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“The Simple Truth”

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Editorial:

# ***DIVINE BLESSINGS ON THE HOLY PROPHET***

May peace and Blessings of Allah be upon him (Sallal Laahu Alaihe Wasallam) is just one form of Divine Blessings, which Muslims all over the world invoke on the Holy Prophet Muhammad (S.A.W.) whenever his name is quoted. Divine blessings, sent on Prophet Muhammad (S.A.W.) by Allah, the Angels or even the Muslims is called as Salatun Alan Nabi, (which is widely known as Darood in Indian Sub-continent.) The Divine blessings on him (S.A.W.) are the highest and the most meritorious act in Muslims life. It is in the Holy Quran: *“Allah and His Angels, send blessings on the Holy Prophet: O you that believe! send you blessings on him, and salute him with all respect.”* (Surah Al-Ahzab; 33:56)

The blessings of Allah upon the Holy Prophet are too numerous to be counted. He has been elevated to the highest position amongst the Prophets. He has been sent as a Mercy for the worlds and has been made as the final dispenser of the Will of Allah. The Muslims have been commanded to bless the Holy Prophet as a token of love

(muhabbat) and gratitude for that august personality who showed them the right path, the path of God-consciousness virtue, and religious piety: The Holy Prophet (S.A.W.) raised human beings from the low level of animality to the pinnacle of moral glory and eminence.

The recitation of Salatun Alan Nabi (Darood), has been made essential in the prayer for various reasons. The prayer has been called the highest ascent (miraj) of a Muslim and this has been made known to the Muslims by Muhammad (S.A.W.). It has, therefore, been made obligatory for the believers to bless the Holy Prophet in the best state of communion with Allah as an acknowledgement of their gratitude to him. Moreover, it strikes at the very root of shirk. The Holy Prophet Muhammad (S.A.W.) is the most eminent personality amongst those noble beings who, have been directly deputed by Allah to guide people to the path of righteousness and who received revelations from Him. The exhortation to bless him implies that with all unusual eminence and greatness of Muhammad and

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his nearness to Allah, he needs blessings of the Master; therefore, he can not, in spite of his most eminent position amongst the Apostles, be attributed with god-head.

In the wordings of Salatun Alan Nabi there is the word *Aal*. This word has been translated as members of the household, but in Arabic, especially in the context of the Holy Quran and the Sunnah, it gives a wide range of meaning. It means all the devoted members of the household and all those persons who are related to another person not by ties of blood but by ties of love and companionship. Thus all the sincere followers are included in the *Aal* of Muhammad (S.A.W.).

In the present context of Salatun Alan-Nabi (Darood) '*Aal* implies the pious and noble family of Muhammad (S.A.W.) i.e. his wives, his daughters, and other members of his household who believed in him as a Prophet and shared the hardships of life along with him and all his companions and followers who sincerely obey his command and tried to live by the ideals prescribed by him.

Abu Hurairah reported the Holy Prophet (S.A.W.) said: "By Him in Whose Hand is the life of Muhammad, a day would come to you when you would not be able to see me, and the glimpse of my face would be dearer to him more than one's own family, one's own property and in fact every thing." This

is a right attitude of a true believer towards the Holy Prophet (S.A.W.). Faith in the Holy Prophet is meaningless if it is not accompanied by deep sense of love and devotion to him and through him to Islam.

It is therefore incumbent on those who love and follow his teachings to pray to Allah wishing for him peace and blessings according to the Divine Command.

Abu Hurairah reported: The Messenger of Allah (S.A.W.) said: He who bless me once, Allah would bless him ten times".  
(*Saheeh Muslim*)

The Holy Prophet taught the words of Salat alan Nabi as follows:

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم انك حمد مجيد - اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم انك حميد مجيد (بخارى و مسلم)

*Allahumma Salle 'ala Muhammad wa 'ala a'le Muhammad kama Sallaita 'ala Ibrahim wa 'ala 'ale Ibrahim innaka Hamidum Majeed; Allahumma Barik 'ala Muhammad wa 'ala 'ale Muhammad Kama Barakta 'ala Ibrahima wa 'ala 'ale Ibrahima Innaka Hameedum Majeed.*  
(*Saheeh Bukhari & Muslim*)

These are commonly known words of Salat alan Nabi: However, there are other words of Salat alan-Nabi narrated by different Sahaba-e Karam too.

Guidance from the Holy Quran:

## DO NOT DISOBEY ORDER AND NEGLECT DISCIPLINE

*And how come when a calamity befell you? You began to ask: "How has this come about?" even though the enemy has suffered at your hands (in the Battle of Badar) double what you have suffered. Say: "This calamity has been brought about by yourselves. Surely Allah is All-Powerful". (Holy Quran, Surah Al-Imran, 3:165)*

The more high ranking Companions were too well aware of reality to fall prey to any misunderstandings. The ordinary believers, however, had thought that as long as God's Messenger was in their midst and as long as they enjoyed God's support and help the unbelievers could never triumph over them. Hence, when they suffered defeat at the Battle of Uhad, their expectations were shaken and they began to wonder why things had taken the course they had. They wondered why they had been defeated even though they had fought for the sake of God's true religion with God's support, and the Messenger of God was with them on the battle field. Furthermore, they were worried that the defeat had been at the hands of those who were out to destroy God's true religion. These verses seek to allay this sense of anxiety and rid their minds of doubt and suspicion.

In the battle of Uhad seventy Muslims were martyred. In the Battle of Badr, seventy unbelievers were killed and seventy taken as captives. The calamity that had befallen them was the outcome of their own weakness and mistakes. That had not remained sufficiently patient, they had acted, in certain respects, in a manner inconsistent with the dictates of piety, they had disobeyed the command that had been given them, they were lured by material wealth and they disputed and quarreled among themselves. After all this, was it still necessary to ask what caused the debacle? If God has the power to make them victorious He also has the power to bring about their defeat.

Allama Abdullah Yusuf Ali writes: "If Uhad was a reverse to the Muslims, they had inflicted a reverse twice as great on the Makkans at Badr. This reverse was not with God's permission for He wanted to test and purify the faith of those who followed Islam and to show them that they must strive a do all in their power to deserve God's help. If they disobeyed orders and neglect discipline, they must attribute the disaster to themselves and not to Allah.

## KINDNESS AND OPPRESSION

Eyaz bin Himar reported that the Messenger of Allah said: The inmates of Paradise are of three (kinds): A just ruler who treats people well and is kelped by Allah; a kind man soft of heart for every kinsman and Muslim; and a contented begger having a big family abstaining from begging. And the inmates of the Fire are of five kinds; A weak one who has got no self control, those who are followers among you and neither seek wives and property; and a treacherous man whose avarice is not secret and even though it is little, he breaks it; and a man who does not get up at dawn and at dusk but to cheat you regarding your family and property; and he mentioned miserliness and falsehood; the rough mouthed and the obscene”. (Saheeh Muslim)

1) The words in Hadith “AFIF MUTA- AFFIF” is the person who has got no sufficient means but who still abstain from unlawful earnings and livelihood. He is always engaged in persuit of knowledge and religion and has hardly got time to beg from door to door for his livelihood though

he has got a big family to maintain. The first kind of the inmates of Hell are those who along with their friends and companions do no make any distinction between wives and strange women when urged by passion, and between lawful and unlawful food when pressed by hunger, such a man is truly wanting in understanding. The second one is the treacherous man and who is well-known for breach of trust, the third one is he who always seeks the harm of others night and day, the fourth is the miser and liar, and fifth is the rough-mouthed.”

