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“The Simple Truth”

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Editorial:

## **EID BRINGS JOY AND HAPPINESS**

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It is a happy coincidence that this year Eid festival is celebrated on the same day all over India without any songs, loudspeakers noise, exhibition, show, and pageantry. All Muslims are happy and inspired by it. Definitely Indian Muslims have done it.

There is no doubt at all that a true Muslim cannot and should not think of disunity and separation among themselves. That's why leaders of influential Muslim Organisations celebrated the Eid on the same day. We wish that it will unify Indian Muslims on other social issues too. This attitude of Muslim organizations will promote inter-faith, and inter-culture and bridge the gap between different Muslim Schools of thought.

Eid heralds the victory of faith over the deception of Shaitan (demon). Eid brings the joy of peace and patience to the world. It spreads peace and hope as the believers wait for the reward assured by the Creator.

The Imam in Eid ground or Jama Masjid in his sermon asks the believers to lead the remainder of 11 months of the year in obedience to God Almighty.

We celebrate the Eid because the Holy Quran was revealed (in month of Ramadhan) as guidance to the people with clear signs of the true guidance as the criterion between right and wrong (2:183).

In Ramadhan, Sadqatul Fitre is collected and the amount or kind is used to help the poor or needy to buy or arrange essentials for Eid celebration. Lastly Prophet Muhammad celebrated it every year with great zeal, a section of Muslims in India have failed to realize the true spirit behind it and make an occasion of ostentation of wealth and pride. Some other occasions they exhibit their pride to show their haughtiness. It is high time the Muslims should follow the noble example of Prophet Muhammad in order to save the faith and culture from onslaught of un-Islamic thinking.

## **STRIVE IN ALLAH'S CAUSE**

*“Whosoever strives (in the cause of Allah) does so to his own good. Surely Allah stands in no need of anyone in the whole universe”. (Surah 29:6)*

Mujahidah means to strive against a hostile force. The word signifies a person's engagement in a pervasive, all-out struggle. A believer has to undertake this struggle throughout his life! At one level, he has to fight against Satan who constantly seeks to deter him from good deeds by frightening him with the prospect of the losses he will incur and tempting him to evil by pointing out the advantage and pleasures it will yield.

Furthermore, he has to strive against his own self that is wont to prompt him to become a slave of the desires. Likewise, he has to strive against fellow-beings whose ideas, predictions, moral concepts, customs and usages, cultural patterns and socio-economic laws are discordant with the true faith.

He has also got to pit himself against that state which directs its power to promote evil rather than good. This striving is not limited to any one particular day but extends across a believer's whole life.

God does not ask the believers to engage in this striving because He stands in need of them to establish and maintain His sovereignty, or because His sovereignty would operate unless they help Him. The truth is that God is not in need of man's help at all. Hence, if He still directs man to engage in this striving, it is because this is conducive to man's own growth.

**This Striving is not limited to any one particular day but extends across a believer's whole life.**

## FELLOW-FEELING

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It is narrated on the authority of Anas (may Allah be pleased with him) that the Holy Messenger of Allah (peace and blessings of Allah be with him) observed: By Him in whose Hand is my life, no bondsman (truly) believes till he likes for his neighbour, or he (the Holy Messenger) said for his brother, whatever he likes for himself. (*Saheeh Muslim*)

This Hadith under study brings into light the importance of fellow-feeling. The fact remains that a true believer has a strong sense of fellow-feeling and love and compassion for his fellow believers. It is the bounden duty of every Muslim to refrain from saying or doing anything which may be a source of trouble to his neighbours and fellows.

This Hadith means to say that the approach of Islam to life is highly social. True Islam makes a man, in his individual capacity, stand in the presence of the Lord,

but does not isolate him or her from the rest of society. The distress which vexes him is not his own only; it is that of his brethren as well. The redemption for which he longs for is also the redemption of his people, the fellow believers, nay the entire humanity. Everyone wants peace of heart and mind, a life with dignity and honour, progress and salvation. Islam expects rather enjoins him not only to wish the same for his fellow human beings but also to strive his level best to ensure the same for them. Islam allows a person to earn the best possible livelihood but not at the cost of others.

