

# **Status of Prophet Muhammad in the light of Qura'anic Verses**

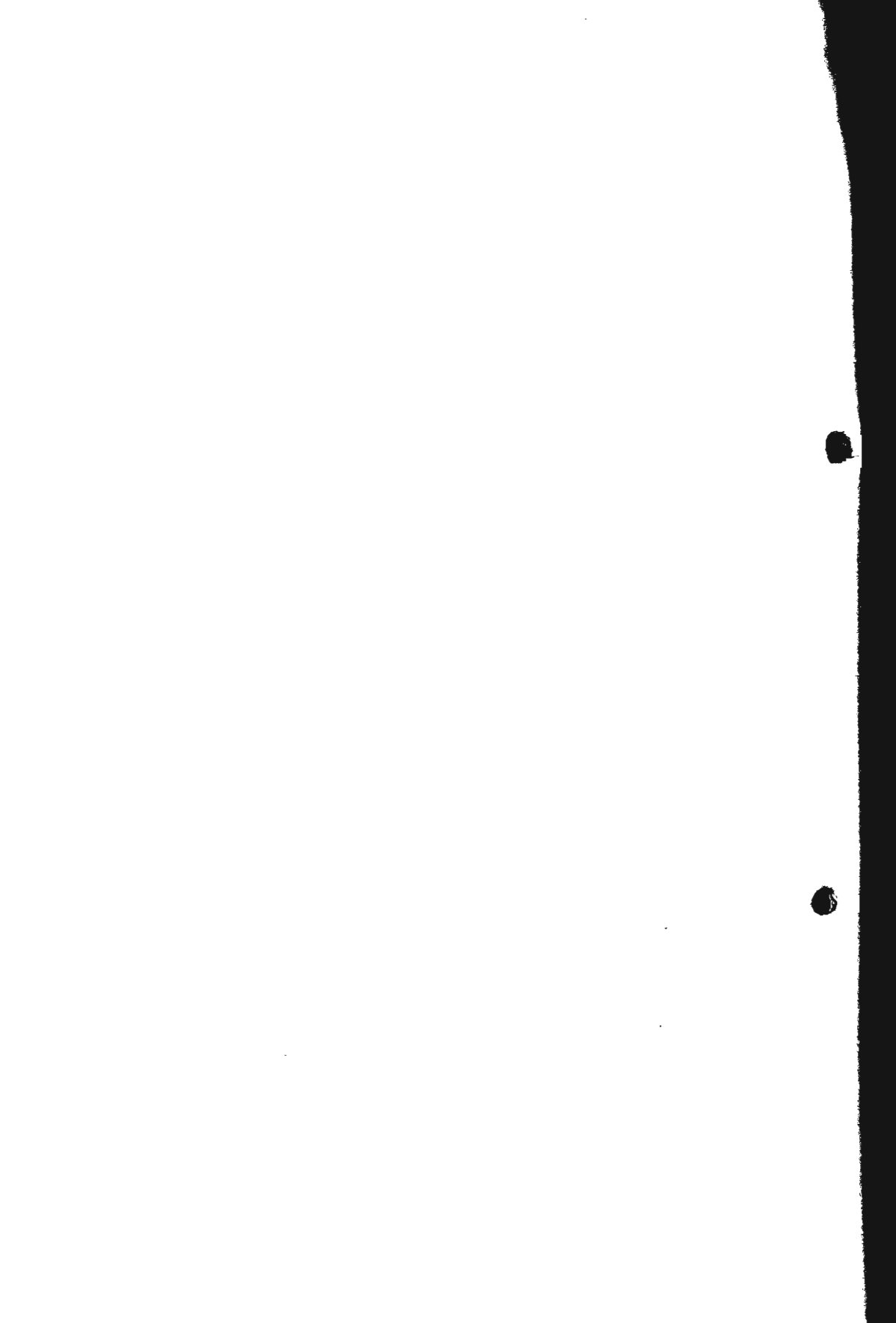
Dr. Hafiz Muhammad Sani \*

This article discovers the status of Prophet Hazrat Muhammas (SAW) in the verses of the Noble Quran, The author has mentioned the verse 31 of Surrah "Aal-e-I'mran" which says to the Hazrat Muhammad (SAW) to announce that whose loves Allah must obey and follow the prophet so that Allah is pleased with him and will forgive him. Likewise that there is mentioned in Surrah "Al-A'raf" verse 157 which set forths the fundamental command that those people who believe in the Prophet hood help him in his mission, follow the edicts of Noble Quran which is revealed on the Prophet (SAW), will be successful. Similarly there is a sublime mention of verse 1 of surah "Al-Kausar" which says, "Verily, we have granted you (O Muhammad (SAW), Al-Kautar (a river in phradise). And in the verse which says, "And have we not raised high your fame? (94:4). The article has become the index of the chapters of the Noble Quran alongwith the verses which speak very high of the status of the Prophet (SAW)

