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**Editorial:**

## **MUSLIMS ARE HARBINGERS OF PEACE, MERCY, STABILITY AND PROGRESS**

The Timeless rules and verdicts of Islam are the authority which charts for us the way of our life. Hence Muslims have to play a constructive role and protect the honour and dignity of others in society. We, the Muslims should do good and be just to others. Justice is the basis on which stand the relations between Muslims and the rest of people. In this regard, we believe that one of the ways for Islamic preaching in a more attractive and convincing manner is to promote constructive dialogue with people of other faiths. Ours is the religion of mercy for the whole of humanity. So the Islamic way of life must focus on achieving stability, protecting the rights of people, preventing evil, doing away with injustice and allowing the people to lead their lives peacefully.

Muslims must understand that Islam is a simple and tolerant religion. We should keep away from extremism in all its forms. Islam has strongly prohibited creating chaos and trouble in the society.

No doubt some bad elements have been targeting the community for its faith, values, culture, life, property and livelihood. Perhaps they do not know the constructive history of Islam and Muslims. A careful reading of history reveals the fact that Muslims have never been and will never be the people who create mischief or support injustice and aggression. In fact, they are the harbingers of mercy, advocates of peace, architects of culture and builders

of civilization. They strive for all that is beneficial to mankind.

So, it is necessary for us, the Muslims to build confidence measures amongst ourselves and the people of other faiths by adhering to the teachings of Islam, which reject isolation and prevent the seeds of hatred being sown among people. Islam does not prevent its followers from dealing with the people of other faiths. It is the religion of tolerance and calls for peaceful co-existence with other communities.

Likewise, the Muslims must put emphasis on certain points for uplifting the Muslims as they can achieve success by eradicating illiteracy amongst themselves through specialized schools, madaras and institutions of higher studies. Moreover, the Muslims must raise a heightened awareness of the splendid history they have. Their new generations must know about the great achievements of their forefathers in all walks of life. Proper knowledge of their glorious history would make them understand the purpose of their worldly life and they would come to realize how they can play a pivotal role in making this world a better place for all human-beings.

Muslim scholars can better do all such things if proper co-ordination develops amongst them and they start co-operating with each other in raising awareness, promoting brotherhood, peace and respect for all human-beings.

## THE LINE OF PROPHETHOOD

*“And mention in the Book (the story of) Ismail: He was (strictly) true to what he promised, and he was a messenger (and) a prophet. He used to enjoin on his people prayer and Zakat and he was most acceptable in the sight of his Lord. Also mention in the Book Idris; He was a man of truth (and sincerity), and a prophet. And We raised him to a lofty station. Those were some of the Prophets on whom Allah did bestow His Grace, of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. When the Signs, of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears. But after them there followed a posterity who missed prayers and followed after lusts. Soon, then, will they face Destruction. (Surah Maryam, 19:54 to 59)*

Surah Maryam gives accounts of a number of prophets, starting with Zakariah, John, Jesus, Abraham and his seed through Isaac and Jacob. Now the Surah goes back to the other branch of Abraham's seed, bringing Ismail, the father of the Arabs, for special

meaning, the Surah highlights a special quality of Ismail, which is his being true to his promise. This is a characteristic common to all prophets, and all God fearing men and women. The fact that it is highlighted here suggests that in that case of Ismail it must have had a very special significance. Moreover, Ismail is given the status of a messenger of God, which means that he preached God's message to the old Arabs, particularly with the fact that he was their highest grandfather. We know that even shortly before the advent of the message of Prophet Muhammad (S.A.W.) there were some individual Arabs who believed in one God. Most probably, they were the last remnants of the followers of Ismail.

The Surah also mentions that the fundamental ideas of his faith included prayer and Zakat, which he ordered his family and his people to observe. Moreover, the Surah leaves us in no doubt that Ismail earns God's pleasure, which imparts a sense of content and satisfaction to anyone. This contentment is another aspect that permeates the whole Surah in the same way as mercy. In fact, the two

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aspects of mercy and contentment are mutually related.

The last Prophet to be mentioned in this Surah is Idris. We have no way of determining in which period of history Idris lived. Most probably he was ahead of Abraham. He was not one of the Jewish prophets. There is no mention of him in Jewish Books. The Holy Qur'an described him as a man of truth and a prophet. It records the fact that God granted honour and made him worthy of praise elevating him to a lofty station.

The Surah mentions all those prophets in order to compare the group of God-fearing believers and those who succeeded them of pagan Arabs and unbelieving Israelites. The gulf separating the two is so great.

In this sense of the role of Prophethood in human history, we see only the main features clearly pointed out "of the seed of Adam and of those whom We carried in the Ark with Nooh" and also "of the seed of Abraham and Ismail". Adam's seed includes all, and Noah refers to all who came after him while combining the two major branches of Prophethood. Jacob as the head of the Israelite trace and Ismail to whom the Arab belong and from amongst whom came the last of all prophets.

Those prophets together with those from among their offspring whom God had guided and chosen of pious people share a quality in common, which is highlighted in

this verse: "When the revelation of [God the Most Gracious were recited to them they fell down prostrating themselves (before Him) and weeping"

They are truly God fearing, very sensitive to what pleases or displeases God. They feel a shudder when His revelations are recited, which is so strong that they cannot express their inner feelings in words. It is their eyes that are tearful and they fall dawn prostrating themselves before God and weep.

## BE IN MIND

*Wealth and sons are allurements of the life of this world; But the things that endure, Good Deeds, are best In the sight of thy Lord, As rewards, and best As (the foundation for) hopes. On the Day We shall Remove the mountains, and thou wilt see the earth As a level stretch, And We shall gather them, All together, nor shall We Leave out any one of them.*

**(Surah Al Kahaf; 18:46-47)**

## PATIENTS

1. Narrated Aisha (The wife of the Holy Prophet) Allah's Apostle said: "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn".

2. Narrated Abu Said Al-Khudri and Abu Hurairah, the Holy Prophet (S.A.W.) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that".

3. Narrated Kaab; the Holy Prophet (S.A.W.) said: The example of a believer is that of a fresh tender plant, which the wind bends sometimes and sometimes makes it straight and the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly.

4. Narrated Abu Hurairah: Allah's Apostle (S.A.W.) said:" The example of a believer is that of a fresh tender plant, from whatever direction the wind comes, it bends, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his difficulties).And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes."

5. Narrated Abdullah: I visited Allah's

Apostle (S.A.W.) while he was suffering from a high fever. I said, "O Allah's Apostle! You have a high fever." He said: "Yes, I have as much fever as two men of you". I said," Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the Prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves".

6. Narrated Al-Bara bin Azib: Allah's Apostle (S.A.W.) ordered us to do seven things and forbade us from doing seven other things. He forbade us from wearing gold rings, silk, dibaj, istabraq, qissy, and maithara, and ordered us to accompany funeral processions, visit the sick and greet everybody.

7. Narrated Ata bin Abi Rabah Ibn Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said,"Yes". He said," This black lady came to the Prophet (S.A.W.) and said, "I get attacks of epilepsy and my body becomes uncovered. Please invoke Allah for me" the Holy Prophet (S.A.W.) said (to her), " If you wish, I will invoke Allah to cure you" She said;"I will remain patient, and added" but I become uncovered, so please invoke Allah for me that I may not become uncovered" So he invoked Allah for her".