It should also be remembered that the words used in the Hadith do not mean the very negation of Iman, but this implies the negation of perfection and excellence of Iman. To put it differently it deprived of Iman altogether, but it points out the fact that he has not become a believer in the true sense of the term.

# INJUNCTIONS ON RAISING HAND FOR A PRAYER

By. Allama 'Abdul Aziz Bin Abdullah Bin Baz

**Question:** What is your opinion about raising hands for prayer after a Faradh Salat? Also, is there any difference between a faradh (duty bound) and a Nafil supererogatory Salat with regard to this activity?

**ANSWER:** Raising hands at the time of prayer is a tradition of the Holy Prophet (may blessing and peace of Allah be upon him) and a cause of its acceptance. There is a commandment of the Holy Prophet (may blessing and peace of Allah be upon him):

“Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him”.

This Hadith is reported by Imam Abu Dawud and Tirmizi, Ibn Majah and Hakim on the authority of Salman Farsi (may Allah be happy with him) and Hakim has declared it as a sound Hadith.

In another tradition he (may blessing and peace of Allah be

upon him) said: “Verily, Allah is clean He accepts clean things. He has commanded to believers what He commanded to Prophet As Allah, the Most Exalted, said:

*“(O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He whom you worship” (Surah Al-Baqrah, 2:172)*

Allah further said: *“(O you Messengers!) Eat of the Tayyabat foods and do righteous deeds. Verily, I am Well Acquainted with what you do”. (Surah Al-Muminun: 51)*

The Apostle of Allah (may blessing and peace of Allah be upon him) mentioned about a certain man who prolongs the journey, with dishevelled hair, covered with dust. He stretches his hands with towards the sky (Saying in prayer) Oh Lord Oh Lord, but his food is Haram (from the forbidden things), and his drink is Haram, his dress is Haram and he was brought up in Haram. So, how could his

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plea be granted?

But, it is not correct to raise hands on those occasions where he (may blessing and peace of Allah be upon him) has not raised his hands e.g. after the daily Faradh Salat of the five times, in between the two sajdah, before turning the face for the Salam, and at the time of delivering of the sermons of Jumuah and Eidain (two Eids). It is not proven from the Prophet (may blessing and peace be upon him) to raise hands on the occasion and we have follow only him while doing or not doing a two. However, it is a requirement of Shariah to raise both hands in Jumua and Edain, if it is intended to pray for Istisqa (seeking rain) as is proven by the tradition of the Holy Prophet (may blessing and peace of Allah be upon him).

So far as Nafil prayers are concerned, so, to the extent of my knowledge, there is no impediment in raising hands for prayer after completing these Salat, because, the arguments of Shariah occurring on this subject are of generalized nature. But the excellent way in such that this practice is not regularized because this is not proven from the Prophet (may blessing and peace of Allah be upon him). Had he been so, this

happening would have surely come to us through the noble companions (may Allah be happy with them), because they have not shown any indolence in reporting and transmitting each and every statement, activities, happenings and attributes of the Holy Prophet (may blessings and peace of Allah be upon him) whether during a stay or a journey.

As far as the Hadith is concerned in which the Prophet has said: "Salat is the name of praying Allah with submissiveness and solemnity in the state when hands are raised", is a weak Hadith, As Hafiz Ibn-e-Rajab has explained it with full detail.

### **TO HIM ALL SHALL RETURN**

*Do they now seek a religion other than prescribed by Allah even though all that is in the heavens and the earth is in submission to Him-willingly or unwillingly-and to Him all shall return? Say: We believe in Allah and what was revealed to us and what was revealed to Abraham and Ismael and to Issac and Jacob and his descendents, and the teachigns which Allah gave to Moses and Jesus and to other Prophets. We make no distinction between any of them and to Him do we submit.*

*(Al-Qur'an-3:83-84)*

## THE SPIRIT OF HAJJ

By Sved Abul Hasan Nadvi

*Then let them make an end of their unkemptness and pay their vows and go around the Ancient House. That (is the command). And who so mangifieth the sacred thing of Allah, it will be well for him in the sight of his Lord". (Al-Quran, Surah Al-Hajj; 22:29-30)*

The main purpose of Hajj is the expression of intense love for God which is ingrained in the heart of man and which is desirable both under Divine Law and intellect.