The author has also mentioned traditions narrated by the beloved wife of the Prophet Hazrat Ayesha Siddiqua (Riz), who reported that the Quran was the manner of the Hazrat Muhammad (SAW).

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The time has come that every individual of Muslim Ummah should analyse the situation that prevails today in the Muslim world and accordingly change his mind and attitude. The religious scholars, the intellectuals, political leaders and those who hold reign should jointly realise and assess the present situation. It is incumbent upon them that they should take out the people of their shells and circles in which they have confined themselves or have been locked up by their mentors.

The present issue of "Maaraf-e-Islami" is prepared and designed as usual under the guidance and supervision of professor Dr. Mahmood ul Hassan Butt, the Vice Chancellor of AIOU. The research articles it consists of are selected and evaluated according to the criteria and rules prescribed by HEC.

In the end, I would like to express my thanks to the editorial staff of "Maaraf-e-Islami" who have co-operated in bringing out the present issue. I also thank all the scholars and the researchers who contributed their articles to this journal.

Whatever good the reader will find in this issue is from Allah, and whatever omission or commission they may find, herein is ours alone.

Prof. Dr. Ali Asghar Chishti  
Editor-in-Chief  
"Ma'ārif-e-Islāmī"

gets no response except a few rituals and symbols that he is required to adopt. He is told to remain confined to the circle he has entered and is warned that he would commit great sin if he looked beyond that and it is obligatory for him to follow and abide by those rituals and symbols.

The universal principle is that society gradually develops with the passage of time. The social values take their roots slowly and steadily and gain strength and a time reaches when society as whole becomes stable. Keeping in view this principle, when we analyze our own society we come to the conclusion that our society instead of developing and leaping forward is regressing. The root of our moral, cultural and social values have grown weaker with the passage of time. The whole society is gripped by fanaticism and bigotry and its very existence is at stake. The grip is growing stronger day by day. There are a number of elements besides other factors that are at work to aggravate this situation.

Ma'ārif-e-Islāmī, keeping in view the present situation sends a message to Muslim Ummah that the malady that has afflicted the Ummah and which is eating up its body is dissension and chaos. The need of the time is that we should join hands together at least on those principles that are agreed upon. We have no difference of opinions about our faith, Ibaadat, Muaamlat and obligations. We follow the prophet who has warned us sternly and repeatedly against chaos and disunity among "Ummah" and termed Muslims Ummah as "One body". We believe in the Quran that forbids us in explicit terms to fall prey to mutual rift and divisions and foretold us that if we fell victim to disunity and chaos, we would be wiped out from the face of the earth.