(Sahih Al-Bukhari)



# WHAT ARE WE HERE FOR? THE FUNDAMENTAL QUESTION

By. Dr. Muhammad Naseem

*Man being a rational entity is dependent upon and is in need of reason for a proper expression of his personality. A human being is lost if this rational basis is absent, he is confused if this is unclear and he turns erratic if it is inconsistent. A person's ethics, behavior, relation with other individuals will be based on how he or she perceives the reason for one's existence. It is a question, which affects our mental state and determines our social behavior. It is a question that needs to be understood as soon as awareness develops because the future progress of a personality will depend on it. It is a responsibility which the parents and teachers have to bear in mind in forming a strategy of information and training appropriate for the different stages of the development of a child.*

Life is an extremely serious responsibility as the Qur'an says: "We have not created the heavens and the earth and all that is in between them of idle play" (21:16 & 44:38). The same idea is conveyed in the form of a parable in ch. 33 para 72.

*"We offered the responsibility to the heavens and the earth and the mountains, but they refused to bear it, (because they were afraid of it). But man took it up. He is prone to injustice and ignorance."*

In this story the first part is information and the last part is in the nature of caution. The

message is that this is such an onerous task that he even the earth which is so vast, and the mountains which are so strong, could not cope with it. It was given to the mankind, but it must note that it will not be able to discharge this obligation properly unless it keeps an eye on its weaknesses, namely, a tendency towards injustice and a tendency towards ignorance.

*The Qur'anic view of man's creation and purpose:*

The story of man begins at a point in time when the Creator pursuing His design and scheme decides to create man. We do not know what that schemes is, how did it start?, how far will it go? These are questions that our intellect cannot answer; it has not got the capability to do so. Our only link with the past and future is through the entity of the Creator who was there from eternity and who will be there for eternity. All we know is that there were heavens-whatever that may signify (such as cosmic division) there was the earth, there was water. There were beings made of light or elements that constitute light. There were also beings made of the elements of earth-man was created. The Qur'an describes this in the following paragraph:

*"We created the heavens and the earth in six days while His throne of power was on water in order to test which of you is best*

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*in conduct” (11:7)*

Once again we are limited by our ability to comprehend the exact nature of some elements of this statement. The day could be of any length of time depending upon which system of accounting is used, e.g. light years, sound years, etc, and water may signify a state of vapor or the source material of any composite that is created, What is relevant to our situation is that it is a proving phase. We are meant to evolve to a better being, viz., the person of Paradise. In the Creator's scheme, we are the only ones with a potential to develop to a state when we will be able to comprehend the Creators design; how it has been and how it would be. This impression is supported by the information in the Hadith literature that the highest reward available to people who enter paradise will be the revelation of the Divine Being. We are not talking here of a sensual experience but an intellectual experience when the confines that stop our intellect will be removed and the reality will become comprehensible. We had no option in our creation but this information makes life exciting and the future exhilarating.

The concept that this temporary phase of existence is of the nature of an opportunity to develop, is further evident from the story of the creation when the Creator declared His intention by saying: *“I am going to place a vicegerent on earth” (21:3)*

The concept of vicegerency entails that the recipient of the responsibility has to look after and develop whatever is given to him to the best of his ability. In the context of our life and stay on this planet it means two things (a) ourselves (b) the earth. Ourselves includes our physical and mental aspects

and our abilities and faculties. We hold every aspect of ourselves in trust, we do not own it, we are accountable to the Creator for its upkeep and development to its maximum potential.

However, man does not live in isolation, he is a social being and interacts with society. We can not develop as individuals unless we create the social circumstances, which can help our progress. Our task is three dimensional-we have to develop ourselves, we have to develop society and we have to develop the earth, which is our abode. Our life is not for play, it is a job and we are required to do it well. We have been given detailed instructions to guide us in performance of this task. Teachers were sent to show us the way this service should be performed, if we fail to realize our duty, we are failing in the purpose for which we were created. In such a case our life ceases to have any meaning, God clearly says: *We have not created the jinn and the human beings except for service” (51:56)*

Unfortunately due to the influence of political situation and the influence of non-Islamic cultures we lost the wider significance of service i.e. Ibadah and confined ourselves to the performance of ritual practices as an end in themselves. The practices which were meant to create awareness, commitment and discipline failed to create the qualities needed for the purpose for which we were created. We moved from an intellectual rapport with the Divine Being to an emotional bondage with Him. Our prayers which should have been the tools of self-regulation, self-inducement and direction became hopeless expressions of idle expectancy. We have been performing these exercises in begging for

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centuries instead of moving forward we have reached the tail end of the human race. Religious practices when not related to any program of action are like movement without any direction and are not likely to reach anywhere. Religious man, I am afraid has always been duped with this behaviour and we have not proved to be an exception. Having lost the original guidance others had no option but to break out of this mould to make some relative progress. They had to create a division between secularism and religion in order to free the intellect of the confines of the religious dogma, which was unclear, and could not provide the stimulus and understanding necessary for progress. We have not lost the guidance, our position is not the same, and we have to reconsider our understanding and our obligation.

This universe is governed by laws. The Creator calls these laws His signs and advises us to observe them, understand them and use them to our advantage. There are harmful factors within ourselves and in our society, He calls them disturbing elements or Fasaad. Their nature is like that of friction in physics, if it could be removed, movement would be unstoppable. We have a duty to remove Fassaad to ensure human progress. In chemistry and biology we need optimal conditions for an action to progress to its possible conclusion. In a similar way, we need optimal condition for progress of human society. The Creator has determined this condition to be the state of peace or Salaam. This peace has to be created within one's self by removing ego, anger, jealousy, hatred and by promoting

sincerity, compassion and concern. Outside ourselves we have to endeavor to remove all these factors which disturb human peace. We have to remove ignorance, injustice, disease, poverty, crime and exploitation. This is the service or Ibadah for which we were created. It is in the performance of this service that we would meet the challenges that would require us to harness our inner and outer resources. This is what we require in order to develop and succeed for the qualification of being the people of the future i.e. the people of Paradise. Our life is not of our asking, we do not understand the why and the wherefore at this time. Our minds are limited but this will change if we can successfully perform the tasks for which we were created.

We are part of a scheme and so we have to work hard to become the successful people of the Hereafter. For our future even the sky is not the limit, as God says: *"If all the trees were pens and seas with seven more seas (were ink) the words of God would not be exhausted"* (31:27)

For the sheer joy of understanding we must move forward in the light of what the Creator has sent us. Life has a meaning, everything around us is guided by wisdom, a method and a purpose. Our life is similar, we have a purpose, we have been informed, it would be a tragedy if we throw our chances away.

*An article by Dr. Muhammad Naseem contributed to Common Sense on the topic of the purpose of human existence.*





# IMPORTANCE OF MORAL EDUCATION

By Sheikh Abdul Baree Ath-thu-baytee

*Education occupies an important place among the Muslims. It has great impact on the minds of growing generations who are the pillars of every society. Moral education in the early days of Islam served the needs of the Ummah. It produced mature generation and made the Ummah the leader not the led, the powerful not the weak; for it was an Ummah that gives more than it takes.*

Educationists are heavily responsible for guiding the growing generation, arming them with faith and protecting them against trials and temptations. The Muslim Ummah should not consider education as a mere means of increasing material wealth and should never neglect the noble goals of education. The young boy who goes to school is like an empty vessel and within days and years; this vessel will be filled with conducts, manners and ways that are learnt from educational institutions. It is these values which shape his life and mould his ways of thinking and the path of life and it is why education embodies the identity of the society and the Ummah and shows her the true values.

