

# The SIMPLE TRUTH MONTHLY

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**Editorial**

*The present issue of “The Simple Truth”, in your hand, is going very late due to lock dawn, covid outbreak and my personal sickness. Kindly bear with us and enjoy the magazine once again. (The Editor)*

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## BWEARE OF THE RISK

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In calling people to the Islamic Truth one should bear in mind two things-wisdom and good counsel. Wisdom requires that in calling people to the Islamic Truth, one should be conscious of the biases as well as the mental capacities and circumstances of the people who is being addressed. One should also be sensitive to the context which the message is given to the people. When an Islamic preacher comes into contact with an individual or group, he should try to understand the background of that individual or group. This should be followed by a reasoned discourse. That penetrates the hearts and minds of the people concerned if he appeals to the nobler emotions of the people.

Another meaning of “good council” is preaching people in such a way that one’s deep sympathy, compassion and concern for the people in question does not go unnoticed by them. The counseling people should not be allowed to be misunderstood as an act emanating from the presumption

of one’s own superior status or of the inferior status of the audience. His discourse should be gracious and refined. He should try to express one’s viewpoint in a straightforward and elegant manner. In short, The preachers must not be offensive, but gentle, considerate and such as would attract attention. Moreover his motive should be love of man and love of Allah. He should not miss the essence of Islam as the natural way of life for humans. Allah Says in the Holy Quran:

*“Call men to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the right way”. (Surah An Nahal; 16:126)*

If our community preacher could realize that their existence on this planet is temporary. What they will badly need in the end is just little space on earth to rest in peace until the Day of Judgement.

Guidance from the Holy Quran:

## **THEIR IS WHAT THEY HAVE EARNED AND YOUR IS WHAT YOU HAVE EARNED**

*“Now, they were a people who passed away. Theirs is what they have earned, and your is what you have earned. You shall not be asked concerning what they did”.*  
(Surah Al-Baqra)

What is being said here is that even though they might be their offspring in terms of blood relationship they had, in fact, no true relationship with them. What right did they have to pretend to belong to them when they had departed from their way? For God would not ask people what their forefathers did; it was rather about their own conduct and action that they would be questioned.

There is what have earned is a characteristically Quranic expression. What we ordinarily characterize as either “action” or “doing” is termed by the Holy Quran as “earning”. The reason is that each and every human action has its ultimate effect, whether or not it is good, and will have its manifestation in God’s approval or disapproval. It is this ultimate effect which is man’s earning. Since the Holy Quran considers this to be of paramount

importance, it characterizes man’s actions as his “earning”.

Allama Yusuf Ali writes; “On the Day of Judgement each and every soul would have to answer for its own deeds; It cannot claim merit from others, nor be answerable for the crimes or sins of others. Here the argument is. If the Jews or Christian claim the merits of Father Abraham (Ibrahim) and the Patriarchs of Jesus, we cannot follow them. Because there were righteous men in the past, it cannot help us unless we are ourselves righteous. The doctrine of personal responsibility is a cardinal feature of Islam.”

“It is wrong to claim a monopoly for Allah’s Message; it is the same for all peoples and in all ages; if it undergoes local variations or variations according to times and seasons those variations pass away. This leads to the argument in the remainder of the Sura that with the renewal of the Message and the birth of a new peoples a new ordinances become appropriate, and they are now expounded.

# THIS WORLD AND THE NEXT WORLD

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Amar Bin Auf reported that the Apostle of Allah said: By the Lord, it is not poverty that I fear for you, but I fear for you lest this earth should spread for you, as it was spread for those who were before you, so that you should covet for it as they coveted for it, and will destroy you as it destroyed them. *(Bukhari & Muslim)*

(1) Anas reported that the Apostle of Allah said: Three things follow the bier. Two of them return and one remains with him (deceased). His family members, his property and his actions follow him. His family members and his property return, and his actions remains forever. *(Bukhari and Muslim)*

(2) Abu Hurairah reported that the Messenger of Allah said: Undone is the owner of dinars, the owners of dirhams and the owner of cloths. If he is given, he becomes pleased; and if he is not given, he becomes displeased, sorry and miserable; and when he is pricked with a thorn, it is not taken out. Happy is the man who takes hold of the rein of his horse in the way of

Allah, his head is the dishevell, and his feet are dust laden. If he remains on guard, he remains on guard; and if he remains in charge of water he remains in charge of water. If he seeks permission, he is not given permission; and if he intercedes, his intercession is not accepted. *(Bukhari)*

(3) Mustaored Bin Shaddad reports that I heard the Messenger of Allah say: By Allah, what in this world is in comparison with the next world except (like) the parable that some one of you puts his finger in sea, and then let him look what it returns with. *(Saheeh Muslim)*

(4) Mutarref reported from his father who said: I came to the Prophet while he was reading *Abundance destroyed you all*. He said: The son of Adam says: My Property, my pro-property. He said: O son of Adam, have you got but what you have eaten and then it has gone or what you have put on and then it has grown old, or what you have given in charity and then it has vanished?" *(Saheeh Muslim)*

## PROPHET IBRAHIM SACRIFICED HIS ELDER SON ISMAIL

*“O my Lord! grant me a righteous (Son). So We gave him the good news of a forbearing son. Then, when (the son) reached (the age of) (serious), work with him. He said: “O my son! I have seen in a dream that I offer you in sacrifice: Now see what is your view”. (The son) said: O my father! Do what as you are commanded; You will find me, if Allah so wills one of the steadfast.” (Sura As-Saffat 37:100-102)*

“The boy thus born was, the first born son of Abraham, viz; Ismail. The name itself is from the root *Samia*, to hear, because Allah had heard Abraham’s prayer. Abraham’s age when Ismail was born was 86 (Gen XVI: 16)

The boy’s character was to be *Halim*, “forbearing”. This title is also applied to Abraham. It refers to the patient way in which both father and son cheerfully offered to suffer any self-sacrifice in order to obey the Command of Allah.

Where did this vision occur? The Muslim view is that it was in or near Makkah. Some would identify it with the valley of Mina six miles north of Makkah, where a commemoration sacrifice is annually celebrated as a rite of the Hajj on the 10<sup>th</sup> of Zul Hijja, the Id of sacrifice, in memory

of this sacrifice of Abraham and Ismail. Other say that the original place of Sacrifice was near the hill of Marwa (the companion hill to Safa) which is associated with the infancy of Ismail.