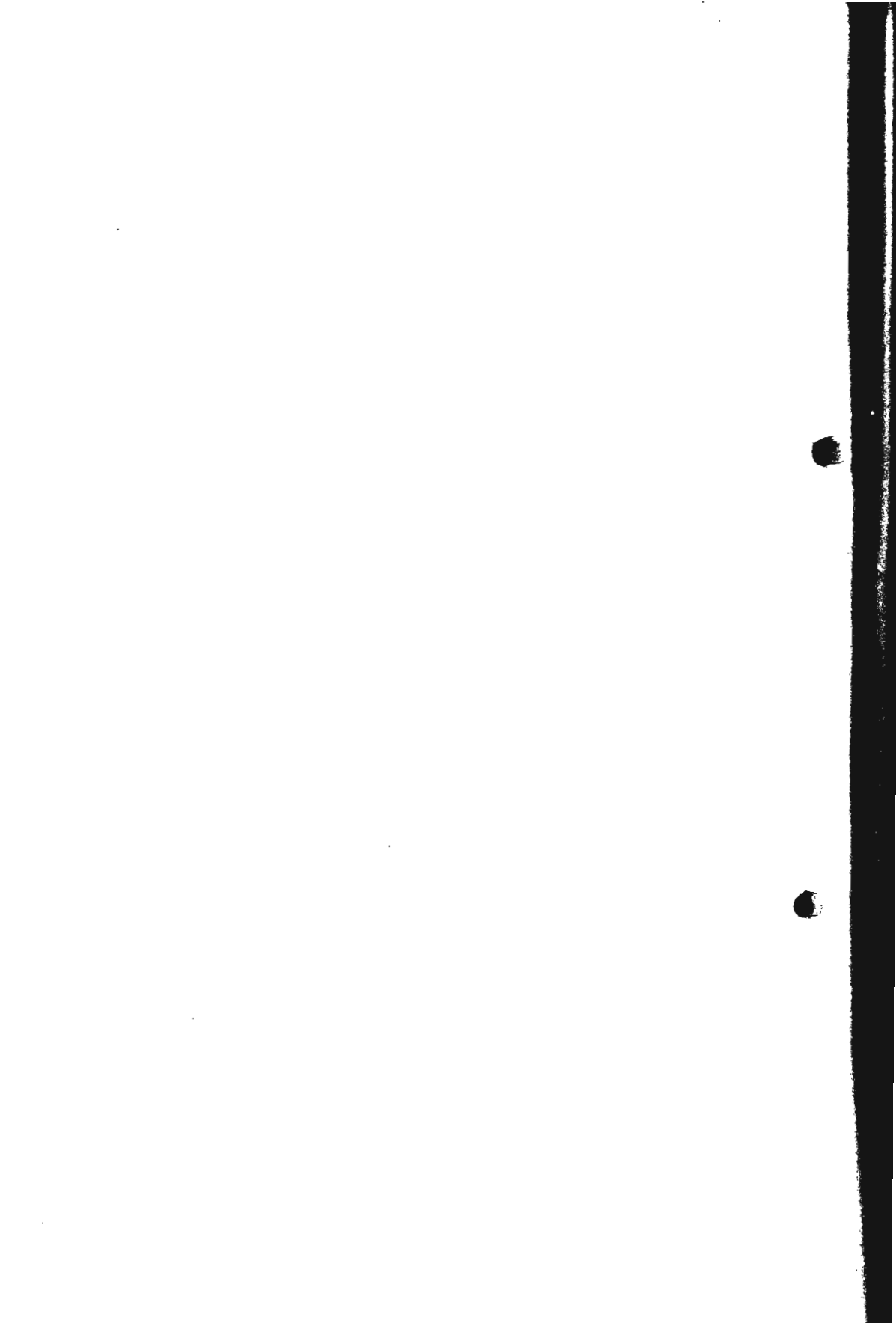
## Editorial

Tolerance and mutual regard is the topic that has been under discussion in academic circles for the last many years. A number of seminars and conferences have been held at universities and institutions on various aspects of this topic at both national and international levels. The renowned scholars, intellectuals and luminaries have expressed their opinions on the topic in every seminar and conference.

The recommendations of the participants of every conference have reached out the public in published and unpublished forms. The import of all these proposals and suggestions is that, not only the behaviour of the Muslims with one another should be pleasant and affable, but also their behaviour with non - Muslims should be exemplary.

The Muslim community today is divided and sub-divided into hundred of factions at circles. Every individual belongs to a certain circle. All his objectives and activities are confined to the particular circle to which he belongs. Nobody wants to come out of his shell. The greatest tragedy of Ummah is that the persons who have marked out circles for the people are the persons who are endowed with exceptional leadership qualities that make them charismatic and people gather round them. The masses listen to them and are captivated. They obey their orders. The leaders, unfortunately, use their capabilities in the negative sense and thus misguide their followers. They think that they are guiding the people to the right path whereas the fact is that they are interpreting "guidance" in a sense that suits to further their own vested interests and ulterior motives and we don't know how long it will last.

The seeker of truth in our society today is bewildered and wherever he goes and what ever door he knocks at, he



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*Following are the basic rules for publication of a research in "Ma'ārif-e-Islāmī"*

- (i) Research submitted for publication, should be based on the  
Fields of Islamic Studies.
- (ii) Research should be objective and comprehensive. It should follow a scientific method in terms of depending on original references, documentation and explanation of "Ahadeeth" showing their degree of authenticity.
- (iii) Any research submitted for publication, should not have been published in either a book, a journal or any other means of publication.
- (iv) Research should be concluded by a brief summary manifesting results and opinions included therein.
- (v) A satisfied abstract should be attached to the research to be translated into English.
- (vi) Research will be forwarded for peer review to two referees, nominated by Patron-in Chief.
- (vii) Pages of research should not be less than twenty pages of the journal.
- (viii) Researcher's name should be fully written along with his post and position, if any.
- (ix) Researches, which are not published, will not be returned.