Amid various modern educational theories, we, the Muslims sometimes forget some fundamental things. The primary purpose of education is to raise up the growing generations on Islamic values and concepts

brought by the Messenger of Allah, to make the youth a true Muslim in his belief, feelings and conduct, submitting all aspects of his life to Islam, prostrating to Allah, humbling himself before Him and weeping whenever he hears the verses of Allah being recited out of hope for His Mercy and fear of His punishment.

Nations do not progress by accumulating information but by education that implants values and principles which reflect in practical life. Wise men do not regard the goal of education as mere accumulation of information and committing texts to memory without having any respect for their meanings. Therefore, if we aim at nurturing the generations and making them progress to perfection, no amount of material information and mechanical expertise can develop a person, make him a complete human being and encourage him to do good if that is not backed with a strong belief in excellent values and concepts. Mere memorization of the concepts, without allowing that to have impact on the heart or conduct is of no use. The duty of education, before imparting information, should be to prepare the heart that will use this information for good, not for evil, for the benefit of human-beings not to harm them. This can however not be achieved except by implanting the correct faith in the depths of the youth's heart so that, it cannot be stained with ambiguity or

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be deviated by lust. It should be faith based education that is far from frivolities and impudence and whose foundation is the Quran and Sunnah, understood according to the way of the righteous predecessors, and aimed at purifying the soul. It should be such an education that makes the soul aim at lofty things and deem itself above debasing things; an education that makes the soul pleased, annoyed, befriend and fight for the sake of Allah alone. Our need for hearts which are full of true faith is therefore, not less than our need for heads that are filled with information, so that our growing generation will not become a devil that spreads its evil and destruction across the world and in order that they may not be corrupted by drugs and perverted ideologies.

The Messenger of Allah did not use to leave any man for his whims whenever he embraced Islam but would teach him the matters of his religion. When Umayr bin Wahb embraced Islam, the Prophet told his companions, *“Teach your brother the matters of his religion and teach him the Quran.”* Imam Ahmad reported, “The companions used to learn ten verses of the Quran from the Prophet and they would not learn another ten verses until they had well understood the meanings of the previous ten verses and put them into practice. They would say: We learnt both knowledge and practice.” Our righteous predecessors used to call children’s teacher educator and mentor. Ibn Al-Mubaarak said, “We learnt morals for thirty years and we studied knowledge for twenty years”.

Ibn Seereen said, “The righteous predecessors used to learn moral guidance as they would learn knowledge.”

The effective and truthful education is the one that goes hand in hand with nurturing, for education without nurturing is useless and valueless, and any separation between the two shall breed a generation that will be weak in faith, ignominious in personality and confused in thought; a generation that will have no regard for values and will be an easy target for vicious thoughts and ideologies. The youth educated in this way will use his knowledge to cause misery to himself and his society. What is the value of knowledge, if its owner is a liar and traitor who indulges in filthy dealings and undoes the very essence of education bit by bit through his pervert behavior? What is the value of knowledge if that does not reflect practically in the students’ relationship with his teachers, brethren and books?

Therefore, learning is more than to memorize a book or to receive information or to attend classes. It is rather making of a generation and implanting of belief, concepts and values. The perpetuity of any nation then lies in its ability to transfer its faith, morals and history to its upcoming generation in its own language.

The moral problems of a nation manifest when it neglects education and separates moral education from learning. If all this scientific progress is not accompanied by high moral standards, it will eventually lead to real perdition. Was it not this civilization which triggered, within 25 years two world wars-in which weapons, of mass destruction that threaten the humanity with complete destruction-were created and wantonly used? Modern civilization wallows in the abyss of moral decay in spite of its scientific progress and it has

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caused among the Muslim communities problems of belief, morals and ideologies which can only be solved if the Muslims go back to the Islamic values and Divine Guidance. That is why educationists say that, the first step towards reform is good education and the last step is also good education.

The Muslim youth will grow up to be a beneficial member of society if he does not see cheating or hears lies; he will learn virtues, if his environment is not polluted with immoralities; he will learn compassion if he is not treated with harshness and he will learn honesty if dishonesty is eradicated from the society.

We, the Muslims are obliged to benefit from all useful modern sciences, but we must be aware that these sciences must be purified from their filth, for many of these science have been developed by modern materialistic thoughts that emanated from perverted cultures and in a society in which there is a continuous war between science and religion, where knowledge and values do not have any place.

Modern sciences should not be imparted wholesale before they are subjected to purification by Muslims. We do not reject universal sciences, psychology, astronomy, sociology or other sciences, but we do not accept the foundations that contradict religion. To the Muslims, the faith should be the axis of foundations of sciences and Islam should be the framework of their methodologies. It is then that all sciences can be in line with the greatest testament, *“There is no god worthy of worship but Allah,”* that every seed can glorify Allah and affirm His Omnipotence and Oneness. It is then that sciences can achieve their

desired moral goals in which the student will acquire morals, virtues, knowledge and faith. Allah says,

*“He is it Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His verses, purifying them (from the filth of disbelief and polytheism) and teaching them the Book (this Quran) and Al-Hikmah (the Sunnah). And verily, they had been before in manifest error.” (Al-Jum’ah 62:2)*

Learning is the duty of every male and female. But because of the natural differences between both, we must not neglect the methodology and curricula which will enable each one of them carry out his or her natural responsibilities in life. By teaching a girl useful sciences and knowledge, she is being prepared to carry out her primary duty as a wife, mother, homemaker, nurturer of generations and maker of men; and the boy is made to qualify as the leader of the house who manages its affairs with wisdom and knowledge.

Preparing curricula about family and all that relates to it has become a goal and social necessity imposed by the conditions of today’s families, that live in undesirable interrelationships, emotional dryness and ignorance about the concept of guardianship, foundations of marital life, basics of child bearing and the art of dealing with family problems not to talk of rampant divorce cases and the rise in the rate of spinsters. *Khutab.org*  
**Shaykh Abdul Baaree Ath-Thubaytee**

# THE QURA'N AND GENETICS

By Ahmad Wahaj Ali-Siddiqui

Before we go into details of our main theme some introductory facts will help the readers to understand the complexity of the issue.

With the development of electron microscope and the phase contrast microscope human knowledge has jumped forward and covered a vast field of things which were undisclosed to the naked eye. Thus the man stepped into a new branch of Biology known as Cell Biology. The Cell is fundamental, morphological and physiological unit of structure of living beings. Several scientists contributed to the knowledge leading to the structure of the cell in 19<sup>th</sup> century.