*"While with the faithful, their most intence love is for God alone (Surah Al-Baqrah, 2 :165)*

The "spirit of Hajj" is the expression of unstinted love for the Creator-the way moths encircle the lamp. Secondly, it signifies complete surrender and obedience to the Will of God, performing the rituals as Prophet Ibrahim (peace be upon him) the friend (Khalil) of God, did. We have to obey and not to question why. The spirit of Prophet Ibrahim has permitted the rites of Hajj. It is the remembrance of the love of Prophet Ibrahim and

the exemplary sacrifice of Prophet Ismail (Peace be upon him) Then Almighty God liked the way Sayyada Hajra ran in between the hills of "Safa" and "Marwa" and made it obligatory for each and every pilgrim for all times to come. The bigwigs in the world may come there, they may be Ghazalis, Razia, Ibn Sinas or Farabis of their time, but they have to imitate Sayyeda Hajira. Somebody may question what is the need to run now. Sayyada Hajra ran because Prophet Ismail was out of sight and she had to move to a place from where she could see that he was safe and no animal had lifted him. Why should a Shaikhul Islam or Shaikhul Azhar and Shaikhul Hadith run? They have to run because this has accepted as agreeable by God. During the first three circumambulations, the pilgrims have to stride with chest out and a particular gait in between two fixed points which is called Ramal. Why is it necessary now? When Prophet Muhammad (peace and blessings be upon him) and his companions (Allah be pleased with them all) came to Makkah for lesser

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pilgrimage (Umrah) under an agreement the Makka had gone to a nearby hill so that they would not see the Muslims moving about freely in Makkah and circumambute the Kaaba. The Makkan said that the Muslims had become so weak after emigration to Madinah that they could not walk properly, the pilgrims were then asked to circumambulate in this manner to refute the Makkans.

#### **TOTAL SURRENDER:**

Prophet Ibrahim was taking Sayyada Ismail to sacrifice him at the command of God. Satan tried to lead him away. Prophet Ibrahim hit Satan with pebbles, being enraged at his impudence. God liked it and made it a permanent ritual of pilgrimage. It has been said in a tradition that Satan is never so humiliated, dejected and distressed as he is at Arafat. He laments and grives that all his labour to delude Muslims has been undone, because the Salvation of the pilgrims is ordained here at Arafat.

The greatest evidence of obedience is found at Arafat. The pilgrims do not offer Maghribs prayer here. They go to Muzdalifa and offer Maghrib and Isha prayers connectively. We are asked not to offer Maghrib prayer at Arafat it is a highly venerated place. We have

to pray at the appointed time wherever we are viz. in parks, hotels, trains, planes, streets, etc, all our lives. But we are defer it at Arafat. We have to obey God and not to pray according to our age-old habit. We are the slaves of God and not of prayers or habits. The movements from Mina to Arafat, then to Muzdalifa and again to Mina are examples of obedience. However, much the pilgrim may like the place and be enjoying it or be tried, he cannot stay according to his wishes. He has to stay where God wants him to and only for the time permitted.

#### **GENERAL SURVEY:**

Shah Waliullah has written about the purpose and efficacy of Hajj at length. He writes that the main purpose of Hajj is to keep the Ummah linked with Prophet Ibrahim who is the forerunner of Islam.... *The faith of your father Ibrahim (is yours). He has named you Muslim (Al-Quran, Surah Al-Hajj, 22:78)*

The places to keep the "Ummah" thus connected are Makkah and its suburbs. The Muslim who can afford it are asked to go there and see those places and do what he did: There is the House of God which he built, there are Safa and Marwa, Arafat and



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Muzdalifa where he and members of his family gave the evidence of their extreme love, total submission and obedience to God. The purpose behind it is that wherever the followers of Islam live they should keep up those traditions. Thus will preserve the trend set by Prophet Ibrahim and Muhammad (peace be upon them) and maintain the distinctive features and unity of the Muslim Community among the different communities and nations of the world.