At what stage Abraham’s history did this occur? It was obviously after his arrival in the land of Cannon and after Ismail had grown up to years of discretion. Was it before or after the building of Kaaba. There are no data on which this question can be answered. But we may suppose it was before that event, and that event may itself have been commemorative.

Note that the Sacrifice was demanded of both Abraham and Ismail. It was a trial of the will of the father and the son. By the way trial the father had the command conveyed to him in a vision. He consulted the son. The son readily consented and offered to stand true to his promise if his self-sacrifice was really required.

The whole thing is symbolical. Allah does not require the flesh and blood of animal much less of human beings. But he does require the giving of our whole being to Allah, the symbol of which is that we should give up something very dear to us, if Duty requires that sacrifice.

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Our version may be compared with the Jewish-Christian version of the present Old Testament. The Jewish tradition in order to glorify the younger branch of the family descended from the Isaac ancestor of Jews, as against the elder branch, descended from Ismail, ancestor of the Arabs, refer to this sacrifice to Isaac (Gen. xxii 118) Now Isaac was born when Abraham was 100 years old (Gen. xxi:5) while Ismail was born to Abraham when Abraham was 86 years old (Gen xvi:16) Ismail was therefore 14 years older than Isaac. During his first 14 years Ismail was the only son of Abraham; at no time was Isaac the only son of Abraham. (Gen; xxii:2) "And He said: Take now thy son, thine only son Isaac, whom thou lovest, and get thee in the land of Moriah and offer him therefore a burnt offering. "This slip shows at any rate which was the older version, and how it was overlaid like the present Jewish records, in the interests of a tribal religion. The land of Moriah is not clear. It was three days journey from Abraham's place (Gen xxii 4) There is less warrant for identifying it with hill of Moriah on which Jerusalem was afterwards built than with the hill of Marwa which is identified with the Arab tradition about Ismail.

In the Biblical version Isaac consent is not taken; in fact Isaac asks, where is the lamb for sacrifice?" and is told that God would provide it" It is a complete human sacrifice

like those to Moloch. In our version it is as much a sacrifice by the will of Ismail's as by that of Abraham.

*"We called out to him "O Ibrahim, You have already fulfilled the dream thus indeed do We reward those who do right." (Sura As-Saffat, 104-105)*

### **A GROUP OF PEOPLE FROM MY UMMA WILL ALWAYS REMAIN ON THE RIGHT PATH**

*It has been narrated on the authority of 'Umair bin Umm Hani who said: I heard Mu'awiya say (while delivering a sermon from the pulpit) that he heard the Messenger of Allah (S.A.W.) say: A group of people from my Ummah will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah's Command is executed (i.e. Resurrection is established).*

*(Saheeh Muslim)*

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# PROPHET IBRAHIM AND WORLD LEADERSHIP

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At various places the Holy Quran enumerates the severe tests through which Prophet Ibrahim (Abraham) passed. It was only after these had been completed successfully that he was able to establish his worthiness to serve as the religious guide and leader of all mankind. From the moment when the truth was revealed to him till the moment he died, his life was a continuous tale of sacrifice and suffering for the cause. There is no conceivable object of man's love and attachment in the world which Prophet Ibrahim (Abraham) did not sacrifice for the sake of the truth. Likewise, there is no conceivable danger which instinctively frightens man which Prophet Ibrahim did not encounter for the sake of the Truth.

This specifies that God's promise of the conferment of leadership applied only to those of Prophet Ibrahim's offspring who were righteous, and that the wrong doers were naturally excluded. This also makes it clear that, just as the promise did not apply to the misguided Isralites, it did not apply to the polytheistic, Ishamaelies. "Purify My House" does merely mean keeping it clean of dirt and filth. The real purity and cleanliness of the House of God rests in the fact that in its name of God alone should be

glorified. If someone declares in its sacred precincts that anything other than God is his Lord, his object of worship and adoration, the dispenser of man's needs and requirements, the hearer of man's supplications, then such a person is guilty of desecrating the House of God.

This verse also contains a hint as to the evil-doing of the people of the Quraysh they boasted that they were the inheritors of the legacy of Ibrahim (Abraham) and Ishmael (Ismail), but instead of being faithful to that legacy, they actually trampled over it. So, just as the children of Israel were excluded from the promise made to Abraham, So were the polytheistic children of Ishmael (Ismail)

When Prophet Ibrahim (Abraham) enquired who merited world leadership it was made clear to him that only his truly believing and righteous children, to the exclusion of the wrong doing ones, were worthy of it. The occasioned God to clarify that the religious leadership of the world was quite distinct from the its livelihood. Men of faith alone were entitled to the former, whereas both believers and unbelievers would be provided the latter. If someone enjoys abundant material wealth it should not be misconstrued to mean that God is

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necessarily pleased with him and that he has been designated by God to provide religious guidance to the world.

The root *Salama* in the word implies (among other ideas) the idea of Peace and therefore when Makkah is the city of Islam, it is also the city of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish city of Peace. When the day of Jerusalem passed, Makkah became the “New Jerusalem” or rather the old and original “city of peace” restored and made universal.

The territory of Makkah is barren and rocky, compared with, Say, Taif, a city to the east of Makkah, A prayer for the prosperity of Makkah then fore includes a prayer for the good things of material life.

Prophet Ibrahim prayed: *“Our Lord make of us Muslims, bowing to your (will); and show us our places for the celebration of (due rites; and turn unto us (in Mercy); For You are the oft-Relenting Most Merciful”*. *Our Lord! send among them a Messenger of their own, who shall rehearse You Signs to them and instruct them in Scripture and Wisdom, and purify them; For You are the Exalted in Might, the Wise”*.

Abdullah Yusuf Ali writes in his commentary: “How beautiful this prayer is and how aptly it comes in here in the argument! Such Paganism or Star-Worship or planet-worship as there was in Ibrahim’s

time was first cleared out of Makkah by Ibrahim. This is the chief meaning of “Sactification” or “purification”. Although of course physical cleanliness is (in physical conditions) a necessary element of purification in the higher sense. Ibrahim and his elder son Ismail then built the Kaaba and established the rites and usages of the sacred city. He was thus the founder of the original Islam (which is as old as mankind) in Arabia. As becomes a devoutman, he offers and dedicates the work of Allah in humble supplication, supplication, addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and his progeny generally, both the children of his, eldest-bom Ismail and his younger son Isacc. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family. Makkah will house 300 idols, and Jerusalem will become a harlot city, a city of abomination. But the light of Islam will shine, and the reclaim the lost people in both branches and indeed in all the world. So he prays for Allah’s mercy, addressing him as the oft-Relenting, Most Merciful. And in their own beautiful Arabic language, he asks for a blessing on Muhammad’s ministry, appealing to the Power and Wisdom of Allah.