M.J. Schleiden and Theodore Schwann (Germans) put all these developments together and formally spelled out the observation into a convincing doctrine that cell containing nuclei are the structure basis of the organization of both plants and animals. Rudolf Virchow, another scientist made some very important generalization. Cells come only from pre-existing cells, and an inanimate matter can never produce a cells (save divine creation). On these observations a cell theory was developed stating: (a) Cell arises from preexisting cells, (b) All organisms are composed of cells and cell products. (c) Cells are the

structural and functional units of life. The formation of Cell Theory marked a great conceptual advance and it resulted in renewal attention to the living process that goes on in the cells. The detailed distribution of the cell division was contributed by Strasburger, a German botanist who observed the mitotic process in plant cells and further demonstrated that nuclei arise from preexisting nuclei. The scientists were able to determine the components of nuclei by the help of ultraviolet or fluorescent microscopy and they found in it: (a) Deoxyribonucleic acid (D.N.A.) (b) Ribonucleic Acid (R.N.A.) (c) lipids (d) Basic Proteins (e) Complex Proteins including enzymes. (f) Some phosphorus containing organic components. (g) Inorganic compounds like salts.

Much of the DNA is located in chromosomes of nuclei. In fact chromosomes are composed of 40% of DNA, 50% histone and other basic proteins, 1.5% of RNA and 8.5% acidic proteins. There are 23 pairs of chromosomes in each human cell. The gene is a portion of DNA molecule containing more than thousand base pairs. Genes are linearly arranged on chromosomes. Each chromosome contains a definite group

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known as a linkage group. Those who have sense should be amazed to see what a complex and the most sophisticated human cell which reflects God's creative power that is like a speck in its size.

The scientists have agreed unanimously that the same chemical substance, DNA in the form of genes accounts for all living matter to replicate itself exactly and transmit genetic information from parent to offspring. And on the basis of ubiquitous genetic code found in all the living organisms on earth, the scientists have concluded that life appeared only once and all the forms of plants and animal are the result of the primitive creation by the Great Creator Allah: For He is well versed in every kind of creation. (36:79) A biologist Ruther Platt says: these DNA specks have a similar chemical composition and are about the same size, and look like those in young dog, or in a house fly, a bread mold or blade of grass. Yet somehow the specks are coded to make every living thing different from every other living thing. (*Reader's Digest, Oct. 1962. p 144*). Thus these discoveries finally established that every living organism remains in its basic kind and no mutation or evolution is possible from one basic kind to another basic kind as was assumed by Darwin. Finally the Holy Quran was held supreme which said: *"The nature ordained by Allah in which He has created man. There is no altering to the laws of God's creation. (30:30)* (literal translation).

DNA is a chemical compound of which genes are made. Geneticists have

determined that heredity information of all species by the sequence of nitrogenous bases in the DNA molecule. It is the carrier of the inheritance code in living things. In the nuclei there exists a system by which the genes pass on the instructions which ensure transmission of the heredity characters.

Allah has instituted a built in code in DNA, blue print, in all species that keeps all forms of life within their basic kinds. It keeps the organism within the bounds originally set out for it by its Creator.

A human Cell tens of thousands genes grouped into 23 pairs of chromosomes; each gene contains thousand or more unit that makes for a fantastic possibility of variety within a kind. That is why as in the case of human family, hardly any two people look exactly alike even though there are around 6 billion persons on the earth today. Similar is the case of animals and plants. The Holy Quran mentioned: *It is He Who shapes you in the wombs as He pleases. (3:6)* We have great variety of animals and plants yet each remains in its own basic kind. The scientific studies of living cell and its components, chromosomes DNA and genes, etc. have finally held that there didn't exist the remotest possibility of any evolution. The living cell is such a compact and perfect unit of life that it stands as created by Allah on the first space of life. It has an amazing mechanism as Ruther Platt, in his book *River of Life* admitted: So perfect is the original one-cell form of life and so potent

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for body building, for activating nerves and muscles and for procreation that cell has never altered its basic size or nature from the beginning of life even to this day (pp 100).

When the cell stands as it was from the beginning of life till this day, then where does the question of new life forms arises as Darwin had held. The Holy Quran referring to the built in code of every living cell states: *Our Lord is He who gave to each thing its form (i.e. constitution) then guided it aright (20:50)* The Arabic word *Kulla Shai* (every thing) includes the living cell and that he gave it, its forms or constitution i.e. He created it to His will and plan and guided it aright means it shall follow its built-in code only and cannot deviate from it.

The Holy Quran is very specific that there can be no change in the laws of creation and that the power of creation rests with Allah only. Emphasizing this fact the Holy Quran said: *Those on whom you call besides Allah can not create a fly, even though they combine together for the purpose and if the fly snatches away a thing from them, they will have no power to release it from the fly. (22:73)*

If all the scientists of the world got together to create the living cell of a fly, they cant. They acknowledged the truth of the 7<sup>th</sup> century revelation in the 20<sup>th</sup> century and held that cells come only from pre-existing cells.

While elaborating the hereditary characteristics of every living thing, the Holy Quran said: *There is not a moving creature but he doth grasp it by its forelock*

*(11:56)* Grasp of the forelock means that any and every creature cannot deviate from course schemed in its DNA by its Creator. It will move and procreate in its kind only. Rather Platt said: All the while that DNA sits in the nuclei giving orders that will spur growth, digestion, heart beat, thinking and feeling, it is following its built in plan which it has carried down the corridors of time. It makes no alteration in its plan (*Reader's Digest, Oct. 1962*).

The DNA's built in plan includes growth from mother's womb to childhood, young age and then to old age. Referring to this genetic code causing various stages of human life, the Holy Quran said: *We have created you from dust (effigy of Adam then from a Nutfah then from Alaq, then out of chewed lump of flesh partly formed and partly unformed in order that We may make it clear to you. And We cause whom We will to keep you in the womb for an appointed term then We bring you out as infants then (give you growth) that you may reach your age of full strength (22:5)* The above revelation states various stages of human life. The Arabic word *Nutfah* means sperm of a man and a woman (Lanes Arabic English Lexicon). That is to say that *Nutfah* in Arabic is used for male and female cells. However in English the word sperm means male reproductive cell. The Holy Quran has also used *Nutfatan Amshaj* (76:2) means mingling of male and female cells. Then Holy Quran explains the stage of *Alaq* meaning that something that clings. Male and female cell cling to each other and their union forms a zygote. The built in

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code of the Creator in the genes around nucleus of the fertilized cell works and gradually it transforms into *Mudgha* (chewed lump) i.e. having the identical marrs of teeth. This was discovered by the scientists by the end of 19<sup>th</sup> century and was known as somite stage. After that the formation of organs begin. The Holy Quran starts this with words *Mukhlaqa* and *Ghair Mukhlaqa* partly formed and partly unformed. In embryology it is known as organogenesis stage. Then the Holy Quran states the formation of bones and flesh (23:14). All these embryological stages are defined in the Holy Quran and they are according to the rigid built in plan which God has decreed in the genes around the nucleus of human cell. There cannot be slightest diversion from it.

Herein the 7<sup>th</sup> century revelation quite amazingly describes the three animals of one family; And He has created horses, mules and donkey for you to ride and use for show. And He has created other things of which you have no knowledge. (16:8) The desert of Arabian peninsula including the barren land of Makkah is well known. The animal used here for carrying loads and travelers is camel. But the above verse mentions horses; mules and asses. Had it been for Muhammad (S.A.W.) to write the Quran as it is held by non-Muslims, he would have certainly made mention of camels. But only God can know the animals of one specie in those pre-scientific days. A horse and a donkey can produce a hybrid mule sterile. Hybridization is possible only in the same kind. Cats and

dogs are from separate families. Their gene cannot mate and produce an offspring. It is impossible to transgress the limits of special. The above verse also mentions that God has created other things which you do not know. Certainly the men of those days knew nothing which vision could not grasp like germs and small organisms.