The Second point which has been mentioned is very important. It has depth and shows Shah Waliullah understanding of the spirit of religion. It is that the Ummah kad to be guarded against aberrations and it had to begin at the grass roots. There are five daily prayers in the mosque of every locality. If any "Schism" infiltrates, the right and wrong can be differentiated and corrected in the mosque. If, however, any innovation has been imbibed at the level of a township, it can be detected and corrected at the time of weekly prayers. If it occurs on a large scale, it can be remedied at Eid mosques when Muslims of the township and adjoining areas congregate twice a year. Or if it is on a still bigger scale, say country

wide, for which the possibilities are very remote, the most appropriate time and place is the occasion of Hajj while paying homage to Allah at Makkah. The pilgrim may find out how he prays, where he is not right, which wrong beliefs and costumes have been adopted inadvertently. Shah Waliullah say that Hajj is an event of annual reckoning and occasion for general survey that the "ummah" is sticking to the path of Prophet Ibrahim and Prophet Muhammad (may peace be on them) The ummah may then draw satisfaction that it is following in the footsteps of both the Prophets.

Had there been no Hajj, there would have been an American Islam. A European Islam, an Indian Islam and so on. If somebody would ask a person about the different practices, he would get a reply that we had been doing these things for generations. But during Hajj where laymen and learned persons come together, everything becomes quite apparent. When harmful weeds grow in any field they are removed. Likewise, if distortions, perversions and innovations find their way in any place, they can be found and eradicated. Shah Waliullah has written that Hajj is the best means

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to protect the Ummah from aberrations. If any “Schism” infiltrates they may not continue for long. If anybody comes for Hajj from any place he will come to know of deviations, if any, He will go back and tell his fellowmen that what they had been doing was not correct and he saw such and such thing during Hajj.

#### **DUTY OF MANKIND:**

Words have certain implications, they have historical backgrounds also. The word Mo'tamar has also a special significance. Of course, if time permits, exchange of views on common problems is not prohibited. It would be expedient. But all these activities are secondary. If exchange of views and discussion were to be the main purpose of Hajj, then only intellectual, economists, politicians, leaders and such other persons would be called as is done for seminars and conference, etc. While giving a “call” to people to perform Hajj, these words would not have been used.... *And pilgrimage to the House is a duty for mankind, for him who can find a way Al-Quran. Surah Al Imran3, 97)*

Then arrangements would be made for Lodging, boarding, etc, at a place to deliberate, but right from

8<sup>th</sup> to 12<sup>th</sup> and 13<sup>th</sup> Dhul Hijjah, the pilgrims move from one place to another for observance of the rites of Hajj. They halt at Arafat stop for the night at Muzdalfa, go for *Rami* and sacrificial slaughter to Mina and to Kaabah for circumambulation (Tawafe-Ziyarah). These rituals (Manasik) keep the pilgrims on their feet, these frequent movements from place to place have nothing in common with seminars and conferences.

If necessary, material, political and economic advantages of each and every tenet of Islam can be discussed within limits. Nobody would object to it. The scholars have done it in all ages. But it is not correct to mention these subsidiary benefits as the main purpose and the real aim of Hajj. It is feared that it may create purely materialistic tendency. If it was done the aspect of the acquisition of Divine Pleasure and Reward, belief in the remission of sins in the Next World, etc, which are the nuclei of all these religious rites and make them worth, while and valuable, would not only be retargeted to a secondary positions, but they would become non-existent in time to come. **(Cont on page No. 22)**

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# FAITH IN THE PROPHETHOOD

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## **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 it is 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 injunction 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 of 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. 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

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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 also is not much better than first. 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 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 also is 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 fulfil this need of man.

There is no denying 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 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

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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 hands. 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.

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 angles 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

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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 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 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, become 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 but convinced of its veracity. If Prophet were not appointed from mankind the very aim of Prophethood would have been frustrated. It is true beyond any doubt that 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

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telephone and telegraph wires. He is a messenger no doubt but over and above that he is a preacher, a guide, a teacher and an 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 any one except a Prophet of 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 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 man's self what could he do for its purification?

