

Rahma-tul-lil-`Aalamiin

Vol - 3

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*In the name of Allah, the Beneficent, the Merciful;
and Choicest blessings on the Prophet.*

PREFACE

I am grateful to the All-Knowing Allah, Who has enabled me to present to my readers the third volume of *Rahma-tul-lil-`Aalamiin*. The subject matter was collected long ago but its proper arrangement and other relevant formalities were delayed due to my illness. When everything was arranged in proper order, I decided to proceed on Hajj. As such, the revision of the manuscript was again held up. Finally I decided to take the manuscript with me to the sacred land.

The first two volumes have been greatly appreciated by the intelligentsia and adopted as text books by the `Othmania University in Hyderabad Deccan, the Jamia `Abbaasia in Bahawalpur, the universities of Deoband, Nadva-tul-`Ulama, Lucknow and Lahore (Anjuman Himayat Islam) and all the minor Islamic institutions and schools throughout India. Such a positive reception and recognition of the first two volumes was beyond my comprehension; it was only a special favour of the All-Knowing Allah.

It is therefore hoped that volume third would be equally warmly appreciated. May the All-Hearing and All-Knowing Allah accept my labours of love. *Amiin*.

May, 1930 Qazi Muhammad Sulaiman Salman Mansurpuri
Patiala, Punjab
(First published in 1933. Ed.)

**Note: Contents serve the purpose of the index, hence
no index has been given for this volume.**

INTRODUCTION

By

Allama Sayyid Sulaiman Nadvi, co-author *Sirat-un-Nabi*,

Twenty years ago (around the year 1913-14), Maulana Shibli announced his intention through the media to write a *Sira* (biography of the holy Prophet). The Muslim fraternity warmly welcomed his proposal. However, there was one voice of dissent from Maulvi Insha Allah Khan Insha, editor, *Al-Watan*, Lahore. He urged that since Qazi Muhammad Sulaiman Mansurpuri had already published a memorable book on the subject,¹ Maulana Shibli should not bother about it. After this discordant note, twenty years rolled by. Several editions of *Siras* of the venerable authors appeared and won appreciation from discerning minds and the intelligentsia. Death claimed them one after the other.² No one could foresee at that time that an admirer of both the inspired authors would be called upon to merge these two channels of enlightened minds into one serene brook, carrying a cradle of erudite scholarship. I felt genuinely delighted over this assignment. The inauguration of a valuable heritage of a contemporary scholar and a friend, is indeed a very satisfying mission.

In 1916, I was invited by Hafiz `Abdul Halim, a well-known industrialist of Kawnpur, to participate in the inaugural ceremony of an orphanage at his native place Sirhand, Patiala State. It was there that I had the pleasure of getting myself introduced to the

¹ *Rahma-tul-lil-`Aalamiin*'s first edition appeared in 1912 (About four years before Maulana Shibli's announcement, and *Sirat-un-Nabi* was published in 1918 after the author's sad demise).

² Maulana Shibli died on 18th November and his book *Sirat-un-Nabi* was published in 1918 and the second volume in 1920. *Mauj-e-Kauthar* and *Yadgar-e-Shibli* by Ikramullah C.S.P (Lahore).

author who, at that time, was a District and Session Judge in Patiala state. He greeted me with warmth and affection. His affable manners and friendly disposition, despite his seniority in age, left an enduring impression on me and I reciprocated these sentiments with equal grace. That was the first seed of friendship sown in the sacred land of Hazrat Mujaddid Alf Thani which with the passage of time, united two souls into one, yearning for and heading towards a common destination. These fraternal and spiritual ties strengthened under the inspiring shade of a jointly nurtured academy of Islamic literature named as *Nadva-tul-Ulama*.

The author and myself were members of the Council of *Nadva-tul-Ulama*, and its central office was at Azamgarh, (Lucknow). It afforded us ample opportunities to revive our association and continue our confabulations on Islamic literature in the light of the modern thought-process.

Once, on his way back from Mayo, where he had gone to preside over an All-India *Ahl-i-Hadith* Conference, the author broke his journey at Azamgarh and stayed with us for two days. It was there that I learnt that he was a practising *Ahl-i-Hadith*. For the first time in my life, I saw such an unassuming and a well-balanced *Ahl-i-Hadith*. I was so much spiritually elevated, that I could not resist asking, "Since when?" In response, he disclosed that he was a born *Ahl-i-Hadith*.