The Holy Quran refers to another organizer stating its inherited characteristics: *And thy Lord taught the Bee, To build its cells in hills, On trees, and in (men's). Then to eat of all. The produce (of the earth), And follow the ways of Thy Lord made smooth: there issues From within their bodies A drink of varying colours, Wherein is healing for men; Verily in this is a Sign For those who give thought.*" (16:68:69)

If we analyze the above revelation we find in it the following characteristics of the bee (a) God inspired bee to make cells. (b) Its eating of all fruits. The Arabic word *thama* means produce of all plants and trees i.e. flowers etc. (c) Its following the ways of its Lord which were made easy for it. (d) coming forth of a drink of various colours from it, which refers to honey. (e) In it are indeed signs for mankind.

Inspire means to direct by divine force or to instruct or to guide. The question arises how an inspiration was drawn into bee? To say inspiration was drawn into mind or heart of bee would be meaningless, as the creatures do not possess the mental faculties. After entering into the science of genetic, man learnt that every living cell is blessed with genetic code preserved in genes around its nucleus. Every creature is

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destined to act under the limits of its built in code. Therefore, when the Holy Quran referred: And the Lord inspired the bee, it meant that Lord the Creator when created bee destined in its genes the perpetual characteristics to be inherited generation after generation. So the inspiration was in the form of a genetic code which included:

(a) making of cells. The be in its honeycomb makes hexagonal cells in symmetrical order. A small insect making a geometrical design is amazing in itself.

(b) Allah appointed its nutrition from the produce of all plants i.e. flowers etc. (c) And follow the ways of your Lord made easy (for thee), this evidently refers to follow the inspiration destined in its genetic code. It is definitely made easy for the bees to act collectively under a perfect system. They make their living in a honey comb and take their nutrition from the nectar of the flowers. They procreate in their hives and manage their affairs under the guidance of their queen. They guard against their enemies and fight them. They secrete honey from their alimentary canal. What an amazing perfect code, God has given to bee! Therefore, the Holy Qur'an enjoins men to meditate and think about His creations.

Certainly, there is a sign of the Creator's Greatness who originated life and made the living cell of every creature a master unit of life not allowing even the slightest deviation from its life characteristics. To talk of evolution is to find defect in His creation and no doubt His creations are free

from all defects. The orientlists and Western scholars should open their eyes and see how this Great Book of Allah covers the modern advancement and this Holy Quran will remain supreme emitting the beams of its knowledge till Doomsday. Would the non-Muslims embrace Islam and bow to the dictates of the Holy Quran.?

## SIGNIFICANCE OF KNOWLEDGE

*Abu Darda relates that he heard the Holy Prophet (S.A.W.) saying: A person who starts his journey to acquire knowledge, Allah eases his passage to paradise, and angels express their appreciation on his acts, spread their wings and all the creatures that are in the heavens and on earth, including the fish in the water, ask for the forgiveness of an 'Aalim (learned person). A learned person is superior to a worshipper as the full moon is superior to all the stars. The learned are heirs of the prophets and, the prophets do not leave any inheritance in the shape of dirhams and dinars (wealth), but they do leave knowledge as their legacy, as such a person who acquires knowledge, acquires his full share (Abu Daud & Tirmidhi).*





# FAITH IN THE PROPHETHOOD

## Need for Prophethood

The third article of faith in Islam is Prophethood. In Arabic the word used for it is “Risalah” which literally means “Apostleship”. In technical terms it means the office of an Apostle or Prophet who is sent by Allah to mankind to convey His religious injunctions. Another name for the Prophethood is “Nabuwwah”.

Why was the chain of Prophethood established, how did its need arise and why is it essential to have faith in it? For the consideration of these questions we shall have to go a little into details. First of all we shall have to see what could be the practical form of fulfilling the aim for which man was created?

The aim of man’s creation and the responsibility assigned to him by Islam is that he should worship Allah and submit to Him. Man’s happiness in the Afterlife depends on the fulfillment of this aim. The very mention of worship and submission to Allah brings to our mind the question of His injunctions. In the absence of injunctions we cannot think of Him. As soon as a man decides to live a life of an obedient and submissive servant of Allah, he becomes curious to know the injunctions of his Master which he is required to obey. He becomes anxious to

know what pleases Him and what displeases Him. He is keen to learn what he should do for being regarded as His faithful servant and what he should abstain from to avoid the punishment for His disobedience. Without knowing this he would not be able to take even a single step on the path of submission to Allah.

The question naturally arises as to how can we come to know of His injunctions and Will? How can we discover what Allah has enjoined upon us and what has He forbidden to us? One possible means of ascertaining it is our reason. But this will do little. Human beings are not capable of it. There will be nobody who can possibly, with the help of his reason alone, discern his own and the universe’s truths. He cannot find out what attributes his Creator and Nourisher has. What are the implications of these attributes in regard to men? What are His commandments? In short, the shortcomings of reason in this respect are beyond any doubt.

The second possible means can be one’s own intuition and will-power. But this second choice is also not much better than the first one. The most vigorous efforts of self-effacement cannot help to attain this objective. However much one may purify his inner-self, he cannot see His injunctions

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and Will reflect in the mirror of his heart. If a mirror is to reflect anything it is not enough that it should be clean and glossy. It is also necessary that what is to be reflected should be exposed and close to it. Until and unless Allah Himself determines and describes His injunctions and infuses them in one's heart, it will not reflect the commandment of Allah in spite of all its purification. But no one has ever made a claim that Allah has devised this system of communicating His injunctions and pleasure. Therefore, this is also a very unworkable way of knowing the Divine injunctions.

The third means of knowing the injunctions and pleasure of Allah is a collective contemplation as against the individual contemplation. As a multitude of blind men unitedly cannot attain the position of somebody whose vision is unimpaired, similarly that crowd of men will not be able to know the injunctions of Allah. It will consist of individuals who, none of them, even individually will be capable of knowing the Divine injunctions with the help of reason. This is why this means of knowledge is as imperfect as the other two mentioned above. So it would not be wrong to say that none of these three means can fulfill this need of man.

There is no denying of the fact that in many cases we can ourselves distinguish the good from the bad and on these occasions we are led by our intellect, reason or intuition. Divine guidance is in fact nothing but defining the good and the bad. But it would not be right to infer that since man is

able to distinguish a small number of things he is also capable of knowing the Divine injunctions. Knowledge of a small number of things does not entitle one to the knowledge of all things. A cursory glance at the world would show that there is no uniformity of opinion about the values of life. There are not many things which are accepted as good or bad universally. Even a lenient view would not help make a long list of such things. A close examination of this list will be still more disappointing as this consensus is further diminished when we go into the detail of these things. Obviously, we cannot make such a tall claim on so slender an evidence. If mankind can decide about a small number of things it does not furnish us with any guarantee that is also competent enough to solve the entire problem of good and evil. Candle-light no doubt illuminates but it can never replace the Sun which lightens up the entire globe.