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**Note:** All researches published in "Ma'ārif-e-Islāmī" express the view points of their authors.



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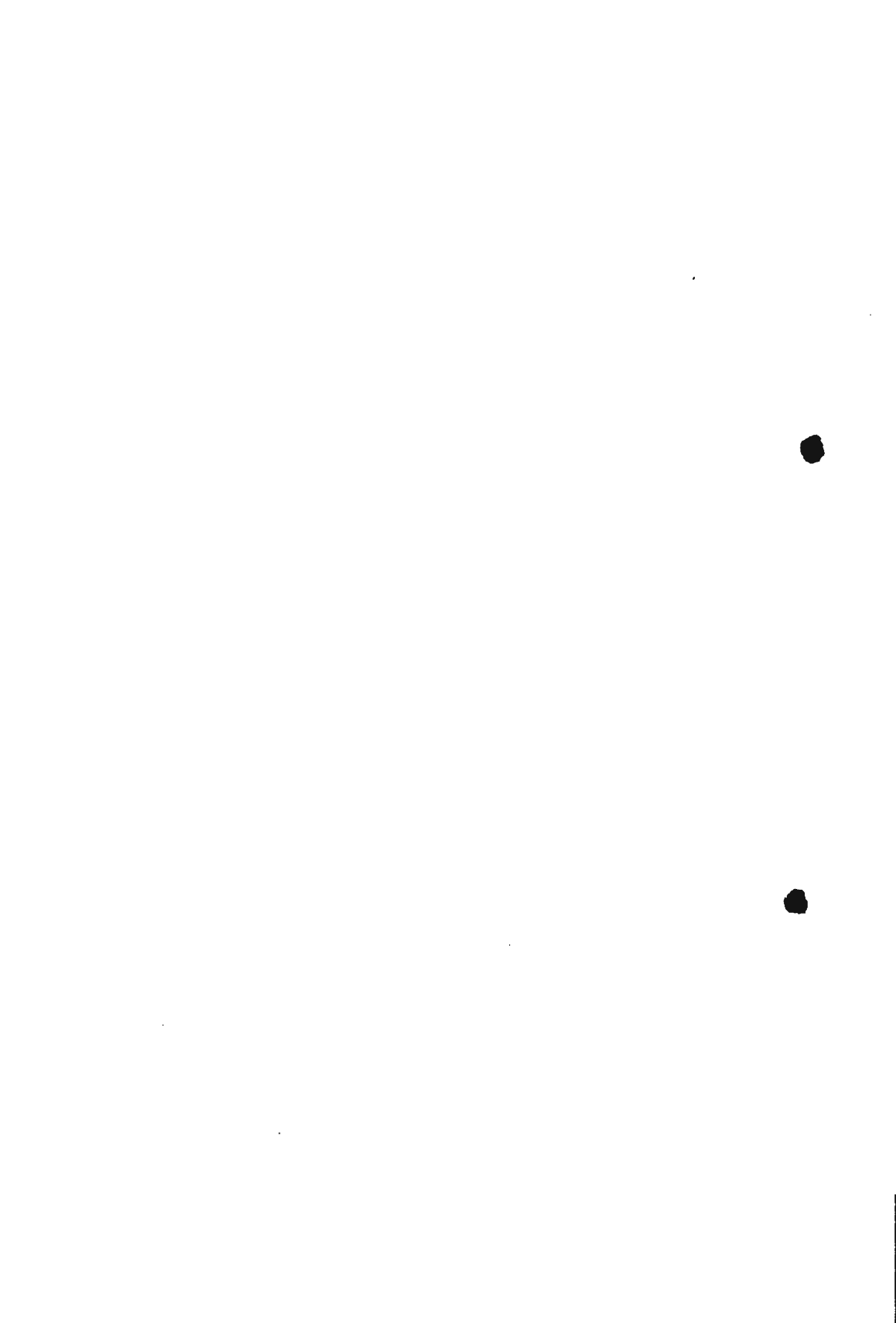
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