The author possessed uncommon broad-mindedness and sharpness of wit. His intellect was fortified by a spiritualised heart. A profound scholar, but a Sufi at heart, he was groomed to be a saint-scholar. Clothed in neat dress, his restless soul found solace only in delineating the glorious facets of the holy Prophet and his message. He recounted to me many friendly dialogues he had had with Christian scholars. He abhorred exhibition of his knowledge. He performed Hajj twice. His devotion to Almighty Allah and His beloved Prophet, was so overpowering that he gave up his life in the bounds of the Holy land as anticipated by him in

one of his couplet of a poem long before his death.¹ Fortunately, he achieved that overpowering desire after the completion of his second Hajj. His spiritual affinity with God and the last of His Prophets, was so intense that the All-embracing Lord granted him a place in that hallowed region of land, whose every particle of dust was more loveable for him than his life.

The demise of an erudite scholar bearing multi-dimensional talents was naturally mourned widely. Hopefully, as long as the sublime river of Islam flows, its waves shall continue to float the cradle of Islam in the shape of the three volumes of *Rahma-tul-lil-`Aalamiin*. He bequeathed to posterity several of his warmly received works on the sterling virtues of Islam, which also determine his place in history as an exegist and historian and unquestionably a reliable interpreter of the various facets of Islamic literature. Despite his total dedication to Islam, his works bear a stamp of intellectual honesty and objectivity. Out of all his works *Rahma-tul-lil-`Aalamiin* is manifestly outstanding.

Two volumes of the book were published during his life time and this third volume posthumously. Distinguishing features of this volume are the distinctive attributes of the holy Prophet as given in the Qur'aan and the resounding achievements of Islam in the educational, administrative, cultural and spiritual realms.

The first two volumes of the author were acclaimed as a major contribution to Sira literature. I am quite hopeful that by the grace of God the author's third volume of the book, will earn the pleasure of the All-Knowing God in the Hereafter.

Another feature which needs to be highlighted here is that all criticism levelled by the West or the East on some facets of Islam has been logically dealt with, and convincingly answered,

¹ "Nazar aata nahin qismat main mera laut kar jaana,
Meri umare-e-rawan aabe rawan maluum hoti hai."

Tr: I feel I am destined to die (in the bounds of Harem Shariff),
My fleeting life appears to me as a running stream of water. Ed.

substantiated by standard historical record. The author seems to have carried a word by word study of the revealed books and has succeeded in establishing the truthfulness of Islam from copious references foretold in the Old and the New Testaments. His friendly dialogues with Christian scholars further endorse our viewpoint. As such, his works, besides being a compendium of Islamic literature, are also a veritable store-house of information for almost every thing, Islam stands for. The author by his logical arguments and well-documented references has succeeded in proving that Islam is a perfect religion and the holy Prophet is the last and the seal of the Prophets as specifically pronounced in the Qur'aan. (33:40)

The present era has given birth to a new thought-process in which proselytising methods have been revolutionised. The author has kept himself abreast of all such trends.

In the end, I have to say a few words about the dialogues, the author carried through correspondence with Christian scholars. Due to extreme sensitivity on both sides, it becomes most difficult to maintain the delicacy of mutual regard during such dialogues as the protagonists of different religions are normally found rigidly sticking to their beliefs. The author however displayed commendable regard for the feelings of his counterparts. Forbearance and decency of manners were the hallmark of his character. His books reveal that sense of propriety in abundance. These volumes do contain some hard truths based on references from their own books, but nowhere is his tone illogical or sarcastic. Such a civilised way of advancing one's arguments is indeed a gift from Allah, endowed on whomsoever He Will.

Assessing the worth of a book from the standpoint of popularity among the intelligentsia, I can say with confidence that this volume will be considered as the greatest virtue of the author in the reckoning of the All-Seeing *Rabbil-`Aalamiin* and will thus

suffice not only for his salvation, but also win for him the pleasure of Allah for his enormous labour of love.

The first two volumes were appreciated by the public, and all Islamic institutions used them as textbooks. I am, therefore, hopeful that this third volume will also be equally well - received.

It is manifestly a great tribute to the author that even after his death, his works continue to be warmly received by all schools of religious thought. Man is destined to be mortal, but his deeds survive. The author lives in eternal peace in a sacred part of the earth, but the magic of his pen, which combined sincerity with scholarship, is distinctly discernible. This popularity, I feel, will perpetuate itself. The fragrance of the author's undiluted love for Islam will illumine the believers' minds and hearts with faith and love of God and His beloved Prophet.