According to the Quran every Prophet was raised from that very nation 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 nation 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 nation unto whom it was delivered. It was still more essential for a

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

### **Position of 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 direct 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



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

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 a prey to some base urge and make a wrong interpretation of

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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 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 prerequisite of faith. In matters of religion and Divine law whatever a Prophet says is to be complied with by his followers without 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 commandments of a Prophet should not only be 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)*

Therefore if the submission of faith in prophethood that one

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should render complete obedience to a Prophet, 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 take them for 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 does not believe in even 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 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 of Lord of the universe. It is a revolt against Him. In view of this disbelief his faith in the other Prophet 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 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 of the will of Allah and disobedience of His injunctions? Would it be any thing but disbelief and revolt of an extreme type? Without believing

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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 the other and believe 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.

### ***(From Page No. 12)***

It would be an irreparable loss to the beginning of distortions and perversions in religion.

### **GREAT SERVICE:**

The greatest service to Islam in the present times is that the religion should be presented in its true form in which Prophet Muhammad (may peace and blessings of Allah be upon him) presented it. Of course, chaste and lively language can be used and such methods may be adopted as may be easily understood and assimilated. This is the real task for thinkers, men of letters and a great need of our time.

It is also a unique opportunity for those Scholars who have been fired with the religious Zeal, Correct understanding of the Glorious Quran and teaching of Prophet Muhammad. They Should come forward and take up this work. It is the special responsibility of those persons who are conversant with modern methods of teaching as also of scholars in the institutions of Islamic learning who are equipped with the necessary qualifications of writers, speakers and preachers.

# MAKER OF MODERN INDIA SIR SYED AHMAD KHAN

By Dr. M.I.H. Farooqi

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Syed Ahmad Khan born on 17 October 1817 (the year of the establishment of Hindu College at Calcutta), founded the Muslim School in 1875 with the advocacy of the study of English, Science, Western Medicine etc. with the same ideas and objective of Raja Ram Mohan Roy. Sir Syed was also bitterly opposed by a section of Muslims. Both Syed and Roy, the great reformers of their times, were abused by religious bigots but underdressed, they did not surrender to them. Fortunately, Hindu opposition died down after some time but unfortunately Muslim opposition continued for a longer time. The result was obvious. Muslims lagged behind their Hindu brothers in modern education.

Sir Ahmad Khan championed the cause of modern education of a time when the Indians in general and Indian Muslim in particular, considered it a sin to get modern education through the English language. It was in this context

that Pandit Jawahar Lal Nehru described Sir Syed Ahmad Khan as “an ardent reformer who wanted to reconcile modern scientific thought with religion by rationalistic interpretations and not by attacking the basic belief. He was anxious to push new education. He was in no way communally separatist. Repeatedly he emphasized that religious differences should have no political and national significance”.  
*(Discovery of India)*

Similar views were expressed by Mr. L. K. Gujral, former Prime Minister of India, when he stated: “Sir Syed’s vision and his laborious efforts to meet the demands of challenging times are highly commendable. The dark post 1857 era was indeed hopeless and only men like Raja Mohan Roy and Sir Syed could penetrate through its thick veil to visualize the nations’ destinies. He rightly believed that the past had its merits and its legacies were valuable but it was the future that a society was called upon to cope with. I offer my

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homage to Sir Syed for his vision and courage that with stood all obstructions both from the friends and the foes”. (*Message to Sir Syed Scientific Society, Lucknow*).

The great visionary Iqbal expressed his opinion for “the real greatness of the man (Sir Syed) consists in the fact that he was the first Indian Muslim who felt the need of a fresh orientation of Islam and worked for it”.

Maulana Abul Kalam Azad expressed similar views. “Sir Syed had established at Aligarh not only a College but an intellectual and cultural centre in tone with the progressive spirit of the times”.