2) Ayesha reported that the Messenger of Allah said: Allah is kind, He loves kindness; and He gives for kindness what He gives not for harshness and what He gives not for anything else. (Saheeh Muslim)

And in his another narration, he said to Ayesha: “You shall take to kindness, and avoid harshness and indecency. Kindness does not occur in a thing but to adorn it, and is taken out from a thing but to disgrace it”.

Fatawa:

## SITTING AFTER TWO RAKA'AT IN A 2-RAKAAT-SALAH

FATAWA BY: Allama Abdul Aziz Bin Abdullah Bin Baz  
Translated by: Dr. Abul Hayat Ashraf

Answer: If it is a two-Rakaat Salat.e.g. Salatul Jumah or Salatul "Eid, then, after raising from the second Sajdah, one should place his right foot erect and left foot spread over the ground. Then he should sit down by placing his right hand on right thigh and left hand on left thigh and the knee. He should indicate, at appropriate time, the Unitary One-ness of Allah by closing all fingers except the first finger which will be pointing outwards now. It is better, if he forms a circle by joining middle finger and thumb while keeping little finger and the finger next to it closed. Both practices are proven by the tradition of the Messenger of Allah (S.A.W.). It is excellent that a person alternates between the two. In the posture of this Jalsah (sitting), he should recite this Dua-e-Tashahhud (prayer of witness):

"التحيات لله والصلوات والطيبات السلام عليك ايها النبي ورحمة الله وبركاته. السلام علينا و على عباد الله الصالحين. أشهد أن لا اله الا الله و أشهد أن محمدا عبده ورسوله"

("All services rendered by words, acts of worships, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy, and blessings. Peace be

upon us and Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah")

After At-Tahiyyat, then, he should recite the Salat and Salam on Prophet Muhammad (S.A.W.):

"اللهم صلى على محمد وعلى آل محمد كما صليت على ابراهيم وعلى آل ابراهيم انك حميد مجيد. اللهم بارك على محمد وعلى آل محمد كما باركت على ابراهيم وعلى آل ابراهيم انك حميد مجيد"

("O Allah! Have mercy on Muhammad and those related to Muhammad just as You had mercy on Ibrahim and those related to Ibrahim. Surely, You are praiseworthy, the Great! O Allah! Send blessings on Muhammad and on those related to Muhammad, just as You sent blessings on Ibrahim and on those related to Ibrahim Surely, You are praiseworthy, the Great")

Then he should seek protection of Allah from four evils:

"اللهم انى اعوذبك من عذاب جهنم ومن عذاب القبر ومن فتنة المحيا والممات ومن فتنة المسيح الدجال"

("O Allah! I seek your protection from the torment of Hell and the grave and from the mischief of the Anti-Christ")

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Whether it is a faradh or a nafil Salat, there is no impediment in praying for any good thing of this world as well as of (Hereafter), for oneself or for his parents or for other Muslims.

When the Messenger of Allah (S.A.W.) educated ‘Abdullah Bin Masood (R.A.) about Tashahhud, the Messenger of Allah said: “Then he may coose any supplication which pleases him and offer it”. (Reported by Saheeh Muslim)

This includes all those things which are fruitful for a subject of Allah in this world as well as in the Hereafter. Then, he shall turn to face rightward and leftward in Salam, Saying: “Assalamu Alaikum wa Rahmatullah and Assalamu Alaikum wa Rahmatullah” respectively.

If it is a 3-Rakaat Salat (i.e. Maghrib) or a 4-Rakaat Salat (of Zuhar, ‘Asr, or Isha), then he should recite above mentioned Tashahhud and Salatu-Salam (Darood) .. Thereafter, he should stand erect taking the help of his knees (after ulterning the Takbeer ); and should fold his hands on his chest after raising both hands upto the level of shoulders or ears in the manner mentioned earlier. Now he should recite only the Chapter of Al-Fatiha. There is no implement in it, if someone recites, once-a-while, something from the Glorious Quran, besides the chapter of Al-Fatiha in Third or fourth Rakaat of Zuhar, because such recitation is proven by the tradition of the Messenger of Allah (S.A.W.) in that Hadith which is reported on the authority of Abu

Saeed (R.A.). Tashahhud should be recited after third Rakaat of Maghrib and fourth Rakaat of Zuhar, ‘Asr and ‘Isha.

Then he should recite Salatu-Salam (Darood) on the dishtinguished Prophet of Allah (S.A.W.), should seek the refuge of Allah from the punishment of Jahannam and the grave, of life and death and of Maseehe Dajjal, and should pray any supplication as it has been described earlier in the narration of two-Rakaat Salat.

But, in this second Tashahhud, he should practice Tawarruk (Sitting on hip) i.e. he should place his left foot under the right foot, hips on the ground and the right foot standing erect. The very same narration is found in the sound tradition of the Messenger of Allah (S.A.W.). Then, saying; “Assalamu-Alaikum wa Rahmatullah twice in respective manner, he should turn his face toward the followers, if he is an Imam.

Finally, Imam, individual and follower (muqtadi) all of them should recite the following prayer:

And he should add:

"استغفرالله، استغفرالله، استغفرالله. اللهم انت السلام  
ومنك السلام تباركت يا ذا الجلال والاکرام"

("I seek forgiveness from Allah: I seek forgiveness from Allah, I seek forgiveness from Allah".

"You are peace, and from you is peace; you are blessed, O possessor of Glory and Honour." (Reported by Saheeh Muslim).

Also, he should recite the following supplication:

"لا اله الا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير. اللهم لا مانع لما أعطيت ولا معطي لما منعت ولا ينفع ذالمجد منك الجد. لا حول ولا قوة الا بالله. لا اله الا الله ولا نعبد الا اياه له النعمة وله الفضل وله الثناء الحسن لا اله الا الله مخلصين له الدين ولو كره الكافرون"

("There is no god but Allah. He is Alone. There is no partner with Him Sovereignty belongs to Him and to Him praise is due and there is no might or power except with Allah. O Allah! No one can withheld what You gives, or give what You withholds, and the riches cannot avail a wealthy person with You. We are helpless to do good or abstain from evil without Allah's help.

"There is no god but Allah and we do not worship but Him Alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the un-believers should disapprove it".

Then he should recite سبحان الله (Glory be to Allah) 33 times; الحمد لله (Praise be to Allah) 33 times; الله اكبر (Allah is most Great) 33 times. And to make it 100 he should recite.

لا اله الا الله وحده لا شريك له. له الملك وله الحمد وهو على كل شيء قدير

Every person observing the Salat should recite Ayatul Kursi, Qul-Huwa Allahu Ahad, Qul Aoozu Bi Rabbil Falaq and Qul Aoozu Bi Rabbin-Nas after completing his Salat. In the light of the traditions of the Messenger of Allah (S.A.W.), It is

commendable (mustahab) to recite all these three chapters thrice after Salatul Fajr and Salatul Mughrib, Well all these Azkars (Remembrance) are masnoon and not a Faradh (duty) For every Muslim, male and female, this is as per tradition of the Messenger of Allah (S.A.W.) he also observes four Rakaat before Zuhar and two Rakaat after Zuhar, two Rakaat after Maghrib and two Raakat before Salatul Fajr (i.e. twelve Rakaat in all). These Rakaat are called Rawatib i.e. Muwakkidah (Stressfully commanded) traditions, because the Messenger of Allah (S.A.W.) used to observe them always in the state of stay, but dropped them in the state of journey. Albeit, he (S.A.W.) used to observe punctually the sunnat of Fajr and Witr in both the states of stay and journey. Now, it is excellent that Witr and Muwakkidah Sunnah are observed at home. However, there is no impediment in it, if someone observes them in the mosque itself. The valuable commandment of the Prophet (S.A.W.) goes as: "You must observe optional prayer in your houses, for the prayer observed by a man in the house is better except an obligatory prayer." (Reported by Saheeh Muslim).