I, therefore, invite the readers to join me in soliciting Allah's blessing for the author and a distinguished place in Paradise. He has done an immortal service to the *Millat* of Islam and the seekers of truth by leaving behind a legacy of great worth for our best use. We cannot but be thankful to him. Let peace prevail on all of us.

29th of Muharram, 1352 A.H.

Sayyid Sulaiman Nadvi
Co-author 'Sirat-un-Nabi'
Azamgarh (Lucknow), India

Translated into English from Urdu by Qazi Abdul Baqi

*In the name of Allah, the Beneficent, the Merciful;
and Choicest blessings on the Prophet.*

ATTRIBUTES OF MUHAMMAD (SAW) IN THE QUR'AAN

ATTRIBUTE - 1

Muhammadur Rasuul-ul-Laah - (48:49)

“Muhammad is the Rasuul of Allah.”

Verse 49 of Sura Fath describes Muhammad (SAW)¹ as the Messenger of Allah: Muhammad Rasuul-ul-Laah. Here, we find his name and office, both of which indicate his special attributes. His name signifies his lofty station, the most praised among human beings. It should be noted that no other prophet is known by a name which describes his personality or the excellence of his qualities or mission.

Adam:	Wheat-complexioned;
Nuh (Noah):	Solace or comfort; his father looking on him as solace of his heart;
Ishaaq (Isaac):	One who laughs; of cheerful countenance;

1 (SAW) is the abbreviated form for the Arabic ‘sal-lal-la-hu `alai-hay-wa-sallam’ meaning ‘May all favours and blessings of Allah be upon the holy Prophet’. (SAW) has been used each time the name ‘Muhammad’ has been written.

Yaqub (Jacob):	One who follows; he was born following his brother Esau;
Musa (Moses):	Saved from the waters; named when his cradle was rescued from the river;
Yahya (John):	Answer to the prayers of old parents;
Isa (Jesus):	Of rose complexioned face.

In no way do any of these names indicate a particular spiritual or prophetic greatness. However, the names Muhammad and Ahmad not only possess a distinct glory but also describe a unique grandeur. The root of both these personal names is ‘hamd’ (praise). When sublimity in speech, benevolence in nature and excellence of mind and soul are collectively found in a person, such a consolidated state is called ‘hamd’. These attributes of perfection belong only to the Glorious Allah Ta`ala of all praise. The definite article of the word al-hamd in *al-hamdu Lillaa* discloses this significant fact. The attributive name of Allah Ta`ala, *al-Hamiid* also unveils this secret. The poet laureate Hassaan in his well-known eulogy of the holy Prophet says:

“Wa shaqqa la-hu min ismi-hi li-yujilla-hu,

Fa-zul-arsh-i Mahmudun wa haza Muhammadun.”

(The Lord derived Muhammad’s name from His name Mahmud).

Muhammad, an exaggerated form of ‘hammada’ is repeated for emphasis. It is so because Muhammad (SAW) is *Mahmud* (praised one) in Allah’s presence, and *Mahmud* with the angels who are in proximity to Allah, and *Mahmud* with the apostles and prophets and also *Mahmud* with the creatures of the earth. Even those who do not recite the Prophet’s *Kalima*, as part of their faith, laud him for those fascinating characteristics that are perfectly descriptive and are an inseparable part of his illustrious name and

personality. Indeed, to the Prophet Muhammad (SAW) belongs the station of praiseworthy heights and *Lava-ul-hamd*, the flag of praise is the name of his majestic banner, *rayat*. His followers are called ‘Hammadun’, also a derivative from ‘hamd’, meaning, ‘those who praise’ Allah Ta`ala. The difference between the meaning of the word *Muhammad* and of the word *Ahmad* is that while *Muhammad* is one who is praised by all in the heaven and this earth more than anyone else, *Ahmad* is one who praises the Sustainer of the heaven and earth also more than anyone else does. Thus, each of the two names is a mark of recognition as well as a description of the sterling qualities of the one so named. The meanings are indicative of the excellence of the office of prophethood as well as of the subject indicated.