Mr. Somnath Chatterjee also made the observation that “Sir Syed wanted the College (now transformed into this University), to act as a bridge between the old and new and the East and the West. He actively advocated the necessity of modern and scientific education. He wanted the Students of the College should preach the gospel of free enquiry, of large-hearted toleration and of pure morality”. (*Address to Aligarh students 2001*)

India was passing through a very difficult period after the failure of so-called 1857 Mutiny. British rulers became more confident of

their Raj over the country as they had planned meticulously to divide the Indians on the basis of their religion. But Sir Syed cautioned people particularly Muslims, against their designs. He declared “Remember the words Hindu and Muslims are only meant for religious distinction; otherwise all persons who reside in the country belong to one and the same nation. He considered Hindus and Muslims to be the two eyes of a bride who would look miserable if one is lost or weakened. Thus highly secular in his approach, he pleaded to Muslims to be more practical, rational and aware of the changing society. Old values of education had become out-dated to in his opinion. He wanted Muslims to have scientific temper and modern attitude in life and for this he asked them to learn Science and Engineering, the subjects which unfortunately became alien to them.

He founded the School in Aligarh for this purpose in May 1857 with barely 50 students on roll. He left his government job and settled down in Aligarh to fight for the battle against those who were deadly English the “English Talim” (education). In the process, Sir Syed Ahmad Khan had to swallow

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insults and decrees of some misguided Muslims who denounced him as a slave of English Masters.

Undaunted and unconcerned with the abuses he received, Sir Syed Ahmad Khan dedicated himself towards the cause of Education. His voice ultimately made a dent in the Indian Social structure and Hindus and Muslims of the country helped him in large numbers of further his case.

Sir Syed Ahmad Khan believed that “acquisition of knowledge of science and technology is only solution to the problems of Muslims”. Through Aligarh Institute Gazette, Sir Syed Ahmad Khan succeeded in agitating the minds in the traditional Muslim Society. The dream of Sir Syed Ahmad Khan, i.e. the Aligarh Muslim University, produced intellectuals in large numbers who served the country in various capacities. No one can forget persons like Dr. Zakir Hussain, and Dr. Syed Mahmood, the products of Aligarh, who adorned the high offices of the country.

Sir Syed Ahmad Khan felt the necessity to harmonise Islamic Society with modern science and rationalism. He wanted Muslims to develop a spirit of enquiry and

research because in his opinion “Islam was no barrier to scientific inquiry and social progress”. In the opinion of Sir Syed Ahmad Khan, “Superstitious beliefs and the aversion to Western education were the main cause for the backwardness of the Indian Muslims”. In all his actions and beliefs of modernism, pluralism, religious unity and scientific temper, Sir Syed Ahmad Khan was a true follower of Raja Ram Mohan Rai, Both hated bigotry and intolerance and fought hard against the social and religious decadence, ignorance and superstition, Both wanted to modernize India intellectually and Spiritually. Yes, they are the symbols of Indian Renaissance and makers of modern India.

#### **VISION OF SIR SYED AHMAD KHAN:**

Here are some of the popular quotes of Sir Syed Ahmad Khan which show his vision.

“Acquisition of knowledge of science and technology is the only solution to the problems of Muslims.”

“Get rid of old and useless rituals. These rituals hinder human progress”.

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“Superstition cannot be the part of Imam” (Faith);

“The first requisite for the progress of a nation is the brotherhood and unity among sections of the Society”.

“Yes, the main purpose of this College (M.A.O.) is to impart modern education to Muslims who are suffering because of lack of it but this institution is for all, Hindus and Muslims alike. Both of them need education”.

“We (Hindus and Muslims) eat the same crop, drink water and from the same rivers and breath the same air. As a matter of fact Hindus and Muslims are two eyes of beautiful bride that is Hindustan. Weakness of any one of them will spoil the beauty of the bride (dulhan).

“We (Hindus and Muslims) have evolved a new language Urdu”.

“Look forward, learn modern knowledge, do not waste time in studies of old subjects of no value”.

“Show your face as the follower of the true Islam representing character, knowledge, tolerance and piety”.

“All human beings are our brothers and sisters. Working for

their welfare is obligatory for Muslims”.