It is even far better, if someone observes faur Rakaat before 'Asr, two Rakaat before Maghrib, and two Rak'aat before Salatul 'Isha. These Rak'aat are also proven from the tradition of the Holy Prophet (S.A.W.). Only Allah is the bestower of adaptation (tawfiq).



Islamic Feature:

# *THE HOLY PROPHET (S.A.W.)*

## *THE PERFECT ROLE MODEL*

By. Khalid Almaena

The Holy Prophet Muhammad (S.A.W.), called al-Ameen (The Most Trustworthy) even by his enemies, was the last of Prophet sent by Allah Almighty. There is no other prophet on whose life so much light has been shed. Born after the age of myth living in the full glare of history, his sayings and actions were documented as no other Prophet's were recorded in minute detail, their authenticity has not been questioned by any fair scholar.

The Holy Prophet's life is a shining example for all to follow. He was the kindest of persons-a sense of compassion that was directed at Muslims and non-Muslims alike. His care for orphans was deep, and the kindness that he exhibited to the needy, the humble and the poor knew no bounds.

It is extremely difficult for the Muslims of today to imagine and much less to endure the hardships that the Holy Prophet and his companions underwent. In the ninth year of his mission, the Holy Prophet (S.A.W.) having been persecuted and terrorized by his people in Makkah headed for Taif,

home to the Banu-Thaqif tribe. There he went to preach his message but was treated badly by the tribal edders, who told him to clear off and even sent street urchins after him to beat him and pelt him with stones. He bled profusely causing his entire body to be covered with blood and his sandals to become clogged to his feet.

He headed away from the town made a heart rending invocation to God Almighty beseeching mercy for the people who had persecuted him a few moments earlier.

It is said that the heavens were moved by the Prophet's prayer and the Archangel Gabriel came and said that God Almighty is aware of what has happened and that He has deputed an angel in charge of the mountains.

The angel in Charge of the mountains then came forward and offered to bring the mountains overlooking Taif to collide with each other to destroy the inhabitants. However, being a mountain of Mercy himself and mercy of the worlds, the Holy Prophet (S.A.W.) refused. Note the conduct of our noble Prophet. Irritated by a little

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trouble or abuse from someone, we spend years scheming and devising ways to take revenge. How far removed are the Muslims of today from the Holy Prophet who they consider their exemplar.

In spite of suffering so much at the hands of the Taif, the Holy Prophet (S.A.W.) did not curse or seek revenge, even when the opportunity arose. Instead, he pleaded for mercy.

When there was a stop in a Makkan woman who would repeatedly throw garbage on him as he walked in the streets, the Holy Prophet (S.A.W.) being an icon of compassion asked people about her even humbly visited her after hearing she had fallen ill.

Over 14 centuries have gone by since he, the Last of the Messengers, left us but his message one that was ear marked by mercy for the entire creation lives on. His examples live on to lead us from darkness to light. His life was one of mercy, compassion, care, consideration, kindness and tolerance for all. His Sayings, known as Hadeeth, bear testimony to this. One particular theme found in his Sayings relate to the rights of women. It is without a doubt that Islam afforded women an honourable and respected position. However, it is sad to see people, many Muslims included, are ignorant of this.

On one occasion, he said, “Fear Allah in respect of women”. He also said, “The best of you are they who behave best to their wives”. In another he said, “A Muslim must not hate his wife, and if he be displeased with one bad quality in her, let him be pleased with one that is good. In one more Hadith, he said: “The more civil and kind a Muslim is to his wife, the more perfect in faith he is”.

It is no wonder then that the Holy Prophet (S.A.W.) employer was none other than a woman, Sayyidatun nisa Khadija (R.A.A.). So impressed was she by his kindness, compassion, manners and trustworthiness that they married, a model marriage that is often cited by scholars as a perfect example for Muslims to follow. Unlike these jihadists who preach hatred and dislike for non-Muslims and even to those Muslims who don't subscribe to their views, the Prophet's own behavior stands contrary to the way they call to. Let them take heed to the fact that it was the Holy Prophet who accepted Safiyyah and Mariya in his house as his wives: 1) One being the Jewish and the second being of Christian heritage.

In an attitude that was revolutionary at that time, the Holy Prophet (S.A.W.) taught his companions to remain in their mothers service, saying that Paradise lies beneath their feet. *(Cont on page No.30)*

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**Islamic Feature:**

## **PROPHET MUHAMMAD WAS A TEACHER OF MANKIND**

**By: G.N.Falahi**

A vast corpus of individual narratives, consisting of supposed eyewitness account of Muhammad's every act, his orders, prohibitions, recommendations, approval or disapproval, cover every conceivable aspect of personal, private, domestic, public, political, commercial, military, fiscal and administrative, as well as strictly religious, activity undertaken hour by hour, day by day, week in, week out, year after year of the 23 years of his public ministry. All that he had ever been seen to do, or heard to say, or reply when questioned had been reported by one or another of his inner circle and immediately taken up, talked about, analysed, checked, stored, memorized and preserved and then handed on to any who had been present to see, hear and record.

Prophet Muhammad (peace be upon him) as Teacher does not need justification, since all prophets are meant to be teachers in the first instance, and the Qur'an itself has emphasized the function of the Prophet as: *'To teach them the book and wisdom and making them grow in purity.'*

He was a born teacher, gifted with pleasant manifestation. He was of medium size, with a bright face and pleasant voice. He was meticulous about maintaining his clean, tidy appearance and pleasant fragrance. He was a highly sociable man. He used to smile more than anybody else at his Companions, and would sometime even laugh until you could see his back teeth. He showed more interest than others in what they said, as he mingled among them. If anyone was sitting with him or negotiating with him on any matter, he would give anyone sitting around him a share of his attention, and each one of them would believe that no one else was getting more of his attention than himself. He respected the sensitivity of everybody. Once the Prophet was sitting in a gathering with a young boy on his right and the elders on his left. A bowl of milk was presented to the Prophet. He sipped some, and then, in respect to the rule of passing dish to the person on the right, which conflicted in this situation with respect for the elders on the left, he asked the boy: 'Would you allow

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me to give it first to the elders?’ He replied: ‘No, I won’t give up my opportunity to drink after you to anyone.’ Here the Prophet exemplifies respect for the rules of etiquette, and for the young boy as well as for the elders.