This peculiarity is not shared by the name of any other Prophet, nor do the meanings of their names comprehend any of their attributes. The personal name ‘Rasuul-ul-Laah’ suffixed to the sacred name is mentioned in Sura al-Fath and Aal-e-`Imraan. The word *rasuul* is on the scale of *Fa`uul* and it means Mursal (one who is sent as a Messenger). Being related to Allah, it signifies that his messengership is only from Allah and Allah alone; he does not and cannot convey the message of anyone except Allah. It would be unbecoming of his office to do so. Even where the name is not used in the Qur’aan together with its possessive, the sense attributed is not lost as the definite article ‘Al’, conveys the same specification. By the revelation of the verse, “Muhammadur-Rasuul-ul-Laah” (48:49), and “*Maa Muhammad-un-illa-Rasuul*” (3:144), *Muhammad, the Messenger of Allah and Muhammad is not but the Messenger of Allah*, it has been made clear that wherever the revealed words, “Obey Allah and obey the Prophet of Allah” (5:92) occur, and all the verses where a similar sense is conveyed, the objective is to refer to the Prophet Muhammad (SAW) and to state that it is the Sustainer of

the worlds, who has appointed the holy Prophet as the one to be obeyed by the world at large and also as the leader of all the prophets and the faithful communities.

This has been the firm belief of the Muslims for the past fourteen centuries, but in our age a new belief has been concocted that according to the verses of the Qur'aan the word *rasuul* refers to the Qur'aan itself, therefore, obedience to the Qur'aan is mandatory and obedience to the Prophet not obligatory. As the verses are from the Qur'aan, it is necessary that the dissension should be resolved by references to the verses of the Qur'aan where this word has been used. By reflecting on the Qur'aan and its logic, the faithful will realise that the word *rasuul* has been applied only to those human beings who carried out the work of prophethood, or to angels who performed the duty of messengership but never to any book. Consider the following verses:

Noah: "O my people! I am not astray, but a *rasuul* - messenger of Allah." (7:61)

Hud: "O my people! There is nothing erratic in me, but I am a *rasuul* from the Lord of all creatures." (7:67)

Moses: "O Pharaoh! I am a *rasuul* from the Lord of all creatures." (7:104)

 "...When Moses said, "O my people why do you annoy me when you know that I am Allah's *rasuul*, sent to you?" (61:5)

Jesus: "Nothing save that Jesus, son of Mary, is a *rasuul* of Allah." (4:171)

“Messiah, the son of Mary, is only a *rasuul* of Allah.” (5:78)

“When Jesus, son of Mary, said to the Children of Israel: I am to you a *rasuul* of Allah.” (61:6)

An Angel: “The angel said to Mary: I am only a *rasuul* to you from your Lord.” (19:19)

It is evident from the above verses of the Qur’aan that Sayyidina Nuh, Hud, Musa, `Isa and Gabriel (Jibril), have been mentioned as *rasuul*.

“Allah proved true the vision of his *rasuul*...” (48:27)

This verse refers to Sayyidina Muhammad (SAW). Here the word *rasuul* also occurs as it occurred in the above eight verses. The same meaning should be applicable to the word *rasuul* when it refers to Sayyidina Muhammad (SAW). Besides, it is evident that books do not see dreams or visions; human beings do. Here the dream is seen by Sayyidina Muhammad (SAW), and not by the Qur’aan.

The following are the verses where the word *Rasuul-ul-Laah* has been used for him. “When the hypocrites came to you saying: We bear witness that you are Allah’s *rasuul*, yea, Allah knows, indeed, that you are Allah’s *rasuul*.” (63:1)

The hypocrites frequented the Prophet’s court and they addressed the Prophet as such, and so also did Allah.

The alphabet ‘kaf’, which is an addressing letter when added to a noun or verb, becomes a pronoun meaning, you i.e. Sayyidina Muhammad (SAW) is mentioned three times in verse 63:1.

“You thought that the *rasuul* and the believers would not return to their families...” (48:12)

Does it need to be said that ‘to go’, ‘to come’, ‘to remain safe’, ‘to bear families’, cannot be the attributes of the Qur’aan. Here the *rasuul* and the believers have been mentioned as having families and children.

There are also verses where the Prophet and the Qur’aan are mentioned together,

“O Rasuul! Convey to them the message that has been revealed to you...” (5:67)

Certainly the Qur’aan is ‘that message’ which has been revealed, and the addressee is the Prophet, the *Rasuul*, whom the Command is conveyed.

“We have sent to you Our *Rasuul* who is from among you and he recites Our verses to you.” (2:151)

‘Our verses’ are the Qur’aan and the *Rasuul* ‘We have sent’ is the Prophet from among the Quraish. The word of Allah can not be attributed to any lineage.

