that a man came to the Holy Prophet (S.A.W.) and said: “I wish to make a covenant with you to migrate and fight in the cause of Allah”. He enquired: “Is either of your parents alive?” The man answered, “Indeed, both of them” The Holy Prophet (S.A.W.) then enquired: “Are you seeking reward from Allah?” The man said “yes! Indeed” The Holy Prophet (S.A.W.) then said: “then go back to your parents and serve them well” *(Saheeh Bukhari and Muslim)*

Allah has granted an elevated status to the one who fights in this cause with his life and wealth and promised him an entrance in Paradise without any reckoning. But it is clear from this Hadith that Allah likes the services of the parents even more than “Jihad” in His cause. Thus, a person who pleases his parents, pleases Allah and the person, who displeases his parents, displeases Allah.

The Holy Prophet (S.A.W.) said: Allah Almighty may forgive all sins He pleases, except disobedience to parents; and Allah hastens (punishment) in this life for one who disobeys his parents. *(Baihaqi)*

Fulfilling the rights of parents is a prime duty of every person because they are the ones who cherished him or her with great love, care, affection, and took utmost care of their necessities. Thus, a person who does not comply with the genuine wishes of his parents becomes an object of Divine wrath because he commits the sin of ungratefulness which is most detestable in the Sight of Allah. The mode of behaving with parents is explained in the Holy Quran.

The Lord has decreed that you worship none but Him and that you be kind to parents whether one or both of them attain old age in the life. Say not to them a word of contempt, nor repel them but address them in terms of honour. And out of kindness, lower to them the wing of humility and say, My Lord! Bestow on them the Mercy even as they cherished me in childhood” *(Surah 17:23-24)*

The status of mother is thrice elevated than that of a father in Islam. She is an object of more reverence because it is she who undergoes the birth labour, breast-feeds her children for full two years and cherishes them with great care and difficulty. They can never return for that favour

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because every service is meager as compared to her service and she deserves utmost compassion and reverence of her children.

Muawiyya ibn Jahima narrated I went to the Holy Prophet (S.A.W.) and said: O Messenger of Allah! I intend to join a battle (for the cause of Allah) and have come to you for consultation. The Holy Prophet (S.A.W.) enquired if my mother was alive and I replied, Yes The Holy Prophet (S.A.W.) then said: Stay close to your mother (to serve her well), because paradise lies beneath her feet".  
*(Ahmud, Baihaqi & Muslim)*

Though a woman is made subordinate in the role of a wife but, granted a status in the role of a mother. Islam is the sole religion which has given such a distinguished position to mother. If father is called the door of heaven, the heaven is placed beneath her feet and so without pleasing the mother, no one can enter paradise.

A man came to the Holy Prophet (S.A.W.) and asked: O Messenger of Allah! Of all people who is most entitled to my kindness and good company? He answered: Your mother. The man asked, who comes next? He answered: Your mother. The man again asked, who comes next? He answered: Your mother. the man then asked, who comes next? He answered: Your father.  
*(Saheeh Bukhari and Muslim)*

And We have enjoined on man (to be good) to his parents. In travail upon travail did his mother bear him and in twain was his wearing: hear the

command and), "show gratitude to Me and to the parents: To Me is (the final) goal".

The obedience to parents comes next only to the obedience to Allah and the person who disobeys them and adopts a rude attitude towards them will surely be thrown in the Hell-fire and would not receive any mercy or pardon. It is narrated by Asmah bint Abu Bakr that during the treaty of Hudaibiyah, her mother, who was then a pagan, came to see her from Makkah. She informed the Holy Prophet (S.A.W.) of her arrival and also that she needed help. He said: Be good to your mother *(Saheeh Bukhari and Muslim)*

It is apparent from this episode that the right of the parents should be sincerely fulfilled in every case whether they are the believers or the non believers and any slackness regarding their duties is disliked by Him.

Once, the Holy Prophet (S.A.W.) was asked about the major sins and he replied: They are to associate something with Allah, to disobey one's parents and to cause them pain and injury, to kill someone unlawfully and to give false evidence. *(Saheeh Bukhari)*

Vexing and disobeying the parents is paralleled and put in the category of the unpardonable major sins like *Shirk* (associating partner with Allah), murder and false oath. They are not only enjoined to adopt a kind and humble attitude towards them but, make every effort to please them.

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But, if they strive to make you join in worshipping with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (Surah Luqman, 31:15)

There is no sin in disobeying the parents if they wish their children to disobey the commands of Allah in order to fulfil their illegal wishes because every obedience is subjected to the obedience to Allah because obedience to Divine Commands assumes primary importance. They should not forget that it is only Allah Who has given them that elevated status and made their service bounden upon their children. It would be ungratefulness on their part if they try to misuse their power and position by wishing them to ignore the Divine commandments in fulfilling their illegal wishes.

Once a person belonging to the tribe of Banu Salamah came to the Holy Prophet (S.A.W.) and asked: O Messenger of Allah! Do my parents have some right over me even after they have died? He answered: Yes! You must pray to Allah to bless them with His Mercy and forgiveness, fulfil the promise they have made to anyone, and give regards to their relatives and friends. (*Abu Daud, Ibn Majah*)

Even after their death there are certain rights which must be fulfilled by their children in order to prove their concern and obedience towards them. The supplication for the salvation for the deceased parents is a mode of showing gratitude towards them.

Often it so happens that someone has been disobedient to one or both of his parents in their life time and he has thus earned their displeasure. But, if after their deaths he sincerely prays to Allah to bless them with His Mercy and Forgiveness, Allah then declares this disobedient person as an obedient one. (Baihaqi)

There is a glad tiding for those who have lost their parents. If they pray for them sincerely, Allah will forgive their faults regarding their service towards their parents and would hopefully forgive their parents too thus, we should pray for our parents as long as we live in this mortal world.

Righteous parents are a gift for their children. Thus, they should adopt a kind and humble attitude towards them and discharge the duties and obligation towards them with a cheerful countenance.

Islam challenges the selfishness now-a-days prevalent in the society especially in European societies where the children like the off springs of the birds live in separate family after growing up, leaving their aged parents to lead a lonely life. The concept of nuclear family is the gift of the Western world which stands in sharp contrast to the Islamic concept of social code and behaviour which take care of the rights of every person and bind him with such a strong rope of social obligations that he can neither run away from his duties nor avoid them in any case.