The Prophet was very approachable, showing interest in what people said before him, or in what they asked him about. They would interrupt him in the pulpit and ask questions upon which he would answer and praise them for asking the question. Frequently, we find teaching taking place in an intimate situation, Mu’adh tells us: ‘I was riding behind the Prophet on a donkey called *‘Afir*. The Prophet asked me: ‘Do you know what God’s rights are over his servants? Intimacy here is witnessed also in the Prophet’s naming of the donkey, showing his respect for the donkey’s individual character, as he did with his camel, and teaching his Companion by asking his question, so as to involve him from the beginning and to make him think. The Prophet would get students attention by eye contact, by facing them, or occasionally touching them, Ibn Mas’ud tells us: ‘And then he put his hand on my shoulder and said...’ or: ‘He was teaching me the *tashahhud* while holding both my hands and looking into my eyes, making me repeat after and correcting my mistakes. Touching also gave emphasis and was used to encourage the students. He once asked a

Companion a question, and when he gave a good answer, the man said: ‘He thumped me in the chest and said: ‘Well done, how excellent your knowledge is, Abu Mand’hir (God be pleased with him)!’ He was sparing in what he said and would teach only a little at a time, so as not to overload them with information. A’isha said: ‘The Prophet was not a chatterbox like you. Anyone could count the words he uttered.’ This actually conforms with the standard of Arab nobility. Where a man of dignity and status would speak only very little, but would say wise thing when he does. That is why his sermons were also very short – indeed he taught his Companions that they too should make short sermons. In fact, sometimes we find some posing a long question, to which the Prophet answers only: ‘Yes’: ‘Tell me, a man asked, ‘if I perform the obligatory prayer, pay the alms due, fast in Ramadhan and perform the Hajj but do nothing further, would I enter Paradise? The Prophet said: ‘Yes.’

He resisted those who were over-zealous in asking questions saying, for instance: ‘Allah almighty has set obligations, observe them. He had ordained some prohibitions; avoid them.

This teacher knew when to introduce new material, and when not to, as one Companions said: ‘He would select only suitable moments to teach us.’ We know that he instructed his Companions to make

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things easy, rather than hard. When he sent a Companion to teach a community far away, he said: ‘First call on them to believe in one God. If they believe in that, then call on them to do the obligatory prayer, and if they obey you in doing that, then call on them to give the alms-due.’

Most of the hadith consist of answering questions or correcting mistakes, The first group is evident in the numerous questions addressed to the Prophet. The other group is announced normally by such expression as: *laysa walakin..* ‘not so... but’, or *innama..* ‘rather’. For example: ‘Faith is not a matter of wishing, but what is firmly rooted in the heart and proved by action. When the Prophet heard that a man had emigrated to *Madinha* only to marry a woman called Umm Qa’ys, he said: Acts are judged only according to their intention. He who emigrates for the sake of God and His Messenger, his emigration will be for God and His Messenger, and he who emigrates for worldly gain, or to marry some women, his emigration will be for that.’

The man became known as *Muhajir Umm Qa’ys*. The Arabic formulation of this hadith is truly remarkable-concise, rhythmic, repeating an important and telling phrase in the reward of good intention, and avoiding repetition in the reward of bad intention, to indicate that it is worthless. This spontaneous comment on

the situation by the Prophet is highly regarded for its excellence as an example of *Jawami’ al-kalim*. It should also be mentioned that it is easier to remember a hadith if it is in response to a question that has been raised, or a comment on an erroneous situation. Here we have a memory aid, which those who discuss authenticity should bear in mind. Many situation were so spontaneous and memorable, and were witnessed by so many people, that it would be unreasonable to claim that they were forgotten or fabricated.

The Prophet’s statements were also marked by two characteristics: spontaneity and brevity. Hadith material was relevant to real life situation, and was not revelation imparted on one occasion, like the Ten Commandments, for instance. Spontaneity and brevity mark all the genres we have in the hadith; the answers to question, the sermons, the stories, the expert at getting and keeping the attention of his audience. The Qur’an has already told us: When the Qur’an is recited; listen to it attentively, so that you may be given mercy.

The Prophet said: ‘Of you say to your neighbour, in the mosque during the Friday sermon, so much as “Listen” or “Keep quite”, you would have made a vain utterance which would spoil your floor would be considered unacceptably noisy.’

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He said: May God brighten the face of anyone who listens to what I say, takes it in, and then passes it on to others.

He trained his Companions to know that it was their duty to listen, to understand and pass on the information, which made them keener to get it right and remember it. It should be remembered that these were people who had allays relied on their memories to retain their literature, history and genealogy. Sceptical Western scholars do not seem to bear in mind the extent to which people in a different culture can retain information by heart. Yet in Muslim society, people take this for granted as part of their daily life, especially when the information is short, and given over a long period by such an important teacher as this. The Prophet was also aware of people's sensitivity. When he needed to correct an individual in an embarrassing situation, he would give an impersonal instruction, rather than embarrassing the individual. He would use man: 'Whoever has done so and so should.' or 'Why do some people do such and such?'

#### **TECHNIQUES AND METHODS:**

A frequent technique employed by the Prophet was to ask people question, so as to make them think and produce information themselves, upon which he would comment on the answer. He once asked: 'Do you know who is a bankrupt?' to which they said: 'Someone who has no

*dirham* or *dinar*? He said: 'No, the real bankrupt is the one who comes on the Day of Judgement having collected many good deeds, but having also hit or insulted someone. Some of his good deeds will have to be given to the one he hit in compensation, and some to the one he insulted, etc. until very quickly nothings is left for him. In many hadiths he asks: 'Do you know...' to which his Companions would answer: 'God and His Messenger know best.' Thus he keeps them in suspense, waiting for an answer. His questioning technique was also very effective. When a man came to declare his Islam, but asked him for permission to continue committing adultery, some of the Companions were quick to curse the man. The Prophet said: 'Bring him here', made him sit in front of him and asked: 'Would you like such a thing to happen to your mother? He said: No, may I ransom you by my own father and mother!' Nor do other people like it to happen to their mothers. Would you like it to happen to your sister? And so on, until the man came to accept that he should not commit adultery, and the Prophet then made a special prayers for him.

The Prophet does not simply pour material out at his listeners. He engages them, arousing their interest and expectations. This is witnessed particularly in the numerous *hadith* that being with *ala, la,*

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*adulluk, ala la ua-allimuk* (Shall I tell you? Shall I teach you? Shall I inform you?). In instances of a special statement which the recipient should take exactly, the Prophet would use: *qul, qauli* (say). Ibn Mas'ud tells us that the Prophet was teaching him a formula and asking him to repeat it, and that at one point he commented: 'This is not what I said exactly.' Sometimes the Prophet is seen to check on the learning of his Companions, as Ibn Mas'ud confirms: 'The Prophet asked me to read the Qur'an out to him. 'I said: 'How can I read it out to you when it was revealed to you.' And he said: 'I like to hear it from others.'

The use of suspense to force the learner to seek information was also a suitable technique for some learners:

A man came and performed the prayer while the Prophet was in the mosque. The Prophet told him: 'Go back and pray, you have not prayed', and after the second time he said: 'Go back and pray, you have not prayed', and so on, until the man said to him: 'I really do not know any better. Please teach me.' Then the Prophet began to teach him how to do it properly, taking him through all the actions of prayer.

A similarly interactive teaching method can be seen in the following hadith: He said: 'I swear by God he is not a believer.' Then he was silent. The people asked: 'Who is that? And he answered: 'The person whose

neighbour does not feel safe from his harm.'

A man came and told the Prophet: 'I have been ruined!' 'What happened?' 'I fell upon my wife during the daytime fasting in Ramadan.' 'Can you free a slave to atone for that?' 'No.' 'Can you fast two successive months?' 'No.' 'Can you feed 60 poor people?' 'No.'