“The Rasuul from among yourselves has come to you...” (9:135)

Has the personality of the holy Qur’aan any association with mankind? Briefly then, the Qur’aan having stated the personal name and designation of the Prophet, has also defined him as the Messenger of Allah and (the one to be obeyed) as a command of Allah. Nowhere has the Qur’aan itself been mentioned as ‘*rasuul* of Allah’. The result of this analysis is that the Qur’aan has stated, and with full clarity, that the holy Prophet Muhammad (SAW), is the holy Prophet whose obedience is a sacred duty foremost for all believers and the whole world, all and sundry and in their own interest.

Also stated is, “We sent every *rasuul* only that by our permission he may be obeyed.” (4:64)

Allah’s command in the Qur’aan, “He who obeys the *rasuul*, obeys Allah” (4:80), is further proof of the eminently lofty status of the holy Prophet. The verses quoted above establish beyond doubt that obedience to Sayyidina Muhammad (SAW), the Messenger of Allah, the son of the modest `Abdullah and Sayyida Aamina, who is *Makki*, *Madni*, the unlettered, belonging to the illustrious tribe of Haashim is mandatory. His illustrious ancestors were Kinan, Fihir the Quraish, and `Adnaan. He was the pride of the Prophet Ismaa`il, the sweetest fruit of the Prayers of Ibrahiim<sup>1</sup>, the friend of Allah Ta`ala and about whose prophethood, `Isa gave the glad tidings.² (61:6) Blessings be upon all of them, and this is a distinctive attribute of Sayyidina Muhammad (SAW)!

1 “And remember Abraham and Ismaa`il raised the foundations of the House.” (2:127)

“Our Lord! Send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them.” (2:129)

2 Whose name shall be Ahmad. (Greek-Paraclete).

Sahih Muslim from Wathila b. al-Aqsa: The Prophet said, “Allah made Ismaa`il eminent in the children of Ibrahiim and gave esteem to B. Kinana from the descendants of Ismaa`il. The Quraish became prominent in the descendants of B. Kinana, out of the Quraish, Allah made B. Haashim illustrious and gave me distinction in the descendants of B. Haashim.” Ed.

ATTRIBUTE - 2

Arasuulum Min Kum - (2:151)

“This Messenger is from among you...”

The word ‘Minkum’ (from among you) is primarily addressed to the Quraish of Makka¹, but also refers to the rest of mankind. The use of this word and its implication are both vast and profound.

Before the Prophet Muhammad (SAW), many communities throughout the world held their leaders to be above human species. Among the Hindus for instance, there are some thirty-two figures that have ‘Autar’ attached to their names. Autar means God reincarnated in human form. Thus, God assumed the material forms of the human being, lion, pig, or turtle etc., so displaying his divine powers.

Christians elevated Christ worshiping him as the son of God.

The Tibetans placed their Dalai Lama on the throne of the Creator.

The English made King Arthur’s chair an instrument distinguishing between the innocent and guilty.

The Norwegian’s god Wuden² was Europe’s god for many centuries.

The Tartars held the sons of al-Naqva Begum, whose lineage was unknown, to be the sons of light.

1 Where the last alphabet ‘h’ is taken as silent, it has been dropped e.g. Makka, Umma, Sura, Baqra, Madina. Ed.

2 The supreme god in Norse mythology. Ed.

The women of Egypt, seeing Joseph's beauty, proclaimed him to be no mere human, but a great angel.

The Prophet Muhammad (SAW) was the only one, who unveiled the truth declaring himself to be inspired by God but still a human being. In the Qur'aan, he is instructed to say, "Hal kuntu illa basharun rusuul un," (17:93) (Am I any but a human and messenger).

Thus, the words 'from among you' show how man is excelling all other *ashraf u maa kaana*, superior to all that is, and on the other hand the Qur'aanic verse told these superstition-laden communities that they are equal to human beings having higher vision.

Thus the words 'from among you' not only indicate the human status of the holy Prophet but also elevate that of man himself, making him the 'ashraf u maa kaana', the best of creation.

ATTRIBUTE - 3

Allam Maka Maa Lam Takun Talam - (4:113)

“He taught you that of which you had no knowledge.”

The Qur’aan tells us that the holy Prophet did not know how to read or write. The words ‘allama ka’ taught thee, show that Allah Himself educated the holy Prophet.

Students are educated through the faculties of hearing and seeing i.e. the senses. The education of the prophets however, begins with their hearts. *“Anzal hu ala qalbi ka,”* (God revealed it to your heart). There is a great difference between Allah’s imparting of education and that taught by man.