## PROPHET IBRAHIM WAS A TRUE MONOTHEIST

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*“And recall when Abraham (Ibrahim) said to his father, Azar; “Do you take idols for gods? I see you and your people in obvious error.” And thus We showed Abraham the Kingdom of the heavens and the earth, so that he might become one of those who have sure faith” (Sura Al-Anam, 6:74-75)*

The incident relating to Abraham (peace be upon him) as adduced in order to confirm and reinforce view that just as Muhammad (May Allah be happy with him) and his companions-thanks to the guidance vouchsafed by God-had denounced polytheism and had turned away from all false gods, bowing their heads in obedience to the One True Lord of the universe, so had been done by Abraham in his time. In the same way as ignorant people were then opposing the Prophet Muhammad (May Allah be happy and peace be upon him) and those who believed in him. Abraham, too, had been opposed in his day by the people among whom he lived. Furthermore the answer Abraham gave to his people in the past can also be given by Muhammad (May be peace and blessing of Allah on him) and his followers, for he was on the same path as Noah, Abraham and the other Prophets who had descended from Abraham. Those

who had refused to follow the Prophet (peace be on him) should therefore take note that they had deviated from the way of Prophets and were lost in error.

At this point it should also be noted that Abraham was generally acknowledged by the Arabs to be their patriarch and their original religious leader. The Quraish in particular, were proud of their devotion to Abraham, of being his progeny and servants to the shrine built by him. Hence, the mention of Abraham’s doctrine of monotheism, of his denunciation of polytheism and his remonstrations with his polytheistic people, amounted to demolishing the very basis on which the Quraish had prided themselves. It also amounted to the confidence of the people of Arabia in their polytheistic religion. This also proved to them that the Muslim stood in the shoes of Abraham himself, whereas their own position was that of an ignorant nation which had remonstrated with Abraham out of ignorance and folly.

The adversaries are told that they can observe God’s signs in the Phenomena of the universe, just as Abraham could. The difference is that they are nothing, as if they were blind, whereas Abraham saw

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with open eyes. The sun, moon and stars which rise and set before their eyes day after day and night after night witness as at their rising. Yet the same signs, were observed by the perceptive Abraham, and the physical phenomena helped him arrive at the Truth.

To obtain a full understanding of this action, as well as of those verses which mention the dispute between Abraham and his people, it is necessary to cast a glance at the religious and cultural condition of the latter. Thanks to recent archaeological discoveries, not only has the city where Abraham is said to have been born been located, but a good deal of information is also available about the condition of the people of that area during the Abrahamic period. We reproduce below a summary of the conclusions which Sir Leonard Wooley arrived at as a result of the researches embodied in his work, *Abraham* (London, 1935)

It is estimated that around 2100 B.C, which is now generally accepted by scholars as the time of the advent of Abraham, the population of the city of UR was at least two hundred and fifty thousand, may be even five hundred thousand. The city was a large industrial and commercial metropolis. Merchandise was brought to UR from places as far away as Palmir and Nilgiri in one direction, and in the other it had developed trade relation with Anatolia.

The state, of which this city was the capital, extended a little beyond the boundaries of modern Iraq in the North and exceeded its present borders further to the West. The great majority of the population were traders and craftsmen. The inscriptions of that period, which have been discovered in the course of archaeological research, make it clear that those people had a purely materialistic outlook on life.

Their greatest concern was to earn the maximum amount of wealth and enjoy the highest degree of comfort and Luxury. Interest was rampant among them and their devotion to money-making seemed all-absorbing. They looked at one another with suspicion and often resorted to legislation. In their prayers to their gods, too they generally asked for their longer life, prosperity and greater commercial success, rather than for spiritual growth, God's pardon and reward in the Hereafter.

The population comprised three classes of people: (1) *Amelu*, and the priests, the government and military officers; (2) *mushkinu*, the craftsmen and farmers; and (3) the *slaves*.

The people of the first class mentioned, i.e. *Amelu*, enjoyed special privileges. In both criminal and civil matters, their rights were greater than those of the others, and their lives and property were deemed to be of higher value.

In was in such a city and in such a society

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that Abraham first saw the light of the day. Whatever information we possess with regard to him and his family through the Talmud shows that he belonged to the *Amelu* class and that his father was the highest functionary of the state.

In the inscription of UR there are references to about five thousand deities. Each city had its own diety. Each city had a chief deity which it considered its chief protector and, therefore that diety was considered worthy of greater reverence than all the others. The chief diety of UR was Nannar (the moon god), and it is for this reason that the city later became known as *Kamarina*. The other major city was *Larsa*, which replaced UR as the capital of the Kingdom. Its chief *diety* was *Shams* (the sun god), Under these major deities there was a myriad of minor dieties which had generally been chosen from among the heavenly bodies stars and planets. People considered them responsible for granting their innumerable minor prayers. Idols had been carved in the image of these celestial and terrestrial gods and goddesses and were made objects of ritual worship.

The idol of Nannar had been placed in a magnificent building on the top of the higher hill. Close to it was the temple of Nin-Gal, the wife of Nannar. The temple of Nannar resembled a royal place. Every

night a female worshipper went to its bedroom, adorned as a bride. A great number of women had been consecrated in the name of this diety and their position was virtually that of religious prostitutes. The woman who would sacrifice her virginity for the sake of her ‘god’ was held in great esteem. For a woman to give herself to some unrelated person for the sake of ‘god’ was considered a means to salvation. Needless to say, it was generally the Priest who made most use of this institution.

Nannar was not merely a diety, but the biggest landlord, the biggest trader, the biggest industrialist and the most powerful ruler. Many orchards, buildings and huge estates had been consecrated to his temple. In addition to this, cereal, milk, gold, cloth, etc. were brought as offerings to the temple by peasants, landlords and merchants and there was a large staff in the temple to receive the offerings. Many a factory had been established on behalf of the temple. Large-scale trading was also carried out on its behalf. All these activities were conducted by the priest in the name of duty. Moreover, the country’s main court was also located in the temple. The priests functioned as judges and their judgements were equated with those of God. The authority of the royal family was derived

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from Nannar. The concept was the Nannar was the true sovereign and that the ruler of the country generated merely on his behalf. Because of this relationship, the king himself was raised to the rank of a deity and was worshipped.