The helplessness of man in this respect is admitted on all fronts. Neither reason can deny nor intuition challenge it. Such a situation calls for Divine guidance. On the one hand man's reason and intuition were incapable of knowing the Divine injunctions, on the other hand his need for them was as pressing as that of food and drink. In these circumstances there was no alternative. Some external arrangement had to be made by Allah for his guidance.

So on one side was the helplessness of man and his most fundamental need for Divine injunctions, on the other side was His Lordship, His Mercy, His Justice and His

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Wisdom. Every implication of these attributes necessitated that man should not be left to grope in the dark but indeed he should be helped and clearly taught those Divine injunctions without which he could not travel on the path of submission and obedience. How was it possible that Allah, the Lord of the Worlds, would not make an external arrangement for communicating His injunctions to men? He would not have delayed it even by a day. It would be rather unbecoming to provide for the material needs of man and yet to ignore his moral and religious ones. Allah entrusted man with the responsibility of following the path of righteousness. It was beyond His Justice and Mercy to omit necessary arrangements for His guidance. He did arrange for it and in technical terms this arrangement of His is known as "Prophethood". A person through whom this arrangement is done is called "Prophet".

It is abundantly clear that man cannot learn Divine injunctions without Prophethood. It is also equally clear that the faith in the Prophethood is absolutely essential for a Muslim, as essential as you need a pair of eyes before you can see anything. If there is only one way that leads to a particular destination one cannot reach it unless he adopts that way.

This matter does not end here. The practical importance of the Prophehood is even more clear cut. In the absence of Prophethood we would even fail to know Allah and Afterlife, what to say of Divine guidance. It is the medium that provides us

with the knowledge of both. To put it more explicitly, without faith in the Prophethood one cannot have faith in Allah and Afterlife, to the required extent. If belief in Prophethood is considered one of the fundamental articles of the faith, it really deserves to be so regarded.

It now stands established that Prophethood is as essential for man as food and drink and belief in it also constitutes a fundamental article of the faith. Now we can go into its details, the important revelations made by the Quran in this respect are as follows:

All the Prophets were human.

Allah has always chosen men for the communication of His guidance to men. These messengers were neither angels nor Jinns nor of any other species. Nor has it ever happened that Allah came unto men in the shape of man or any other form. Whenever a Prophet was sent he was a human being. Allah says:

*"We sent not before thee (any messengers) save men whom we inspired" (12:109).*

The events of nations and religions narrated in the Quran reveal that the Prophets of Allah were disbelieved by their opponents on the ground that they were similar to them. They enquired how could anyone make claim of Prophethood if he was a man like others.

*"They said: You are but men like us" (14:10).*

No Prophet ever contradicted them on this point. Nor did anyone of them say that he was not like other men. Indeed all of them admitted that they were like other human

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beings:

*“Their messengers said unto them: We are but men like you” (14:11)*

So it is a fact that the Prophets were always appointed from mankind. Like us they had bodies and souls, powers and desires. They had wives and children. They were born and bred under the natural laws. They ate and drank, slept and awoke, laughed and wept, felt happy and grieved, became hale and hearty or sickened and died like other men. In short, they were similar to other men in every respect and had in them all the characteristics of mankind. The details of this fact are disclosed in this verse:

*“We are but men like you” (14:11)*

And numerous other verses of the Qur’an also corroborate this fact, i.e.:

*“They ate food and walked in the market” (25:20).*

*“We appointed for them wives and offsprings” (13:38).*

The consideration which led to the appointment of Prophets out of men is also indicated in the Quran. Those who objected to the Prophethood of Muhammad (S.A.W.) said that if Allah were to send His messenger to them He would have sent an angel and not someone who was similar to them. In reply to this Allah revealed:

*“Say: If there were in the earth angels walking secure, we had sent down for them from heaven an angel as messenger” (17:95).*

This verse reveals a prescribed Divine Rule for the Prophethood. It lays down that a Prophet should be from the same species unto whom he is sent as a Messenger.

Apparently it is simple phrase but it is so rich in wisdom that reason stands convinced of its veracity. If Prophets were not appointed from mankind the very aim of Prophethood would have been frustrated. It is true beyond any doubt that the Prophet is a messenger of Allah to men. It does not, however, mean that he is akin to a postman and his only task is to communicate messages like the telephone and telegraph wires. He is a messenger no doubt but over and above he is a preacher, guide, teacher and interpreter. He works for the moral improvement of society through precept and practices. He is the first to follow the Divine injunction and sets a pattern of conduct worthy of imitation. All this constitutes a part of his mission. Unless he performs all these functions, the purpose for which the chain of Prophethood is established will not be fulfilled. Can it be possible for anyone except a Prophet to perform all these functions? Obviously the answer is in the negative. It may be possible for a person to do it partially but no one will carry out the entire mission assigned to a Prophet. For instance take the case of angels. They are the first we can look up to for this purpose. If an angel was sent unto men as Prophet, what would have been the situation? He would have conveyed the message of Allah to men but being an angel how could he follow the injunctions which pertain to the sentiments, desires and specific problems of mankind? As he would be unable to follow the greater part of the Divine injunctions, how could he set an example

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worthy of imitation. Owing to his ignorance of the sentiments and desires of mankind how could he provide timely guidance to them? How could he solve their problems? How could he furnish the details of the scheme of life enunciated by a Divine Book? Being ignorant of the inner being of man what could he do for its purification?

According to the Quran every Prophet was raised from that very community unto whom he was sent as a messenger of Allah. Similarly the Divine revelation was also in the same language which was spoken by that people.

*“We never sent a messenger save with the language of his folk” (14:4).*

Why it was so? To make the Divine message clear to them:

*“That he might make the message clear for them” (14:4)*

This statement of the Quran will give an idea of how perfect an arrangement was made by Allah to make His message absolutely clear to men. Highest importance has been attached to the fact that nothing should obstruct a clear understanding of the Divine guidance and the logic behind it. It was essential for a Prophet to belong to the community unto whom he was sent as a messenger of Allah. It was also essential for the Divine message to be in the same language which was spoken by that communities unto whom it was delivered. It was still more essential for a Prophet to be a human being among human beings.

**Nature of Prophethood:**

Prophethood is not something which can be acquired by effort. It is bestowed by Allah and is His special gift. It is bestowed upon them only whom Allah chooses for this purpose. Man’s effort or intention has nothing to do with it.

Allah Himself chooses persons for this office. In the Quranic terminology it is called “ISTAFA” which means to choose the best out of a large number of things. This word denotes that persons chosen for Prophethood were most suitable for this great and sacred mission on account of their multifarious qualities. Its importance appeals to reason. This criterion for choosing a Prophet also seems logically important. The Quran has also made it clear in certain verses. When the Prophethood of Muhammad (S.A.W.) was criticized by his opponents and they claimed equal rights for themselves, Allah made it plain to them:

*“Allah knoweth best with whom to place His message” (6:125).*

Not only Prophethood cannot be attained through effort and learning, its real significance is also beyond our comprehension. The Quran says to this effect:

*“They will ask thee concerning the spirit. Say: the spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little” (17:85)*

It means that knowledge and perception of man are so constituted that it is beyond his power to understand the spirit and its reality. Inability to understand the spirit actually means inability to understand the

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Prophethood. In fact this is the essence of Prophethood. He who gets it becomes a Prophet.