The Divine words, *“sanuqriu ka fa la tansa,”* (87:6), (We will teach you so that you shall not forget), indicate that the education given by Allah transcends forgetfulness. It is an attribute not to be found in any human educator or human-educated.

The Prophet was also born among a people who were proud of being illiterate; but when Allah took Muhammad (SAW) as His pupil, he learned all known and unknown truths, their meaning and their interpretation.

The words of the first verse of Sura 96:1-2, *“Iqr`a bismi Rabbi-kal-lazi khalaq; khalaqal-insaana min `alaq,”* (Read in the name of the Lord who created; created man from a despised fluid), show that the Prophet’s education began to make the Prophet understand the purpose for which ‘man’ was created.

This is another attribute peculiar only to the Prophet Muhammad (SAW).

ATTRIBUTE - 4

`Alam Nashrah Laka Sadraka - (94:1)

“Have We not opened your bosom for its enlightenment for You¹?”

One tradition from Anas relates to a time when the Prophet was still a child in the care of his nurse Haliima. Anas tells how he saw the marks of the opening of the chest, on the Prophet’s body.

Another tradition from Anas b. Maalik relates how the opening of the chest took place on the night of the Mi`raj or Ascension into heaven at Hatiim, a spot adjoining a part of the Ka`ba left unbuilt.

There are many other references to this ‘opening of the bosom’ in the Qur’aan, some of which are given below :

1. “Allah opens wide the bosom of him to Islam whom He intends to guide, and one whom He intends to lead astray, He narrows his bosom tight.” (6:125)
2. “Is not he on (the path of) the light of his Lord whose bosom Allah has opened to Islam.” (39:22)
3. “But they whose bosom is open to disbelief, Allah’s wrath is upon them.” (16:106)
4. (Moses): My bosom is narrowed and my speech may not go smoothly. (26:13)

1 The bosom is symbolically the seat of that knowledge which brings man nearest to Allah. Ed.

5. “Moses said, My Lord, open my bosom and make my task easy.” (20:25-26)

In the first verse, the opening of the bosom refers to that condition where Divine guidance gives the courage and fortitude to the traveller to stick to the right path, and accompanies him as his fellow traveller. A fervent yearning for the right way of life excites the heart.

The second verse tells us that after the right inclination is achieved, the right direction in life (diin), and consequently blessings of light of faith, are gained.

The third verse tells us that he whose bosom is open to disbelieve, is liable to Divine Wrath.

The fourth and fifth verses are about the Prophet Moses. When he was commanded to go to Pharaoh to admonish and warn him, Moses apprehended danger and said that his bosom was being pressed hard by the thought of the burden placed upon him. He seemed to lose courage, upon which he prayed to Allah to open his heart and make his task light and easy.

Collectively, the five verses explain that for Muslims the opening of the bosom means that truth may dominate and the heart attain that tranquillity which may take one nearest to Allah and thus enable him to find supreme guidance and light.

For a prophet of Allah, the opening of the bosom is the achievement of the deeply-rooted determination and steadfastness for the communication of the Divine message to mankind, and to warn (them of the consequences of disbelief). On his pure heart no shadow of fear of any tyrant, or a ruthless dictator like Pharaoh be cast; and absolutely unmindful of a thought of want of means, or of being alone.

Let us now reflect on these verses in relation to Muhammad (SAW). When he received the command “to rise and warn,” *Qum fa-anzir*, he neither hesitated nor expressed any fear, for his own safety or wellbeing. Moses had but one pharaoh to contend with yet throughout the 23 years of his prophet hood, Muhammad (SAW) delivered his message to hundreds of such disbelievers.

As Pharaoh was king of an organised state, he presented Moses’s case before his Council.

Pharaoh said to the chiefs of his realm, “this man is a very knowledgeable magician. His intention seems to be to turn you out of your country with his magical powers; now tell me what your opinion is.” (26:34-35)

The chiefs suggested the Moses and his brother be given some respite but the blood-thirsty Arabs knew nothing of law and order nor were bound by decisions of any council. Yet Muhammad (SAW) (whose bosom had become the treasure store of light, knowledge and guidance) arose on his feet and stepped out to preach and warn.

The opening of the bosom is that exalted state for which Moses himself had to beseech Allah but (as indicated in the title verse) was granted to Muhammad (SAW) without his praying for it, another great distinction of the Prophet.

ATTRIBUTE - 5

Wa Waz`a - Naa an - Ka Wizrak - (94:2)

“We lightened your burden for you.”