The founder of the dynasty which ruled over UR at the time of Abraham was UR-Nammu. In 2300 B.C. he had established an extensive Kingdom, stretching from Susa in the east to Lebanon in the west. Hence the dynasty acquired the name ‘Nammu’, which became Namrud in *Arabia*. After the emigration of Abraham, both the ruling dynasty and the nation of UR were subjected to a succession of disasters. Firstly, the Elamites sacked UR and captured Namrud along with the idols of Nammar. Later on, an Elamite was established in Larsa which governed UR as well. Later still, Babylon prospered under a dynasty of Arabian ruler origin and both Larsa and UR came under its hegemony. These disasters shock the people of UR’s faith in Nammar, for he had failed to protect them.

It is difficult to say much, with certainty about the extent of the subsequent impact of the teachings of Abraham on these people. The Laws which were codified by the Babylonian King Hammurabi in 1910 B.C. show the impress of the prophetic

influence, whether direct or indirect. An inscription of this code was discovered in 1902 by a French archaeologist and its English translation by C.H.W. John was published in 1903 under the title *the Oldest Code of Law*.

Many articles of this code, both fundamental principles and substantive laws, bear some resemblance to the Mosaic laws.

If the conclusion of these archaeological researchers are correct, it becomes quite evident that polytheism did not consist merely of a set of religious beliefs and polytheistic rites, it rather provided the foundation on which the entire order of economic, cultural, political and social life rested-like-wise, the monotheistic mission which was undertaken by Abraham was not merely directed against the practice of idol-worship.

It had far wider implication, so much so that it affected the social, economic and political status and interest of the priestly class, and the aristocracy in general, and life of the kingdom, to accept the teaching of Abraham meant that the entire edifice of the existing society should be of belief in the One God. Hence, as soon as Abraham launched his mission, ordinary people as well as the privileged classes ordinary devotees as well as Nimrud rose at once to oppose it.

# THOSE WHO SPEND THEIR WEALTH IN THE WAY OF ALLAH

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*The example of those who spend their wealth in the way of Allah is like that of a grain of corn that sprouts seven ears, and in every ear there are a hundred grains. Thus Allah multiplies the action of whomsoever He wills. Allah is Munificent, All-Knowing. (Surah Al-Baqra; 261)*

Believers were urged to sacrifice life and property for the sake of the great cause in which they believed. It is difficult, however, to persuade those whose standard of judgement in respect of economic matters has not completely changed, to rise above either personal or narrow group interests and dispense their wealth wholeheartedly for the sake of a righteous cause. People who have a materialistic outlook and whose life constitutes as uninterrupted pursuit of money, who adore every single penny they have and who can never stop thinking about their balance sheets can never the capacity to do anything really effective for the sake of higher ideals. When such people apparently

do spend money for the sake of higher moral ideals, it is merely an outward act which is performed after carefully calculating the material benefits which are likely to accrue either in them, to their group or to their nation. With this outlook a person cannot go one step forward along the path of religion which requires the man to become indifferent to considerations of worldly profit and loss, and constantly to spend time, energy and money to make the Word of God reign supreme.

To follow such a course requires a moral outlook of an altogether different kind, it requires breadth of vision and magnanimity and, above all an exclusive devotion to God. At the same time it requires that man's collective life should be so remoulded as to become conducive to the growth of the moral qualities mentioned above rather than to the growth of a materialistic outlook and behavior. Hence the three succeeding sections are devoted to enunciating instructions designed to foster such an outlook.

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A great many expenditures fall under the category of spending in the way of Allah”, as long as this is done according to the laws of God and with the intention of seeking this good pleasure. This includes spending one’s wealth to fulfill one’s family, to look after the needs of relatives, to help the needy and to contribute to the general welfare and to spread the true religion and so on.

The greater the sincerity and the more intense the feeling with which one spends for the sake of God, the greater will be God’s reward. It is not difficult at all for God, Who blesses a grain so that out of it seven hundred grains grow, to allow one’s charity to grow in like manner so that the unit of money one spends will return seven hundred fold. This statement is followed by a mention of two of God’s attributes. First is His munificence. His Hand is not clenched so as to restrain Him from recompensing man for his deeds to the fullest extent that he deserves, second, God is All-knowing. He is not unaware of what one spends and the spirit in which one spends. So there is no reason to fear that one will not receive one’s due reward.

## WE PLEDGE

- 1. We the Muslims would remain united irrespective of the differences in caste, creed, race, sect or malsk. In addition to this, we shall practice Islamic Unity and brotherhood in our daily practical lives too.*
- 2. We should respect each other as well. Neither shall we indulge in sacrilege nor vexing anybody. We shall also take care of each other’s life, property, honour and status.*
- 3. We should also cooperate with each other in virtuous and righteous deeds. We must restrain ourselves from launching vilification campaigns against each other.*
- 4. We must show patience and endurance coupled with tolerance and forbearance in our collective life as well.*
- 5. Certain communal elements and forces are trying desperately to segregate and divide Muslims on one pretext or the other. We Muslims should foil and defuse all such plans and conspiracies by way of the wisdom and sagacity characterised by a true Muslim.*

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## AYATUL-KURSI OR VERSE OF THE THRONE

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*“Allah, the Ever-living, the Self-Subsisting by Whom all subsist, there is no God but He. Nither slumber seizes Him, nor Sleep; to Him belongs all that is in the heavens and all that is in the earth. Who is there who might intercede with Him save with His leave?. He Knows what lies before men and what is hidden from them, where as they cannot attain to anything of His Knowledge save what He wills them to attain. His dominion overspreads the heavens and the earth, and their upholding wearies Him not, He is All-High, All-Glorious”. (Surah Al-Baqrah; 225)*

Irrespective of the number of Gods or objects of worship set up by ignorant people, the fact remains that godhead in its entirety belongs exclusively to the Eternal Being Who is indebted to the one for His existent, but upon Him rests the entire order of the Universe. He alone wields all sovereign authority over His dominion, None shares either His attributes or His power and might, and no one has the same claims against the creatures as He. Hence, if anywhere in the heavens or the earth someone sets up anything or anybody as an object of worship and service (ilah) either instead of or in addition to the One true God this amounts to declaring war on

reality.

This is a reputation of the ideas of those who, in formatting their concept of God, are inclined to consider God analogous to their own imperfect selves and hence ascribe to God the weaknesses characteristic of human beings. An instance at hand is the famous Biblical statement that God created the heavens and earth in six days and on the seventh day He rests (see Genesis, chapter 1 and 2)

To God belongs the heavens and the earth and everything therein. There is no one who shares anything with God in governance either of the heavens or of the earth any conceivable being other than. God would necessarily be a part of the universe and thus belong to, and be a subject of, God rather than His partner and equal.