### **Universality of Prophethood**

Prophets have been sent to every nation:

*“And there is not a nation but a warner hath passed among them” (35:24)*

This is how it should have been. The reason is that men all over the world are equal. They have been created with one purpose. Submission to Allah is the aim of every one. In the Afterlife every one shall be asked to account for it. This being the situation, would it make sense if Allah were to remind only some of this duty and ignore the rest? How cold it be that while His guidance was given to certain groups of men, others were left out? This could never happen because He is the Creator, the Master and the Lord of all. His mercy is common to all and His justice is immune from every kind of bias or favour.

It may be noted here that when we claim that a Prophet was sent to every nation it means that he was sent in a certain generation of a nation.

### **Position of the Prophet’s Teachings**

Whatever is taught by a Prophet to men is on Allah’s behalf. He says nothing on his own:

*“Nor doth he speak of (his own) desire. It is naught save an inspiration that inspired” (35:3-4).*

When it is said that whatever a Prophet teaches is on behalf of Allah, it has a wider meaning. These teachings are of two types: Teachings of the first type are those which Allah conveys directly or through some

angel to His Messenger in precise words.

Teachings of the second type are those precepts which a Prophet deduces from Divine injunctions taught or revealed to him.

The former type of teachings are original and direct from Allah while the latter are indirect and deduced by a Prophet, but nevertheless they are Divine for all intents and purposes.

### **Innocence of Prophets**

A Prophet is innocent. He errs neither in perception and deduction, nor in action and conduct. His passions, conduct, thoughts and deeds are proof against all kinds of evil influences. He is liable to err in matters outside the domain of religion but such things do not in any way impair his authority. His innocence denotes that he makes no mistake in understanding Divine injunctions or deducing further precepts from them nor does he commit any negligence in their actual practice. This is why his vulnerableness in other matters does not reflect upon his innocence.

A Prophet is not innocent for the reason that he does not have the ability to think or do wrong. The actual position is quite otherwise. Like all men Prophets (S.A.W.) are also liable to make mistakes. But this fallibility on a Prophet’s part never gets a chance because his thinking and vision are as perfect as his moral. On the one hand he is best able to understand the purpose of Divine injunctions and draw further precepts from them. On the other he has full control over his own self. His moral sense, fear of Allah and the thought of

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Afterlife are so powerful that he does not feel any urge for a sinful act.

But this is not the only reason for the innocence of Prophets. What really elevates them to the high position of innocence is Divine supervision. In fact it is this supervision which saves them from every intellectual and moral default. It would not be correct to say that a Prophet does not err at all. He is certainly liable to err and sometimes he actually does. But whenever this happens he immediately gets a warning from Allah, and before other people can come to know of it, it is set right by means of a Divine inspiration. Whenever he feels an urge for a sin his own moral power crushes it. In the encounter with evil his moral strength is not alone, it is also accompanied by Divine help which curbs it so strongly that no trace of such an urge is left in him.

The innocence of Prophet was but essential for the mission for which the chain of Prophethood was established. How could anyone expect people to believe that his claim to Prophethood was just when they had a constant suspicion that he could tell a lie, fall prey to some base urge and make a wrong interpretation of Divine injunctions? How could people be sure that such a person was really conveying to them the guidance of Allah and had not fabricated the whole thing? Such a person could not present a pattern of conduct worthy of imitation because justifiably advise others for an exemplary conduct. Prophehood would utterly fall in its mission if a

Prophet does not present a perfect example of complete submission and obedience to divine injunctions before his followers.

Not only is a Prophet innocent but he alone is innocent. Immunity from intellectual as well as physical errors is only the speciality of these blessed ones of Allah. Others cannot attain it however accomplished in the perception and practice of religion they may be. Thoughts and deeds of a person may touch the fringes of innocence but it is altogether impossible that his perception become immune from error and that whatever he thinks is an absolutely correct interpretation of Divine injunctions.

The last point of this discussion has a special relevance. If the fact that no one except a Prophet is innocent is not firmly rooted in one's mind, he cannot love and submit to a Prophet to the extent required and in consequence may be led to the sin of associating partners unto a Prophet.

#### **Position of Prophets**

Complete submission and obedience to Prophet is absolutely essential. To believe so is a pre-requisite of faith. In matters of religion and Divine law whatever a Prophet says is to be complied with by his followers without any demur. Whether or not they understand its implications, they must believe that whatever a Prophet says is nothing but good and true. This position of Prophet has been determined by Allah Himself.

*"We sent no messenger save that he should be obeyed by Allah's leave" (4:64).*

This obedience and submission to the

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commandments of a Prophet should not be only verbal. It must be sincere and whole hearted. Concerning the obedience of the last Prophet Muhammad (S.A.W.) Allah says:

*“But nay, by the Lord, they will not believe (in truth). Until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission” (4:65)*

It was but essential. Any concept of Prophet, except the one mentioned above, would not be rational. Since man has been created for the submission and obedience of Allah, and Prophet is a source for learning its ways and means, one must follow him earnestly and completely. If it is true that a person cannot reach a destination without traveling a path that leads to it; and if one cannot make an air-journey without an aeroplane, then it is equally true to say that a person cannot follow the guidance of Allah unless he abides by the preachings of a Prophet. The Quran reveals that whenever a Prophet made a declaration of his Prophethood he demanded from people:

*“So fear Allah; and obey me” (26:126).*

In fact this is a revelation of the truth that the path of obedience and submission can be discovered by following him only. He alone can tell what the injunctions of Allah are and how we should act upon them. This is why Allah has not only ordered submission to Himself but also enjoined obedience to the Prophet.

The fact that whatever a Prophet says in regard to the religion and Divine injunctions is entirely on behalf of Allah, makes this position of the Prophet all the more important. Obedience to him is actually obedience to Allah.

*“He who obeyeth the messenger obeyeth Allah” (4:80).*

Therefore one should render complete obedience to a Prophet, the obedience which is neither qualified nor superficial. Any underestimation in this behalf would impair one’s faith in him. It would be nothing but sheer ignorance of the significance of prophethood.

**Denying of a Single Prophet is also Disbelief:**

Belief in Prophethood is meaningless unless it covers all the Prophets. The Quran does not consider those Muslims who accept some of them as Prophets and reject others:

*“Lo! Those who disbelieve in Allah and His messengers, and seek to make distinctions between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between; such are disbelievers in truth” (4:150-151)*

These words unequivocally declare that the denial of even a single Prophet results in disbelief of the last degree. If one dies while not believing even in one of them, his belief in all others becomes void. It appears to be a hard decision but the exigencies of the truth warranted that the denial of one single Prophet should not be regarded a sin of lesser degree. Since every



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Prophet is sent by Allah and conveys His injunction to men he assumes the position of a ruler designated by Allah. When someone disbelieves any one of them, it is a revolt against Him. In view of this disbelief, his faith in other Prophets becomes illogical. It is as if a person recognizes all officers of a Government as its representative but excludes one of them. In doing so he would not be faithful to the Government but to his own whim. Such acceptance and obedience has, therefore, no value. They who go by their whims in this matter are held by Allah as disbelievers. For instance, concerning the nation of the Prophet Noah, Allah says:

*“And Noah’s folk, and when they denied the messengers, We drowned them” (25:37).*

They had in fact denied only one Prophet. The question of other Prophets was not faced by them.