(courtesy: Radiance weekly 23-29 October, 2016)

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**(From Page No. 30)**

He is survived by his wife, two sons and two daughters. He was buried at Madinah Baqee Gharqad on April 18, 2023. He was from Pokharia, distric Dumka Jharkhand. He got his early education at his village Madarsa Later he shifted to Madarsa Faize Aam, Mau and Jamia Salafia Benaras and graduated from there in 1971. He was genius student at Jamia Salafia. He was committed to Dawah and teaching work in his neighbouring areas. He was lucky to teach at Madarsa Islahul Muslemeen Patna which was a hub of Tahreeke Shahidain and Independent Movement. Later he served as a teacher, general secretary and organisor at Jamia Muhammadiyah Dabakend. He had great attachment with Markazi Jamiat and appreciated the dawati, ilmi and constractive work at the Headquarter. The Ameere Jamaat and all his office bearers pray Allah for his heavenly abode.



# MADARSA HISTORY AND ITS PROBLEMS

By Muhammad Ghazi

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Talking about Madarsa reform is fashionable today among the Elite. The whole debate is being conducted from a wrong premise. It is focused on what “appears” and not why it appears as it appears. People love to pontificate without ascertaining whether anybody is listening and if not, then without ever reassessing their own position as to why they don’t attract the listeners.

One answer to the demand for Madarsa reform lies closer at home: is there not a need for school reform? I have never heard any demand for a school reform which gives a false impression that School system is perfect and has no need for any reform. This, however, is far from the truth. Schools are not producing good earners. There is only a minuscule minority of “School, College and University” graduates who really earn a good and respectable living. A vast majority is of those who fail on economic and social fronts. But

they alone take the blame for failure, the system is never challenged. The only reform this system has seen in the past 60 years is frequent alteration in textbooks, which have now been almost totally divested of moral and ethical content.

However, School is not the subject of discussion here; the reference was meant to merely mitigate the force of attack on the Madarsas.

First let us look at the history of the Madarsas and logic for having them all over the country in such a large number. This takes me back to when I was in class V. In 1952 Bombay, the government issued a notification to all government funded school to drop forthwith any course from their curricula that had religious content, since the state was secular and the government was constitutionally charged with upholding that state principle. Our School Hashmia High School used

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to have a daily period for Deeniyat wherein pupil upto class VII were taught basic Islamic fiqah like Namaz, Roza etc. The books taught in these classes were Taleemul Islam, the best seller by Maulana Mufti Kifayatullah.

Our School Principal Abdullah Bora Saheb, was personally a devout and pious Muslim, proud of his big beard like that of Sir Syed. He found an alternative. He called a meeting of all class teachers and asked them if they would take the responsibility of taking an extra, off-the record, 30-minute period to teach Deeniyat to their respective classes, of course without any additional payment. Everyone agreed, obviously. Then the Principal sent a circular to all parents, explaining the situation resulting from the government's directive, the new arrangement made by the school, asking the parents if they agreed to send their wards to school half-hour earlier. The answer sought in a simple yes or no format. Hundred percent parents agreed with the Principal sahab's proposal. Thus a new beginning was made, at a very small scale though. My father, Maulana Hamidul Ansari Ghazi sensed the gravity of the situation more than anybody else and he

started a movement. First he individually met various prominent Bombay Muslims-leaders, businessmen, journalists, Social activists, to assess their position. They felt the need to do something in order to protect the faith of Muslim children in Schools. Then he travelled to Delhi and met the leaders of Jamiat-Ulama-e-Hind, like Maulana Hifzur Rahman, and other prominent Delhi Muslims from there he went to Deoband where he discussed the issue with Maulana Muhammad Tayyab, the then Muhtamim (Rector) of Darul Uloom, Maulana Husain Ahmad Madani and other Scholars. In this way he paved the way for the holding of an All-India Deeni Talemi Convention resolved to institute an All-India Deeni Taleemi Council and to establish Madarsa and Makhtabs all over the country, in every village, town and in major cities attached to a nearby mosque with major Madarsas agreeing to provide teachers the unsung heroes of this movement. Graduates of major Madarsas, like the Darul Uloom Deoband, Mazahirul Uloom, Saharanpur, Madarsa Imadiah Bombay, Jamia Islamiah Dabhel, (Gujrat) Madarsa Shahi, Moradabad, Madarsa Baqiat-us-Salehat, Vellore (Tamil Nadu) took

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it upon themselves to spread in the length and breath of the country, contact masjid, and start establishing Madarsas of various levels where education was provided free of charge, unlike the education provided at government funded schools.