This is a refutation of the ideas of those polytheists who consider either saints, angels or other beings to be so influenced with God that if they were adamant demanding something of Him, their demand would prevail. They are being told that far from anyone having the power to impose his will on God, none even the greatest Prophets and the most highly esteemed angels will dare utter one word in the majestic court of

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the Lord unless they are expressly permitted to so.

Here another blow is struck against polytheism. On the basis of the concept of God's unlimited sovereignty and omnipotence it was stressed, in the foregoing verses, that no one shares independently in God's government of the universe, and no one is so powerful with God that his intercession would decisively influence His judgement. The same point is stressed here but in a different manner. It is pointed out that no one possesses the knowledge that would enable him to comprehend the order of the universe and the consideration underlying it, so no one can legitimately interfere in its governance. The knowledge of human beings of Jinn, of angels and of all other creatures is limited and imperfect. No one's knowledge embraces all the facts of the universe. If someone did have the right to interfere even in only a part of the universe, and if his suggestions were of necessity to be put into effect, the entire order of the universe would be disrupted. Creatures are incapable of understanding what is best for them, and do not have the capacity to know how best the universe should be governed. It is God alone who knows everything. The Arabic term *kursi* signifies sovereignty, dominion, and authority.

The word *kursi* has been virously interpreted by Muslim Scholars. The

literally meaning is obvious; it signifies that which one sits on. Scholars have differed. They have also disagreed whether the *Kursi* and the *Arsh* which occur in the Quran have one and the same meaning or are different. The main opinion expressed by the scholars are the following (1) that *Kursi* signifies God's knowledge, a view attributed to Ibn Abbas; (ii) that it is identical with *Arsh* (Throne), a view attributed to Hassan Al Basri (iii) that it signifies God's power; (iv) in opposition to such views a large number of scholars insist that *Kursi* should be considered a reality rather be understood figuratively. In addition to many earlier scholars, this view was vigorously championed by Ibn Taimiyah. It should be remembered, however, that Ibn Taymiyah and others who hold this opinion, side by side with affirming that *Kursi* is a reality, also emphasize that man has no knowledge about the nature and modality of *Kursi* and that it ought to be treated as some thing unique, being related to God Who is unique both in His essence and attributes.

This verse is generally known as the "Verse of the Throne", and it provides in piece a knowledge of God without Paralle. The question that arise here is; What is the occasion for describing the Lord of the Universe and His attributes? The divine Wisdom underlying fighting was disclosed namely that God removes one set of people

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by means of another in order to maintain the good administration of the world. Allama Yusuf Ali Writes in his commentary of this Ayatul Kursi.

“This is the *Ayat-ul-Kursi*, the “Verse of the Throne” Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words. Even in the original Arabic the meaning seems to be greater than can be expressed in words.

The attributes of Allah are different from anything we know in our present world. He lives, but His life is self-subsisting and eternal. It does not depend upon other beings and is not limited to time and space. The attribute of *Qayyum* includes not only the idea of “self subsisting” but also the idea of “keeping up and maintaining all life”. His life being the source and constant support of all derived forms of life. Perfect life is perfect activity, in contrast to the imperfect life which we see around us, which is not only subject to death but to the need for rest or slowed-down activity, (something which is between activity and sleep, for which I in common with other translators have used the word “slumber” and the need for full sleep itself. But Allah has no need for rest or sleep. His activity, His life, is perfect and self-subsisting, contrast with this the expression used in Psalm Lxxviii: 65. “Then the Lord awaked as one out of the sleep by reason of wine.”

After we realize that His life is absolute life. His Being is absolute Being while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. Such reality as our heavens and our earth possess is a reflection of His absolute Reality.

The pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creatures stand before Him as of right, and claim to intercede for a fellow creature? But He in His Wisdom and plan may grade His creatures and give one superiority over another. Then by His will and permission such a one may intercede or help according to the laws and duties laid on him. Allah’s knowledge is absolute, and is not conditioned by time or space, to us, his creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of reality when it accords with His Will and plan.

Throne means seat. In our thoughts we exhaust everything when we say “The heavens and the earth” Well, then in everything is the working of Allah’s Power, and will, and authority. Everything of course includes spiritual things as well as things of sense”.

# EDUCATION OF WOMEN IS A MUST

By. Nilofer Sarsina

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From the man walked down to the earth, brandishing clubs and living in caves, to skyscrapers and credit cards of today, mankind has come a long way. While other species stagnated in their evolution, the human race forged ahead to become master of the universe. This total domination by the human beings despite their weaker physique is very obviously due to their higher intellect.

Every human being inherits a considerable intellectual power, as a birth right, just because he/she belongs to the human race. Tapping of this huge potential and channeling it into right direction is achieved by education. Truly, without education an individual would be an untapped reservoir of intelligence. In this current world of cutthroat competition where a winner takes all attitude, there is no place for the insufficient and to emerge a winner every individual, man/woman has to be educated, well trained and adopt in his or her field.

In fact, the advancement of science and technical know-how has encroached upon our lives to such a degree that educated mind alone, can manage the day-to-day course efficiently. For example, a woman

who can use the electronic washing machine or a microwave or a home computer will be a more efficient housekeeper than her illiterate counterpart. The future generation is going to be more and more dependent on computers, electronic gadgets, and websites. At such a time what would an illiterate woman do, to cater to the needs of the family?

To inculcate these ideas, and to bring about this awareness, amongst the poor and under privileged is perhaps the greatest need of the hour. It is going to be difficult, no doubt, to explain to the common man on the street, to provide for his daughters an education without which they will grow up to be insufficient persons. Of course, it is not going to be easy for him but come what may, he has to do it. There is no escaping advancement, neither for the rich nor for the poor, neither for the man nor for the woman. No sensible law prohibits this in any community or nation.

Let us now turn our attention to the sea of humanity, India. This is the land where millions of women live, work, rear childrens, and struggle for existence under the most trying of circumstances. Added to this, are the problems and challenges

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thrown up by unjust social practices like child marriage, dowry demands, wife beating, sati etc.