So the Prophet stopped at that and the man sat idle by. Meanwhile, someone else came and presented a sack of dates to the Prophet as a gift. He said: 'Where is the man who was asking? And gave the sack to him saying: 'Go and feed this to the poor in atonement.' The man said: 'Poor! I swear by Him who sent thee with the truth, there is none in the whole city poorer than myself and my family.' So the Prophet roared with laughter and said: 'Very well, go and feed your family.'

**Aids to Memory: Listening, Repetition, Structure of Material, Visual stimuli.**

The Prophet was adept at using to memory, so as to make things clear. One device was to structure the material in a few numbered points; either three or five is common. For instance: Islam was built on five (pillars): Three things will make a man a thorough hypocrite: he tells lies; when he promises, he breaks it; and when he is trusted, he breaks the trust.

Frequently, we find a grand total is given for emphasis. Forcing the material into

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specific number in such a way makes the listener eager to get the right number. Thus you may sometimes find a Companion reporting: ‘... and I have forgotten the third.’ By comparing his version to those of others, a full list can be obtained. Sometimes, before listing the item, the Prophet would pause, to arouse curiosity: There are three persons God will not speak to on the Day of Judgement: (and he repeated this statement three times and paused). Abu Dh’arr asked: ‘They are lost and ruined indeed! Who are they, Prophet of God?’

A similar logical structuring of material is found in general statements followed by illustration, such as: ‘Each of you is a shepherd, and will be responsible for his charges: the man is a Shepard in his house,’ he then continues with ‘the woman, the child, the servant...’ He then repeats the general statement at the end.

While reporting how the Prophet told the story of a mother who was separated from her baby and when reunited she immediately put him to her breast and he began sucking, the narrator said: ‘I can visualize the Prophet sucking the tip of his finger.’ The Prophet also told of an earlier Prophet, who was beaten by people and they injured his head, so that blood ran down his face. Again the narrator said: ‘I can still visualise the Prophet wiping his own face.’

It should also be noted that the question and answer technique, and the suspense it involves, was an aid to memory: ‘What day is this? He asked. ‘Friday, the answered. ‘What month is this? *Dhul Hijjah*.’ What place is this? The sanctuary.’ Then you should know that your blood, your money, your honour, is as inviolable to you as they are in this day, this month and this place.’ Here he used the technique even in a sermon. Other devices to aid memory included brevity of statement; formulating material on the same order and pattern as a *Qur’anic* verse; rhythmic statements (which is very common); explanation of cause and contrast, as in: ‘the upper hand is better than the lower one’ (in giving). Body language was also used to give particular emphasis to important points: Reclining, he asked: ‘Shall I tell you of the greatest sins?’ After mentioning the first two he sat up, and said: ‘and indeed: giving false testimony, giving false testimony, giving false testimony.’ And the narrator said: ‘He went on saying this until we began to say: ‘When will he stop?’

The Prophet saw a crowd of women and children coming back from a wedding celebration. So he stood up to his full height and said: ‘By God! You are amongst the dearest to my heart!’ repeating this three times.

Equally effective as an aid to memory was pegging information to visual stimuli:



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He looked at the full moon and said to his Companions: ‘You will see your Lord as clearly as you see this. So if you can say some prayer before sunrise or before sunset, don’t miss the opportunity.’ This also demonstrates the Prophet’s skill in arousing incentives to learn and do good deeds, rather than asking for an action to be done.

A man asked: ‘Tell me something which, if I do it, I will enter Paradise.’ The Prophet told him to worship God alone, say the prayer, and pay the *zakah* and fast in Ramadan. The man said: ‘I swear by God, I will not do any more than that.’ The Prophet commented: ‘If it pleases any of you to look at a man who will be one of the inhabitants of Paradise, he should look at this man.’

Ibn Masud also reported that the Prophet once drew a diagram on the sand to illustrate that man cannot escape death and the many accidents that befall him in his life: that is, if he escapes one he will be caught by another.

#### **SIMPLE AND CLEAR LANGUAGE:**

The Prophet used simple, clear language. One of the highly appreciated qualities of *hadith* material in Arabic is *Jawami al-kalim*, that is, concise, all embracing statements.

In many hadiths the Prophet surprises the listener with the unexpected paradox: ‘The portion given away in charity decreases No money.’

On one occasion they killed a sheep and began to give it away in charity. He asked ‘A’isha: ‘How much is left? She said: ‘It has all gone except the shoulder.’ He replied: ‘No; it all remains except the shoulder.’

Once he said: ‘When one of you gives charity – and God only accepts what is good – God receives it in his right and rears it as one of you rears his young foal, until it becomes as big as a mountain.’

‘Two hungry wolves set loose in a flock of sheep would nor wreak more havoc than a man’s excessive eagerness to amass wealth and status harms his religious practice.’

Rhythmic, balance statements, often rhyming, are also a strong aid to memory:

‘Relieve the distressed: feed the hungry, visit the sick.’ When a man was cut and bled, the Prophet taught that someone should wet their finger, place it in the earth, and apply it to the wound to stop the bleeding, saying: ‘The earth of our land, with the saliva of one of our company, heals our sick, by leave of our Lord. The tooth-stick cleans the mouth and pleases the Lord.’

He possessed innumerable qualities of head and heart. He was a very kind-hearted man, who never abused or cursed anybody. Wherever, such an occasion arose, and his companions implored him to curse his torturers, he prayed for their reformation.

Feature:

## INDIAN MUSLIM WOMEN: SOME REFLECTIONS

By Dr. Zeenat Kauthar

Muslims in India are the second largest community in the world after their Indonesian Counter pearts. They also form the second largest community in India after the Hindus. One of the important criteria through which the status of a community or nation can be judged is its educational standard. If the educational standard of the Indian Muslims is described as poorer than that of others, the educational qualification of Indian Muslim women can be referred to as the poorest. On this occasion it may be relevant to analyse the educational status of Indian Muslim women.

Even after five decades of independence about 50% of Indian population remain illiterate. According to 1991 census, the over-all national literacy is 52.2%, out of which 64% are male and 36% female. According to an estimate in Delhi the figure of literacy is 62.77% out of which 60.16 % comprises male and 39.83 women.

### **Literacy Rates;**

According to a recent study, literacy rates at the level of secondary education for Christians, Hindus and Muslims are 20%, 17% and 8% respectively for males while 21%, 11% and 4% for females respectively. In higher education, among Christian and

Hindu males, the figure is 8% each and among Muslim men, it is 2.3% which among women, the percentages are 5.5, 4.2 and 0.8 respectively. The National Sample Survey, 1990 shows that the percentage of illiterate women among Muslims was 76, 1% in rural areas and 59. 9% in urban areas.

The above literacy and educational level percentages of Muslims in general and Musilm women in particular, especially when compared to their population percentage, in very much shocking. According to 1991 census, Muslims constitute 11.7% of population, while Christians constitute 2.22% and Sikhs 1.7%. Despite their lesser percentages in population, the other communities are better than the Muslims at educational level.

According to the study, in general the enrolment of girls even in the primary education is 30.6% as against 56.3% of boys.

The literacy level between boys and girls also shows a glaring display-boys 46.9% and girls 24.8%. Such being the case of Indian women in general, the case of Indian Muslim women is more than depressing.

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According to All India education Survey conducted by Hamdard Society, the national literacy rate of Indian women in general is 39% whereas that of Indian Muslim women is 19%.