These Madarsas did not need much investment, but only a few desks and some mats (chatai-es), a small black-board, etc. The teacher was generally the Imams or Muazzins of the masjid, who would offer free service to Madarsas/Maktabas where he would teach, Nazira Quran, fundamentals of the faith (Imaariyat, like six Kalimas, Iman Mufassal and Mujmal, Duae-Qunut, Hifz of Parah Amm or as much of it as a pupil could retrain, basic Fiqah like masael about halal, haram, wuzu, ghusul, namaz, roza, manners and morals etc.

Generally the people of the vicinity would bear the expenses on farz-e-Kifaya basis; occasionally some additional amount was paid to the teacher concerned as honorarium.

Later generations did not feel that their new generations needed this archaic, old-fashioned,

outdated, system. After their plea was that their children had an increased load of homework and class work in School, and they needed playtime and also recreation after a hectic day in front of their television set, etc; so they don't have much time left for something which is of no great use in achieving professional success in a highly competitive Job market.

Obviously, this new minded affected the working of the local Madarsa system, in certain cases sending the Madarsa teacher door to door to collect donations not only for the almost defunct Madarsa, but also for his own salary as a functionary of the masjid. In fact this reflects badly on the community rather than the maulvi attached to the masjid-based Madarsas. But it is this poor guy who takes all the blame from us, the community the highly qualified engineers, doctors, professors the professional pontiffs.

The question is not whether we need these Madarsas, the question is whether we want future generations to be as good Muslims as we are, Thanks to the farsightedness of our forefathers. The Madarsa reform is not required to train their teacher at a college

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style institute, or for introducing modern subjects in the Madarsas curriculum that is already available in great quantity as all brands of schools at a high or low price, which one is prepared to pay for Madarsa graduates are already experts in the sciences of Tajweed and Hifz of the Quran, and know enough of day to day issues of Fiqah to impart to the pupils. The question is whether the community itself feels the necessity of providing this knowledge to the new generations, which schools will not give them.

If the answer is yes, then let the community recognize itself on the footings of the erstwhile All-India Deeni Taleemi Council for which a Second All-India Deeni Taleemi convention may also be called.

If the community's answer is a "No," then Madarsa reform with a confused state of mind should find some other more fruitful issue to give thought to, and leave the Madarsa and the Maulvi do his job within his meager means. In that way he will protect and strengthen the basic principles of faith of those who are personally interested in the Faith, and not in dramatics.

#### **OBITUARY:**

(1)

Maulana Muhammad Abdul Qayyum Madani of Jamia Salafia Benaras (Markazi Darul Uloom) died on April 15, 2023 at about 9.30 A.M. by heart attack at the age of 65. He is survived by his wife, two sons and three daughters. He was buried at his native place, Benaras on the same day. He was a respected teacher at the same Jamia. He was a man of many qualities. He was pious, social, far sighted and had a faculty of vision. He was incharge of examination at the same Jamia till his death.

He was educated at Jamia Salafia and Jamia Islamia Madinah and started his practical life of teaching at Jamia Islamia Faize Aam, Mau before he shifted to Jamia Salafia Benaras. He was very much eager to know the dawati, academi and organizational progress of Markazi Jamiat any time he visited Delhi and expressed his positive views. We pray his heavenly abode and expect Almighty to bestow His Mercy on Jamia Salafia Benaras. We pray for grace of Allah for Jamia.

(2)

Maulana Mufti Muhammad Jarjis Salafi died on April, 15 2023 at Madinah where he was on an Umra Visit. **(Cont on Page. 26)**