These practices have been religiously followed in India for centuries. A number of attempts have been made by social reformists, starting from the time of Babar who in his book *The Ring of Truth* or *Babar Naama*, has thrown light on the current way of living. Later Akbar, kept up the tradition by banning child marriages and abolishing Sati. Centuries later the British tried their best to put a stop to these medieval practices. In 1846, Raja Ram Mohan Roy and Ishwar Chandravidya Sagar constituted a commission in which sexual relationship between husband and wife was prohibited if the wife was immature. But a few narrow minded, power hungry politicians have thrown a literal spanner into the good work. Politico-religious parties have led demonstrations glorifying Sati in this era. How ironic that, in this age where women are leading various researches and discoveries, all over the world, their unfortunate rural counterparts are being burnt alive for a sin that they did not commit. Female embryos are being crushed to death after sex determination test even by the elite strata of society, thus abusing a great scientific innovation.

The problem facing women do not end here the so-called liberalized western society, too, demeans and disregards women in its

own way. The projection of women as commercial objects, the use of their beauty in a vulgar manner to promote business is a western norms, which the world has gleefully accepted.

What then has to be done to uproot these problems, so that a woman can live a dignified and respectable life? Needless to say, educating her would be like equipping her with a powerful weapon. An enlightened mind would be strong enough to withstand the forces of fanatic and social evils. And educated woman will also have an opportunity to be financially sure and thus less susceptible to exploitation because she is aware and cognizant of various crimes.

History has given us many examples where educated women have shown and led the way to thousands of followers. They have been participants not mere beneficiaries in many important movements. Many such examples exist in Islamic history too, highlighting the fact that Islam never condemned a woman to a lesser life.

The Holy Prophet (peace be upon him) valued impartiality in education, Having been followers (ummat) of an entity as great as this, who has given equal rights to women in Islam, it is indeed a shame on us that we allowed non-Islamic harmful traits to influence us. Thus, in the present Islamic Society) we see prevalence of dowry, female infanticide, and disrespect of wife and mother, contradictory to the teaching of Islam. Islam favours widow remarriage, a decent *mahr* (amount) as per the financial

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status of the husband, consent of women in Nikah, right to undertake business, right to criticism and reckoning, right of honour and dignity, right to education and right in the property of parents, husband and son (sometimes brother as well). Hence, genuine knowledge about Islam and a good education can deliver the Muslim women today from the clutches of evil practices.

To break out of these bonds of immorality and disrespect, a woman has to be strong. To be strong, she has to be aware and wise. This awareness and wisdom comes through education. Her education depends upon the open mindedness of her parents. Thus, each parent directly or indirectly carves out a future for his daughter.

Today 30 percent of Muslim women in India are considered to be literate compared to 70 percent of men as dropout rates are higher among girls due to child marriage and ill health of a girl child considering the fact that girl is a burden on the family, she is transferred to another house as early as possible, ignoring her health, education or mental capability. Also, parents are too eager to provide security and shelter under man's (husband's) responsibility because the atmosphere around is vulnerable.

The concept of polygamy is widely misunderstood. Islam regards monogamy as the norm and polygamy as the exception. In certain cases it becomes a necessary evil to avoid worse situation. Here honesty and straight forwardness is given importance. Having mistresses slyly or going to prostitutes is condemned and

punishable in Islam. Any way it is not a hindrance to women's education. Another allegation Islam is regarding *Purdah* System, which is a harmless practice. But according to certain hadith it is recommended for the safety and respect of a women. If some women abuse a good practice like this, it cannot be generalized and the noble philosophy cannot be blamed for it. This also is no way a hindrance to women seeking education.

I encourage and appreciate the efforts of the associations of all communities and Nations who work with a basic aim to provide good care for the weakened sex. Hope that by the end of year 2022, no woman could curse herself for being born a woman.

### ***To Our Readers***

*We earnestly solicit our esteemed reader's cooperation and would welcome their views, opinions and suggestions, about the magazine in order to improve its contents.*

*Islamic scholars and writers are requested to send their articles on topics ranging from Islamic faith and manhaj, history, socio-cultural issues, education, heritage and environment with their full address to*

**(The Editor)**

# QURAN: IN THE LIGHT OF MEDICAL SCIENCE

Professor Abdul Ali

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Although the Quran is not a book of science, it contains a large number of science-related verses that have not only stirred man's intellectual curiosity, but also greatly advanced his scientific knowledge by disclosing some secrets of nature which science has taken hundreds of years to verify and establish in such diverse branches of knowledge as cosmology, physics, biology and medicine. The presence in the Quran of facts and principles that could never have been known before the invention of the modern scientific instruments is something which has baffled the scientists of today. My purpose here is to pick a few examples of medicine-related verses and examine their truth in the light of the findings of modern science.

## Origin of life and Anatomical Structure of Man

One important discovery of great medical significance made in the Quran relates to the origin of life including human life: *And we made every living thing out of water. (Surah Al Anbiya, 21:30)*

This Quranic description of the origin of life is strictly in accordance with the scientific data, according to which life is

not possible without water, as it is the major component of all living cells. It is equally important to note in this context that the Quranic description of this vital fact came in total disregard of the numerous myths on the origins of life that were current at the time of its revelation. That way it also paved the ground for development of the empirical methods of study and research as opposed to blind acceptance of false notions and traditions.

Similarly, the Quran contributed a great deal to man's understanding of his anatomical structure. It also inspired him to develop his anatomical and physiological knowledge. Some of the relevant Quranic verses in this regard are mentioned below:

*O mankind! If you are in doubt about the resurrection, (consider) that We created you out of dust, then out of leech like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you, and We cause what We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength. (Surah Al-Hajj, 22:5)*

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Modern scientists have expressed their astonishment over the perfection and accuracy with which the formation and development of the human embryo have been described in the above Quranic verse. As observed by Keith Moore, a University of Toronto embryologist: “The Quranic description of the stage by stage development of the human embryo was in its perfect form and scientifically quite accurate. On the basis of this very verse he was also convinced that the Quran was the Word of the Creator and Prophet Muhammad (S.A.W.) was His messenger on the grounds that the said Quranic description came at a time when nobody knew that fact, as there was no microscope, no-x-ray, no laser beam, and no tools to scan the sub-microscopic stages of the formation of the embryo.

Another Quranic verse, which urges man to study the formation and structure of bones and flesh in the body reads as follows: *Look further at the bones how We bring them together and clothe them with flesh. (Surah Al-Baqarah, 2:259)*

Such Quranic verses had great impact upon early Muslim medical scientists who developed anatomy as an important branch of medicine, and contributed immensely to our anatomical and physiological knowledge of different parts of the human body including the discovery of blood circulation by Ibn al-Nafis (CE1210-1288) about three centuries ahead of William Harvey, who is wrongly credited with

being the first to discover it.