‘Vizra’ means a heavy load; ‘haml-i vizra’ is to unload another’s burden and to burden one’s own self with it. Thus we read “*Laataziru Waaziratin wizra-ukhraad*” (No sinner shall bear the load of another sinner).

The term ‘*Wazir*’ means Prime Minister, one who carries the responsibilities of governance.

When Moses was appointed to bear the burden of Messengership, he had prayed, “Appoint for me a *wazir* (*minister*), from among my relatives, preferably my brother Aaron.” (20:29-30)

It is evident then that the task of being a messenger was not an easy one. Moses prayed for a deputy, on the very first day of receiving the command, while Muhammad (SAW), in contrast stepped forth alone to proclaim the message from Allah without hesitation all falter.

Seeing this spirit of sacrifice, boldness and obedience, Allah chose to help the Prophet and lightened his burden.

What, then, was the nature and vastness of the burden which Muhammad (SAW) had to carry? An insight may be allowed by the following verses.

The volume of this ‘Wizar’ (burden), can be assessed by the following verse, “Will you overwhelm yourself with grief because they will not believe?” (26:3) and

“Do not grieve over what they say. We know what they conceal and what they proclaim.” (36:76)

At the time of the holy Prophet, the Arabs were a people given over to an abundance of evils; a people mired in idolatry, falsehood, and rampant displays of decadence; a people whose tribal rivalry was almost legendary and who even committed as disgusting a practice as that of killing or burying alive new-born infant girls. The sins of his people weighed heavily upon and distressed his heart but eventually, Muhammad’s (SAW) teachings spread and found a noble way of life centred on the belief in the one true God, and one which came to be admired and envied by civilizations the whole world round.

The Arabs became the vanguard of Islam, the first to lead the way, *Siddiq-ul-Ummat* Abu Bakr brought the light of Islam to the Umavi, Fahri, Timi, Makhduumii, Asadii, and `Adwi tribes and joined the Abyssinians, Berbers, Sudanese, both rich, poor and slave, in the community of these “whose faces always looked bright and smiling due to the blessings of their faith only in one God” (80:41-42) `Ali Murtaza sounded his call seeking the co-operation and association of B. Haashim, and assuring them of victory. Tufail b. `Amr Dusi carried the message to barren deserts and `Urwa b. Mas`ud Thaqifi, to the mountain peaks of Ta`if. Musa`b b. `Umair opened a regular school of missionary education in Madina while Ja`far Tayyaar spread the word in the court of the Negus.

It was these astonishing contributions by his extraordinarily sincere devotees that lightened the Prophet’s burden. It was this amazing performance that had become the delight of his eye, the strength of his arms, the firmness, constancy and satisfaction of his heart.

ATTRIBUTE - 6

Wa Rafa Naala Ka Zikrak - (94:4)

“We have exalted your esteem and renown.”

Who is there, from the western bank of the Pacific ocean to the eastern bank of Howang-hu river, who has not heard that most life-giving call to prayer, *“Ashhadu anna Muhammadur Rasuul-ul-Laah,”* (I bear witness that Muhammad is the messenger of Allah).

These are the words that float through the air for all those awake or asleep, carrying the noblest of proclamations from the beginning to the end of their lives.

Is there another example of loftier renown? Is there any monarch or leader in the world who, in his realm or circle or influence, enjoys the reciting of his name every day and night?

No, such an attribute belongs only to Muhammad (SAW), he, whose name the prophet Isaiah had foretold would be sung and shouted¹.

Thomas Carlyle was among the foremost men of letters of Great Britain. He was thoroughly acquainted with every word and letter of the Bible and with other world literature as well, yet when

1 “Let the wilderness and cities lift up their voice, the villages that Qidar (son of the prophet Ismaa`il) doth inhabit (Makka), let the inhabitants of the rock sing, let them shout.” (42:11)

“Behold my servant whom I uphold, mine elect (Mustafa), in whom my soul delighteth and he shall bring forth judgement to Gentiles (Arabs).” (42:1)

he sat down to write his book 'Heroes and Hero Worship' he found himself compelled to select just one name from among the galaxy of prophets and other great men; the name of Muhammad (SAW), as the highest and most noble of those worthy of being leader of all mankind.

Was he unfamiliar with David, the Prophet who unified the scattered tribes of Israel and established and strengthened an empire which had been beyond the dreams of the prophet Jacob's sons? Did he not remember the foretellings and prophecies of Isaiah, which are the basis of the Gospels of Matthew and John?