Another worrisome factor is the early drop-out of Muslim girls at the secondary and higher level of education. According to an estimate, the drop out rate of Muslim girls beyond the primary level is 60%.

Most people including Muslims think education for girls is unnecessary girls or the only education and training girls need is considered to be house-keeping, wifing and mothering.

However, the most important reason behind the low percentage of Muslim women is the higher education not only in India but anywhere in the world is the ignorance of Muslims in general of the philosophy of knowledge and education in Islam. Since Islam assigns man the economic responsibility of family, most of the Muslims conclude that women do not need higher education because they do not have to seek a job for. They fail to understand that education can not be confined to the economic function alone. In fact in Islam the very purpose of the acquisition of knowledge is to know Allah in order to submit to Him completely. It is the reason that Allah teaches man to pray, *“Oh! My Lord, increase my Knowledge.”* (Holy Quran, 20; 114). The Prophetic tradition “Seeking Knowledge is obligatory both for Muslim male and female”, also

conveys the some purpose of knowledge. Thus education should not be linked to the economic function alone.

Furthermore, if Islam assigns economic responsibility to man, it cannot be concluded that Islam forbids women from working outside to enhance the economic standard of the family. Islam does not discourage Muslim women to work outside, provided she observes Islamic etiquette of dress and hijab and follow the Islamic principles of earning.

Islam is a movement of peace and justice, which is in existence from the very beginning of the history of man in the world from the time of Hazrat Adam. All those throughout history who adhere to the Islamic teachings and make efforts to spread Islam as the complete system of life belong to the Islamic movement. Indian Muslim women and men should realize this fact that they are not isolated from the mainstream of the Islamic movement. The Holy Quran says:

*“And Strive in His cause as you ought to strive”.* (Holy Quran, 22;78)

After all, striving in the way of Allah is in fact striving for the establishment of peace and justice in the world, since the very meaning of Islam is Peace.

#### **Policy of Non-Confrontation:**

The constitution of India declares India a Secular Republic. It neither talks about Hindu Raj nor promotes Islamic Raj: Article 14 grants equality to all citizens without any discrimination of language,

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caste or religion. Whereas Articles 21 and 30 give all the communities the rights to manage their own religious affairs and establish their own educational institutions. Muslims shall have to continue their policy of non-confrontation. They have to adhere to the Quranic command no compulsion in religion. Indian Muslim women and men should respect the faith and practices of other religions and should try neither to demolish them nor to mock at them since it is against the spirit of Islamic teachings. In fact they should also show concern towards members of other communities and should help them in all possible ways. It is important for Muslim women to identify their inner abilities and qualities and use them in the way of Allah. They should develop strong determination to contribute positively in the family and society for the right kind of development to be good daughters, good sisters, good wives, good mothers, good citizens, good professionals, good dawah activists so they should be good Muslim women as a whole.

**Domination Syndroms:**

Muslim men should correct their attitudes and behavior with their wives and children. Following the ethnic and local cultures blindly which have nothing to do with Islam is harmful for them and their families. They need to be pleasant with their wives, polite and civilized in their talks and gentlemanly in their treatment. They should break the communication gap between themselves and wives which in

most cases create misunderstanding and tension. They should think that their duties are not only of breadwinners and security-guards but of a loving and compassionate life companion for their wives and loving and caring father for their children. All this requires smiles, laughters, talks, recreational family outings, not tensed faces of disgust and horror.

To be a good husband, a good father, a good professional, a good dawah activist require to well planned and strategic for all his works inside and outside the house. The example of the Holy Prophet Muhammad (S.A.W.) in this connection can not be ignored, rather need to be emulated. Shura system should be followed so that their wives and elder children should participate in the planning and strategy making.

**Islamisation of Knowledge:**

It is also important that the educational institution should adopt the philosophy of Islamization of Knowledge to do develop holistic and integrated personalities of modern disciplines while making Islamic analysis and also presenting Islamic alternatives on the given issue from Islamic perspectives. It emphasizes that the Holy Quran and the Prophet traditions are the primary source of knowledge besides the faculty of thinking and sense of perceptions. It is also important that Islamic movement and Islamization of Knowledge movement should coordinate with each other in the promotion of

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education to Indian Muslim men in general and women in particular.

As sound planning and well-thought strategies are inevitable, the following programmes can prove helpful in achieving these objectives:

\*Article 45 of the directive Principle of State Policy of the Constitution of India guarantees free and compulsory education for children until they complete 14 years. Muslim Organisations, scholars and activists must remind the government to put the educational problem of the citizens in its main agenda. The poorest educational level of Indian Muslim women should be brought to the notice of the concerned government authorities so that the government take some short term and long-term measures like opening new schools and colleges and making necessary arrangements for the enrolment of Muslim girls for educations.

\* Besides the government, the big Muslim businessmen and other wealthier segments of the Muslim community should be approached for the generation of grants. They need to be explained that the future of Indian Muslims depends on the education of Muslim men and women. The money that is collected should be spent for the building of educational institutions and offering of scholarships to deserving candidates.

\* Besides financial resources, there is also a need for getting more and more learned and experienced teachers so that they offer

their services for the enhancement of education of Indian Muslim women. With the help of financial and human resources, Muslims should set up their own educational institutions for women and men.

It is necessary to hold educational conferences, seminars and work-shops for the educational consciousness of Muslim women on the need of improvement of their educational level. In this connection, the recent All India Muslim Women Educational Conference held at Chennai deserves appreciation. It pooled hundreds of Muslim educationalists and activists from all over the country and gave platform to them to express their opinions on the condition of Indian Muslim women's education in different parts of the country.

\*Time to time, it deems essential for Muslim parents to take their children to various libraries and book shops and encourage them to read as much as possible.

\* Through a better and healthier family environment, women would not be retained in the home merely for the involvement in the home care work. Mission oriented Muslim women would always like to seek education for working in the cause of Allah. Thus through the key of education, the status of Indian Muslim women can be enhanced and they can move ever forward in the right direction for the right development and right progress.

Islamic Features:

## RESPONSIBILITIES OF THE MUSLIMS AS A NATION

It is better to answer the question regarding the pre-eminent position of Islam and the claim made on its behalf i.e. it alone is a perfect religion, it is for all mankind, it is the ultimate religion and its obedience is indispensable for salvation in the After-life. As Islam has a pre-eminent position it stands to reason that it must have some special requirements too. One of its requirements is that its message is conveyed and perpetually publicized in every nook and corner of the world. It is continuously preached among every nation and its message carried to every individual. This has to be a perpetual and ceaseless exercise. If it goes by default the world will not know of the message. Until and unless all mankind and disbelief in this faith would prove to be disastrous. In these circumstances would it not be unfair to deny them the Knowledge of the Divine Law and thereafter to take them to task for their ignorance?

If obedience of Islam is obligatory for all mankind, acquaintance with Islam is also imperative. Failure to do so would be on the one hand sheer injustice to Islam, as it would by that default be rendered useless, and on the other hand it would be unfair to mankind as they would be deprived of a blessing on which their fate ultimately

depends. As long as the Messenger of Islam (S.A.W.) was alive he perfectly acquitted himself of this obligation of his towards mankind. But this obligation calls for action even when he is no more among us and would continue to do so till Doomsday. As no Prophet shall ever come in future this duty cannot be shifted to anyone else.