We have learnt that every Prophet comes to men so that they should follow him in accordance with the will of Allah. He who shows obedience to a Prophet indeed shows obedience to Allah. In view of this position would it be wrong to say that denying of a single Prophet means disregard to the will of Allah and disobedience of His injunctions? Would it be anything but disbelief and revolt of an extreme type? Without believing each and every Prophet of Allah would a claim of true faith be justified?

### **The Prophethood of Muhammad (S.A.W.)**

The details of Prophethood given above are

in the nature of broad principles of this belief and not its exhaustive study. The Islamic concept of Prophethood is not fully explained in this brief account, nor does it suffice for the understanding of its true Islamic concept. The Islamic concept of Prophethood is accomplished and takes its complete and clear shape only when obedience and submission of the last Prophet Muhammad (S.A.W.) is considered as essential. It means that in principle one should consider him (S.A.W.) a Prophet as much as he considers others and believes in others as much as he believes in him (S.A.W.). But in practice one should choose only him (S.A.W.) and it should be with the certitude that now his obedience alone is essential. All Prophets were the messengers of Allah and so when a person believes in the concept of Prophethood with this precondition, along with its usual and logical features stated above, only then he becomes a true believer of the Islamic concept of Prophethood.

*Dear Readers!*

*Due to some reasons, the issue of February, 2021 could not be published on time. This issue of The Simple Truth comprises the issues for both the months of February and March, 2021. Inconvenience caused to the readers is regretted. (Editor)*

## FOUNDATION OF GOOD MANNERS

By Syed Akbar Hassan

In the first five *ayaats* of Surah *Al-Hujaraat* we have been taught the manners that we should observe with regard to Allah and His Messenger (S.A.W.). If we are true in our *iman* then we can never prefer our own opinion to the decision of Allah and His Messenger. We should not adopt an independent opinion and pass our own judgments without caring to find out whether Allah and His Messenger have given any guidance in a given situation. This is why it has been said: *“O believers do not go ‘in advance’ of Allah and His Messenger...”* That is, *“Do not go ahead of them, but follow behind: Do not precede them, but be subordinate to them.”* Ayat 36 of Surah *Al-Ahzab* says: *“When Allah and His Messenger have given their decision in a matter, it is not for any man or woman of the muminin to have a choice about it. Anyone who disobeys Allah and His Messenger is clearly misguided.”* Here it has been advised that we should not decide our matters ourselves on our own, but should look for *hidayah* (guidance) in the Quran and the Prophet’s *Sunnah* concerning those matters. This *hukm* (command) is not confined only to our individual matters but also applies to our collective affairs. A *Hadith* reported in *Musnad Ahmad, Abu Da’ud, Tirmidhi and Ibn Majah* further clarifies this *hukm*.

When the Holy Prophet was sending Muadh bin Jabal to Yemen as a judge, he asked him: *“By what will you decide the matters?”* He submitted: *“By the Book of Allh.”* The Holy Prophet said: *“If you do not find the ahkam concerning a matter in the Book of Allah, what will you turn to?”* He replied: *“To the Sunnah of Allah’s Messenger.”* The Holy Prophet asked: *“If this also fails you?”* He replied: *“Then I shall exert and find out a solution by myself.”* Thereupon the Holy Prophet placed his hand on Muadh’s chest and said: *“Thank Allah Who has helped His Messenger’s deputy to adopt the way that is approved by His Messenger.”* Giving precedence to the Qur’an and the *Sunnah* of Prophet over one’s own exercise to find out a solution and to turn to them first to obtain *hidayah* is what makes distinction between a Muslim judge and a non-Muslim judge. Therefore, the *ayah* ends with a warning: *“if ever you adopted an attitude of independence as against Allah and His Messenger, or gave priority to your own opinion and views over their command, you should know that you have to deal with that Allah Who is hearing whatever you utter and is even aware of your secret intentions.”*

The next *hukm* relates to the etiquette and manners for the listeners of the Prophet

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when they came to visit him. Its intention was that the believers treat the Prophet with highest respect and reverence while visiting him and talking to him. Nobody should raise his voice louder than his and the people must be aware that they are addressing the Prophet and not a common man.

Although this etiquette was for people sitting in the Prophet's assembly and its addressee were the people who were living in his time, one must observe the same respect and reverence on the occasion when the Prophet's name is mentioned, or some *sunnah* or *hadith* of his is stated. Besides, this verse also points out what attitude the people should adopt when talking to their elders or persons of a higher rank and status than themselves. The end of this *ayah* "*lest all your deeds are reduced to nothing without your even realizing it*", goes on to show what high position the Prophet (S.A.W.) occupies in Islam. If we do not follow this *hukm*, in respect of ordinary people it may be rudeness, an uncivilized conduct, but in respect of the Prophet a little lack of reverence is such a grave sin as can destroy all the services of one's lifetime.

On the other hand, the same thing has been said in the next *ayah* but in a positive way: "*Verily, those who lower their voice in the presence of the Messenger of Allah are those whose hearts Allah has tested for taqwa (God-fearing). Theirs shall be forgiveness and a great reward.*" May Allah include us all in "*those*", *ameen*.

Each of the wives of the Prophet had one *hujrah* (small room) around the mosque of the Prophet. These were known as *hujrats*. The Prophet had a set routine and used to come by himself to meet the visitors. But among those visitors there were many who were uncultured and uncivilized. They simply used to come and start calling for the Prophet in front of those *hujrats*. This was again disrespect to the Prophet. Moreover, it was against the norms of the society. Against this background the following two *ayaat* had been revealed. Everybody has his own privacy and his own time table. Specially, the more important a person the more important is his time and schedule. So if we are to meet such people we are therefore, supposed to wait for them instead of being impatient and aggressive.

The above mentioned *ayaat* were primarily meant for the people present during the Prophet's lifetime but there are practical aspects in these *ahkaam* for us and for coming generations as well. We must inculcate within ourselves the habit of refraining from preferring our own opinion and view to the decision of Allah and His Prophet without proper knowledge on the subject in view of the Quran and the *Hadith*. If, otherwise, for example, we say-well the Prophet (S.A.W.) might have said so but I think differently-this will be *raising your voice above the voice of the Prophet*.



**HELP REQUIRED TO FINISH  
AHLE HADEES MANZIL JAMA MASJID DELHI  
AND AHLE HADEES COMPLEX  
OKHLA NEW DELHI**

The Markazi jamiat Ahle Hadeeth Hind which publishes the Simple Truth (monthly) in English; The Tarjuman (fortnightly) in Urdu; and Islahe Samaj (monthly) in Hindi started constructing new buildings at Jama Masjid Delhi 110006 and Okhla New Delhi. By the Grace of Allah and with the cooperation of our generous well-wishers, the Ground, First and Second Floors have been completed by now.

As the construction of these buildings aims at doing Dawah and humanitarian works in a well-organised manner besides ensuring smooth functioning of the said noble activities without any financial crunch, we need to complete the finishing of the remaining works still required benevolent help. We make an earnest appeal to generous and benevolent people to make valuable contributions to this noble endeavour. May Allah bless you with His RAHMAH here and in the Hereafter. Ameen!

**Note:** *Donations are welcome only from Indian citizens as we do not have FCRA registration.*

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