### **Quranic Inspiration for Maintenance of Physical Health**

Islam here inspired its followers to improve their health and fight diseases, because sound physical and mental health is essential not only to enjoy the fruits of the universe, but also to understand the purpose of life as well as their relationship with the Creator and other human beings. It is with a view to fulfilling this mission that the teachings of the Quran combine spiritual bliss with material well-being by exhorting people to work simultaneously for both material advantages and spiritual enlightenment. This finds ample expression in the following verses:

*Our Lord Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire. (Surah Al-Baqarah, 2:201)*

*But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee. (Surah Al-Qasas, 28:77)*

It is important to note in this context that Islam has greatly emphasized the importance of cleanliness in the individual as well as social life of Muslims by making it an integral part of their religion. It is no longer secret that lack of cleanliness is the root cause of diseases. It is noteworthy that while the first chapter of the Quran in order of revelation (*i.e., Read in the name of your*

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*Lord Who created*) commanded the Prophet (S.A.W.) to read and learn, the second chapter ordained cleanliness to him in the following words.

*O thou enveloped in thy cloak, arise and warn, thy Lord magnify, thy raiment purify, pollution shun. (Surah Al-Muddaththir, 84:1-5)*

Again, long before modern medical research could establish the importance and function of sleeping, the Quran described it in clear terms as an indispensable means of refreshing and revitalizing the living body. According to the latest medical research, sleep is caused by some chemical changes that take place in the cells of the living body due to action and exertion. Any attempt at obstructing the natural course of sleep is bound to adversely affect the health of man as through it the body regains its former state of freshness and vitality. And since both physical exertion and sleep are inter-related and equally important for the maintenance of health, man has been advised in the Quran to exert himself during the day and to have recourse to sleep during the night. That is the main reason why some modern scientists like Professor Arthur J. Alison became convinced of the divine origin of the Quran after studying its verses related to sleep. He embraced Islam and became Abdullah Alison.

A specialist of electronic engineering at the University of London, Prof. Alison had earlier been associated with the British Society for Psychological and Spiritual

Studies. There he got an opportunity to make a comparative study of different religions, in the course of which he came into contact with Islam, made a thorough study of the Quran, and became convinced of its divine origin. He also found it in complete agreement with the dictates of reason and intellect as well as with what is known for certain from the discoveries in modern sciences. He was particularly struck by the following sleep-related verse of the Quran: *It is God that takes the souls (of men) at death; and those that die not (He takes) during their sleep. Those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends to their bodies for a term appointed. Verily, in this are Signs for those who reflect. (Surah Az-Zumar, 39:42)*

On the basis of the above verse. Prof. Alison observed that departure of the soul from the body is a common phenomenon in the event of both sleep and death. It is obvious that the mystery of life and death, sleep and dream is dealt with very clearly in a few words. The same fact has been ascertained by the science of parapsychological studies of man relating to telepathy, which is based on the same phenomenon. He further discussed three important aspects of this principle. First, it is possible for the soul to take a flight out of the body and make some observation. Sometimes, someone undergoing the pangs of death is cured and brought back to life. Nevertheless, he narrates strange events experienced by him about the spiritual

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world at the time of death. Prof. Alison is of the opinion that there is need to make a scientific analysis of such statements in the light of the Quran.

Thirdly, separation of soul from the body in the state of dream is also an established reality. During sleep, soul is rather released for the time being from the bondage of the flesh. Sleep is, therefore, rightly described as twin brother of death. It is because of this very phenomenon that some gifted individuals on a higher level of spirituality are able to see spiritual truths otherwise imperceptible to them. On the basis of this observation, Prof. Alison rightly concludes that the more science advances, the more convinced the scientists would become of the truthfulness of the Qur'an.

### **Diseases and Methods of Cure as Described in the Qur'an**

It is true that the Quran was not revealed as a materia medica to the Prophet (S.A.W.), nevertheless it contains fundamental principles of fighting diseases and maintaining health. It has divided all possible human diseases into two main categories: (1) psychic diseases and physical diseases. Psychic diseases are further subdivided into two, i.e., diseases of doubt and suspicion, and diseases of lust and passion. This is clear from the following verses: *There is a disease in their hearts. (Surah Al-Baqarah, 2:10)*

*O ye wives of the Prophet! Ye are not*

*like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspires (to you), but utter customary speech. (Surah Al-Ahzab, 33:32)*

In order to cure man of various psychic diseases, the Quran repeatedly enjoins man to reflect upon the creation of the universe as well as to follow and practice the teachings of the Prophet, so that he may recognize his Creator, become acquainted with the purpose of life, and fulfil the mission for which he was created, for soundness of the heart cannot be attained except through abiding by orders and injunctions of the Creator.

While dealing with physical diseases, the Quran has prescribed the following three fundamental principles for maintenance of health: (1) preservation of health; (2) abstinence from all that harms; and (3) relieving the body of foul matters. All these are clearly borne out by the following verses:

*Fast a certain number of days; and for him who is sick among you or on a journey, the same number of other days....(Surah Al-Baqarah 2:184)*

*And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. (Surah Al-Baqarah 2:196)*

*And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have*

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*touched women, and ye find not water, then go to high clean soil and rub your faces and your hands therewith. Lo! Allah is Benign, Forgiving. Surah An-Nisa, 4:43)*

These verses clearly show that by granting concessions to the Muslims on three different occasions of performing religious rites the Quran teaches man three fundamental principles of maintaining and improving health. For example, by permitting the Muslim to break fast in case of either falling ill or being on a journey, Allah wants him to maintain his health by preserving his energy, so that he may not get overtasked and exhausted, which is injurious to health.

### **Quranic Inspiration for Research on Healthgiving Diets**

The Quranic medical care is not confined to mere description of diseases and method of their cure. It also inspires man to cure diseases by using drugs and medicines. With a view to exhorting him to pioneer in this direction, it has drawn his attention to the bee and the medicinal properties of honey in the following words; *And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they hatch; then eat of all fruits, and follow the ways of Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! Herein is indeed a portent for people who reflect. (Surah An-Nahl, 16:68-69)*

It is true that honey was used as a tonic and

food stuff by primitive people all over the world. But what gives the Quran special significance in this respect is the fact that it was the first to draw man's attention to its unlimited curative properties in such clear terms. It rather miraculously established this vital fact about honey which modern sciences have taken hundreds of years to discover. Recent researches on honey and the bee have brought to light numerous curative properties contained in both the bee and its secretions. It is used both as medicine and as an ointment, which is applied for quick healing of wounds. It also assists in the growth of fresh human skin in the event of its loss by injury or burn.