The pre-eminent position of Islam makes it preaching an imperative obligation. It must be fulfilled. How should it be done is a question of paramount importance. It not only warrants a suitable practical solution, it also has to be such as is prescribed by Islam. As Islam is a Divine religion, and has been sent for all mankind and for all times, it must have an answer to this problem.

### SPECIAL RESPONSIBILITIES OF THE MUSLIMS:

When we consult the Holy Quran for the solution of this problem we find it there at the very first glance. It is there with its full details. Its answer is as magnificent as the question. In the words of the Holy Quran the answer is as follows:

*“Thus We have appointed you a middle nation, that you may be witnesses against mankind all that the Messenger may be a witness against you”. (2:143)*

This Divine order determines the practical form of this solution. It is as follows:

- 1) The responsibility of conveying the message of Islam to mankind, which was discharged by the Holy Prophet (S.A.W.) has now been entrusted to his followers. They are responsible for carrying out this mission as long as they are present in this world.
- 2) The message of Islam is not to be conveyed to others in the ordinary way of preaching. It is to be done in a manner wherein it attains the form witness.
- 3) “To bear witness into Islam” has specific meanings which are determined by the action of the Holy Prophet (S.A.W.). It signifies that the Muslims will convey it to others as earnestly as the Holy Prophet (S.A.W.) conveyed it to his companions (may Allah be pleased with them)

It leads us to the conclusion that while the religious communities of the past had only one responsibility i.e. of following their own religion faithfully, the responsibility of the Muslim Community has been further increased. This additional responsibility is that the Muslim present Islam to the world in the best possible manner. The Holy Prophet (S.A.W.) has set for his followers a practical example of it in his actions. The fact is that although the Holy Prophet Muhammad (S.A.W.) was designated and destined as a universal and eternal Divine Messenger the practical scheme for the continuation of this mission was also devised by Allah. It was so arranged that

the Holy Prophet (S.A.W.) would train a group of his descendents for this purpose. They were to be so perfected in this faith and its conduct that they would bear witness of the truth in the same way as he (S.A.W.) himself did. This group would in turn train another as its successor to continue this mission in the next generation. And this process would continue till the Day of Doom. That is why when the Arab tribes started embracing Islam in very large number and a group of the trained companions of the Holy Prophet (S.A.W.) was also formed, the mission of the Holy Prophet (S.A.W.) was completed and he was summed by Allah. After his death the mission of preaching Islam to the world outside Arabia was performed by that group of the Muslims who were declared as “witnesses unto people”.

*“Thus We have appointed you a middle nation that you may be witnesses against mankind”. (2:143)*

It transpires that though the Holy Prophet (S.A.W.) actually appeared among the Arabs, he emerged before the rest of the world through that group of Muslims who were trained by him (S.A.W.). In pursuance of this tradition a group of Muslim is trained in each generation for this purpose. This is why, after his death, it has fallen to the share of the Muslim Community to bear witness of the truth unto the world. This has to be done in the same spirit as it would have been done by the Holy Prophet (S.A.W.) himself were he alive. In short the Muslim Community Collectively is the successor of the Holy Prophet (S.A.W.)

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and as a community is entrusted with exactly the same mission which was assigned to the Holy Prophet (S.A.W.). This responsibility of the Muslims is not an ordinary one. It is so great and enormous that it alone becomes the sole purpose of their existence. The Divine Verdict clearly determines the position of this community. This fact is further elaborated in the verse of the Holy Quran which says:

*“You are the best community that has been raised up for mankind”. (3:110)*

These words make it abundantly clear that the Muslims are not like the nations which existed during different ages. It is a nation which has been made the guide and the guardian of all mankind and this is the first and last objective of its existence. It would be agreed that a thing is valued as long as it fulfills the purpose of its existence and its worth is lost as soon as it loses its objective. This is why the value of this community depends upon the task of learning witness unto mankind. It will be regarded “the good Nation” only as long as it fulfills this mission. It will be deprived of these illustrious titles if it fails to do its duty. So much so that in the latter case it would not deserve to be called even by its original name i.e. the Muslims, because this is not a mere name but an adjective. It was so designated because its Islamic responsibilities were much more than the other nations. The following words of the Surah Al-Hajj of the Holy Quran need special attention in this connection”.

*“He has chosen you and has not laid upon you in religion any hardship: The faith of*

*your father Ibrahim (is yours). He has named you Muslims of old time and in this (scripture) that the Messenger may be witness against mankind”. (22:78)*

The pre-eminent position and the special responsibilities of the Muslims are made plain in this verse. First of all let us take up the Arabic word “*Ijtabakum*”. It is synonymous with the Arabic word “*Istafa*” which means to choose something better. This word has been commonly used for the Prophets. If such a word, which is ordinarily used for the choice made for the Prophets, is also used for a nation it is indicative of the illustrious position of that nation. After that we come to the words which mean:

*“He has named you Muslims of old times”.* Which reveal that this nation has been specially designated as Muslims. This title has been given to them now but is age-old. It is another proof of the preminent position of this nation. It means that as the joyful news of the coming of the last Prophet (S.A.W.) was given thousands of years before his actual appearance and the world was eagerly awaiting his arrival so was the case of his followers i.e. the Muslims. A long time had yet to pass before the appearance of this nation but its name, conduct and characteristics were announced. Obviously, it was not an ordinary declaration. It was the announcement of joyful news. It furnishes yet another proof of its being an extraordinary nation because such early announcement of the coming of a person or



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nation is only made if it has no unusual importance.

Now we come to the third characteristic of this nation, which is mentioned in the words *“and in the Scripture”*. These reveal the objective and purpose for which the nation was given such an illustrious name and position. They were so designated for “choosing something better”. It does not only provide a proof of the exalted position but also offers evidence of the onerous responsibilities reposed in this nation. It clearly means that this nation has been so designated because it has to perform deeds compatible with its name. Last of all in this verse occur the words:

*“That the Messenger may be a witness against mankind”*.

These words provide an answer to the question; “What is precisely the purpose for which this nation has been selected and how is it to be accomplished?”

In short this verse not only tells the significance of the title and position of this nation but also provides its justification. It has been so placed and designated because of the duty entrusted to it. If it does not duty, it would be a “nation submissive” otherwise it will have only the semblance of being so.

If the witness of the true religion is the objective and Purpose of this nation, as is abundantly clear from all these verses, it will also be answerer-able for it before Allah.

When a Muslim Shall be answerable to Allah for each of his individual responsibilities the Muslim Community, as

a while, shall have to answer for its joint responsibility. Let it be known that it will be no ordinary accountability. In its nature it will be similar to the accountability of the Holy Prophets in their capacity as Prophets. It would be so because, though not a Prophet in a technical sense, this nation has been assigned apostolic responsibilities. In regard to the accountability on the Day of Judgement the Holy Quran says:

*“Then verily We shall question those unto whom (Our Messenger) has been sent, and verily We shall question the Messengers”*. (7:6)

It means that as ordinary men would be questioned about their response to the invitation of the Prophets similarly the Prophets would also be questioned: How did they convey the Divine religion to mankind and what response they had from it? When the Muslim nation has responsibilities similar to those of a Prophet, it would be quite logical if the same kind of questions are put to it. How hard shall that moment of accountability be if this duty is not performed properly. This accountability will become critical if, God forbids, it turns out that they not only failed to do full justice while bearing testimony of the true religion before mankind but also kept it hidden from it. It would be criminal on their part of Shirk their duties so blatantly and Allah has given a clear warning on this account:

*“And who is more unjust than he who hides a testimony which he has received from Allah”* (2:140)

Obituary:

## **A GREAT PERSONALITY, HAKEEM AJMAL KHAN PASSES AWAY**

New Delhi; Sept 8, 2020

Hakeem Ajmal Khan, (former General Secretary, former member of General Body and Executive Body of Markazi Jamiat Ahle Hadeeth, Hind), president Jamia Salafia Shakrawa, Mewat; Madarsatul-Banat, Shakrawa Mewat; editor and head Majalla Ahle Hadees, Mewat; Compiler of several books; distinguished journalist, skillful and expert Hakeem and an important figure of Jamiat and Jamaat as well as Mulku-millat, Hakeem Ajmal Khan passed away in the evening of September 7, 2020 at the age of 85. He was buried at Shakrawa on Sept. 8, 2020. He is survived by his wife, 3 sons (Mohd Jawed, Mohd Nazar and Mohd Abid), 3 daughters, son-in law (Maulana Nawab Ahmad Salfi) and a number of grand sons and grand daughters from both paternal and maternal sides.