In addition to honey, the bee secretes a number of other liquids, all of which have medicinal properties of their own. Even the poison secreted by the bee at the time of stinging provides remedy for such painful diseases as rheumatism, arthritis and sciatica. No wonder, some Western hospitals have now started treating such diseases by causing the bee to sting on the affected part of the patient's body.

It is further established that of the various secretions of the bee, the most precious one is that which is secreted by it at distant intervals in a very small quantity, only a few drops, known as milk of the bee, for it has been found to be a very effective microbicide.

Further, the Quran describes as good and lawful only such things as are beneficial for the health of man and are lying in

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abundance in innumerable forms on earth. But this can be realized only by analyzing their contents on scientific lines so as to ascertain the curative and health-giving properties contained in them before they could be found and classified as good and nourishing. Consider, for example, the following verses: *O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you. (Surah Al-Baqrah, 2:168)*

### **Psychotherapical Impact of the Quran**

As in other sciences, in psychotherapy also the Quran proved an effective source of inspiration to the Muslims. It prescribes to the Muslims. It prescribes a number of measures for the betterment of the general mental and psychological health of man by correcting, sharpening and engaging the reflecting, meditating and imagining faculties in him on scientific and experimental lines.

The entire Quranic teaching is aimed at curing man of such causes of psychosomatic sickness as vanity, jealousy, tension, lack of confidence, nervousness, overambitiousness, etc. which adversely affect his health and cause a number of diseases including intestinal disorders, breakdown of nervous system, skin diseases and numerous other ailments connected with blood pressure and respiratory system. It is with the explicit purpose of realizing this objective that the Quran puts before man a programme of

active and faithful life. It also develops tremendous self-confidence in him and makes himself the architect of his destiny as well as controller of nature by linking his conditions of life with his faith, actions and deeds on earth. Consider for example, the following verses:

*Then shall anyone who has done an atom's weight of good, shall see it. And anyone who has done an atom's weight of evil shall see it. (Surah Al-Zilzal; 7-8)*

*Mischief has spread on earth and sea because of (the need) the hands of men have earned, that God may give them a taste of some of their deeds in order that they may turn back (from evil). (Surah Ar-Room 30:41)*

It is evident from the above verses that the Quran develops an optimistic attitude towards life among the Muslims even in face of grave calamities that may befall them. The high level of optimism which it builds may be easily gauged from the low incidence of suicide rate of Muslim societies.

Besides, it is now common knowledge that The Quranic prescription for physical cleanliness and spiritual enlightenment play an important role in providing protection to man against diseases by boosting his power of immunity. It is also now not difficult to understand the true significance of the emphasis which the Quran has laid on the observance of prayers on a regular basis, as they have been found to soothe ones tension and

provide relaxation. Likewise science has amply demonstrated that physical and mental health of man can be significantly improved by practicing empowerment as they build in him a strong fortification against all kinds of despair even in the most adverse circumstances.

### Conclusion

The above observations are only a few specimens of the vast medical information available in the Quran. Perhaps, the greatest mundane advantage of the Quranic teachings is that they serve to make man optimistic, enthusiastic and self-disciplined, thereby leading to his enlightenment by ridding him of the causes of fear and sorrow.

*V e r i l y , t h o s e  
w h o s a y : O u r  
L o r d i s G o d ,  
a n d r e m a i n  
f i r m ( o n  
t h a t ) , o n t h e m  
s h a l l b e n o  
f e a r , n o r  
s h a l l t h e y  
g r i e v e . ( S u r a h  
A l - A h q a f , 1 3 )*

Medical doses or no doses, ones overall mental and physical health is bound to be affected by his faith in and practice on the fundamental teachings of the Quran. No wonder then that the Quran which is appropriately named after one of the attributes of God as al-Hakim (the Wise, the Curer) has the following verse in

support of its curative importance in clear terms. *We send down (stage by stage) in the Quran that which is a healing and a mercy to those who believe; to the unjust it causes nothing but loss after loss. (Surah Al-Isra, 82)*

*(Courtesy: The Muslim World League Journal, June, 2009)*

## RIGHTS OF PARENTS

*Abu Hurairah (may Allah be pleased with him) relates that a person asked the Holy Prophet (S.A.W.) who is the most deserving of a favoured treatment. The Holy Messenger (S.A.W.) said, "Your mother." The man again asked who came next. The Holy Messenger (S.A.W.) again said, "your mother." On his asking for the third time, the Holy Messenger (S.A.W.) again repeated, "your mother." When the man asked for the fourth time, the Holy Messenger (S.A.W.) said, "your father, and after him your near relatives in order of priority."*

*(Bukhari and Muslim)*

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## OBITUARY

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Maulana Hafiz Hafizur Rahman Azmi, Umari, Secretary Jamia Darus Salam Umar Abad, Passed away on May 24, 2022 at the age of about 80.

His services for dawati cause, ilmi teachings and ethical discourses were remarkable. He was a son of Azamgarh's ilmi family. His whole life was associated with education. His father, Maulana Noman Azmi, was an ex-Sheikhul Hadeeth at Jamia Darus Salam, Umar Abad. He got his early education at home and later at Jamia Darus Salam Umar Abad. After finishing at Jamia he moved to Jamia Islamia Madina Maunawwerah where he got chance to be pupilage of Allama Bin Baz, Allama Albani, Allama Shanqitee. It means he was in the first batch of Jamia Islamia Madinah. After graduation from Madinah, he offered his services to his mother ilmi Institution and associated himself with the educational training centre which remained till his death.

He got chance to live and spread dawati discourses in Malaysia and Africa. His language was gracious and refined. His expression was straight forward. His writing attracted the heart and mind of the

people. In other wards he was a sharp writer. He was pious, tolerance, lover of knowledge, ulama and religious students.

His death is a loss of Jamaat and Jamiat and family members. We pray for all of them. We pray for his heavenly abode and forgiveness of his short-comings. He is survived by three daughters and a number of grand sons and daughters. His funeral prayer was prayed at 10 p.m. at Begum Shafia mosque. We pray for Nemul Badal for Jamia Darus Salam, Umar Abad.

(Affected with grief; Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind)

### ASCERTAIN THE TRUTH BEFORE YOU ACT

*O you who believe! If a sinner comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done.*

*(Surah, Al Hujrat 49: 6)*