According to the press release Hakeem Ajmal Khan was son of famous physician and religious scholar Allama Hakeem Abdus Shakoor Shakrawi. He was born in 1936 in a village called NIMKA at Mewat, Haryana. He got primary education in a govt . School and, as it is narrated, admitted to Jamia Salafia Shakrawa. He was lucky to be taught by his

allama father and also by Allama Daud Raz (expounder of Saheeh Bukhari). He got higher knowledge of Tibbe Yunani from his father. He devoted himself in deeni, milli, social and political affairs after completing education. He got yet another responsibility of Chairmanship of Jamia Salafia Shakrawa in 1961. Shaikhul Islam Allama Sanaullah Amratsari had been publishing AKHBAR AHLE HADEES and later ceased its publication. The same was reactivated by Hakeem Abdus Shukoor, by the name of MAJALLA AHLE HADEES. Later Hakeem Ajmal Khan became its editor since 1978 till date. Several ilmi and historical books, especially on Mewat goes to his credit such as: Tareekhe Mew Khastrri; Mahabharat Mewat, Sadullah Khan; Rahbare Mewat; Chaudhri Muhammad Yasin Khan, Mewat ke Sawtantrata Senani; Jang Azadi aur Mewat and Mewati Adab etc. etc.

Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind, described Hakeem sb as a loyal and sincere towards Jamaate Ahle Hadees, followed and preached the Salafi thought vigorously. He had established a Maktaba called DARUL KITAB to publicise the pristine teachings of Islam according to the Holy Quran and Sunnah. He

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penned several books in the light of pure teachings of the Holy Prophet (S.A.W.). He was deeply associated with the history of Jamaat. However, apart from certain differing points, his views were very valuable. Hakeem sb had certain priceless formula of medicines from his father which made him famous in treating the sick people with fatal diseases. His medical services to general public was worthy to be remembered. According to Maulana Asghar Ali Imam Mahadi Salafi, Hakeem sb rendered his services to Jamia Salafia Shakrawa as a president and tried to keep its standard high and tidy. However the present academic standard could not catch the previous level. We pray Allah for its progress making it a hub of knowledge.

Maulana Asghar Ali Imam Mahadi Salafi, gave an account of his noble character and commitment to the cause of Jamaat and milli matters. Hakeem sb could not isolate himself from Jamaat and made valuable endeavours from the platform of Markazi Jamiat Ahle Hadeeth Hind. There was a time the Jamiat didn't have an office on its own land. So the jamaat well-wishers were running from pole to pillar to get an office premises of its own. The authorities of that time such as Dr Sayyed Abdul Hafeez Salafi and Hafiz Muhammad Yahya Dehlavi's efforts and sincere endeavours a large piece of Land was purchased at Okhla by the name of Markazi Jamiat Ahle Hadeeth Hind. Today the same premises is called Ahle Hadees Complex,

Okhla. It was due to the Grace of Almighty Allah and honest strives of Hafiz Muhamamd Yahya Dehlavi (the Ameere Jamaat at that time) and Maulana Asghar Ali Imam Mahadi Salafi (General Secretary at that time) and other authorities of Jamaat that a grand magnificent mosque and several other buildings came into existence. Moreover, other grand building project of several crore is underway in the same premises. It is coincidence that some Jamati elders and Jamaat responsible people of that time were in search of other land at Urdu Bazar Jama Masjid Delhi. proposing to make Jamiat office on that site. However, Maulana Abdul Waheed Salafi (Ameere Jamiat of that time) and Maulana Mukhtar Ahmad Nadvi (deputy Ameer of Jamiat of that time) took personal interest and bought a building with its land. Presently the same is described as AHLE HADEES MANZIL where office of Jamiat Ahle Hadees is situated. Here it should be noted that with the great interest, wisdom and farsightedness of Maulana Asghar Ali Imam Mahadi Salafi (present Ameer), other authorities and help of Jamiat well-wishers a 3 story magnificent building has been raised on the site for the old structure was rotten and close to fallen down. Late Hakeem Ajmal Khan's endeavours to buy the said land and property at Urdu Bazar was praiseworthy. Moreover, the Jamiat can not forget his endeavours and sincerity for his services in favour of Markazi Jamiat Ahle Hadeeth Hind.

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It was greatness of Hakeem Ajmal khan that he always offered valuable suggestions for the progress and well-being of Jamiate Ahle Hadees. However, when a new era of Jamiat Ahle Hadeeth started in 2001 decorated with dawatu-tabligh, publication of books and magazines, construction of buildings, activities in journalism, research and composition, Hakeem sb supported and guided Maulana Asghar's day to day plan and his sincere efforts. He never showed idleness in supporting and encouraging Maulana Asghar sb. and Jamiat authorities in case of calling conferences, seminars, symposiums, Quranic competitions, Students moral and ifta trainings, other milli, national and international affairs as well as social and human welfare activities. Sometimes he never hesitated to come to front line defending the Jamiat's activities and tried to remove the obstacles coming to the way of Jamiat for which the Jamiat is thankful to him. According to Ameere Jamiat, Maulana Asghar Ali Imam Mahadi Salafi; his death is a great loss to Jamaat and Jamiat. May Allah forgive his sins, raise his high status in Jannat and accept his all good deeds. May Allah give patience and courage to his family members to bear the loss of his dear one who departed from this moral world. The Jamiat authorities and office bearers also condole the family members with dua and sabr.

*(From page No. 12)*

Today, as we Stumble through a confused and turbulent world, as we grope in darkness and as we suffer from uncertainty and depression, we must look for and grasp at the teachings of the Holy Prophet Muhammad (S.A.W.). So that they will act as a cure for many of the social ills that have befallen our world.

The world faces a host of seemingly insoluble problem. In the West, people are in depression and there is decay in Society. In the East, industrial and technological progress has created a vacuum in society. Many people are floundering in darkness. They cling to values that have nothing to do with life. They join cults. For role models they look to unworthy individuals who are moral vacuums.

For us the perfect role model is the Last Messenger of God (S.A.W.). His life, his dealings with young and old and both friend and foe are an inspiration to all of us. Let us teach ourselves and our children about the life of the Holy Prophet (S.A.W.) and use it in our daily lives so-that we may improve our conduct and become better human beings. Let us be more tolerant, more forgiving and show compassion to all our brothers and sisters in humanity, irrespective of their race or religion.

Let us pray for a better world. 'Ameen!