Should we think that he was unaware of the Prophet Daniel, who persuaded the despot king of Babylon to protect and honour the Jews, saving the lives of millions of believers, and who unfolded the charisma of future events by the key of interpretation of dreams? How, too, can we believe that he was unaware of the meritorious services rendered by Sallathiel, who after his release from captivity built a magnificent palace which, in grandeur, was equal to the Prophet Solomon's Temple? Had he forgotten the devotion and preachings of the Prophet Zechariah and John the Baptist?

And what of the miracles of Moses, all of which are still closeted in the memories of the Red Sea and the dust of Palestine? Carlyle was fully aware of all these noble characters and indeed had belief and conviction in them. Yet he was propelled (by the call of his conscience), to choose only one name, that of the Prophet Muhammad (SAW). It is imperative to note that he was not bound to select only from the several earlier Prophets. Carlyle selected the names of several intellectuals, poets and philosophers. Similarly, he could select more than one prophet if he so chose. When Carlyle analysed the achievements of Muhammad (SAW), he found them unparalleled. He could see no

other star in the sky. Thus, it is one of the greatest modern testaments to Muhammad (SAW) that this internationally acknowledged scholar and teacher of Cambridge baring Christian belief, chose only him as an ideal par excellence, fully complementing the Qur'aanic verse "In the Prophet of Allah you have an excellent pattern of conduct..." (33:21)

We have proved from the Scriptures themselves how the Prophets Abraham, Jacob, Moses, David, Solomon, Isaiah, Jeremiah, Daniel, Ezekiel, Habakkuk, Melachi, John and Jesus have all praised Muhammad (SAW) in the most eloquent of words. Along with the manner in which devout Muslims speak of him, it is clear that no other Prophet enjoys, such high and universal reverence. St. Matthew's love for Jesus is undoubted. He has recorded several prophecies regarding the Messiah and these we accept wholeheartedly. But with these we accept all those prophecies which are found in the sacred books until Matthew's time, and that cannot possibly refer but to the Prophet Muhammad (SAW), and, indeed, were never taken to refer but to the Prophet Muhammad (SAW).

Let it be repeated that in the Bible, as it is, there are clearly recorded the name of the Prophet Muhammad (SAW), his place of birth, his emigration, names of the tribes converting to his message and of those hostile to him and their consequences.¹ They are virtually an interpretation of the Qur'aanic words, "*wa raf'anaa la-ka zikrak*," (We raised high your remembrance). Indeed, the Allah Ta'ala of all had, centuries before, decreed the exalted renown of the last of His Prophets.

An attribute which Muhammad (SAW) has no peer!

1 See footnotes of p-34 of this volume for relevant quotations from the Bible.

ATTRIBUTES - 7, 8, 9

Ma wadda `aka rabbukawa maa-qala;

Wa lal `Aakhiratu khairul-laka-minal-ulaa;

Wal`a sawfa utiika Rabbu-ka fa-tardaa. (93:3-5)

“Thy Lord has not forsaken thee nor is He displeased with thee;

Verily, the latter portion of life will be better for thee than the
former;

Verily, thy Lord will give to thee so much that thou wilt be well-
pleased.”

All the above quoted verses are from Sura 93. The Exegists agree that this revelation came in the early phase of Muhammad’s (SAW) prophethood. Thereafter, he received no revelation for several days. This caused the Prophet considerable anxiety, quite natural to a mind yearning for greater and greater nearness to the Lord.

1. *The beginning of it was made by the most Beautiful Lord Himself;*
2. *It was He who was pleased to bless me with His Message;*
3. *Hence this suspension - for what reasons?*
4. *Oh, no, to impute the word ‘suspension’ to His exalted Majesty is not the respectful way to His approach;*
5. *Reverence to the Lord demands that I should hold myself responsible for this suspension;*

6. *Will I be left unattended and uncared for, in this state of disillusionment, when my lips are parched and my heart is faltering, flouncing and burning?*
7. *When will this state of deprivation and uncertainty end?*

At last the period of waiting came to an end. All the conjectures of love unrequited that had cropped up as a result of increasing fondness and yearning that had heated up the body and the heart due to its extreme excitement vanished, and the Lord responded, “Oh dear! What is forsaking? What for should We be displeased? The sustenance of thy Lord helped you grow up; We took care of thee from the era of Adam till this time in the manner of *‘thy movement among those who prostrate.’*” (26:219)

Who kept the back and wombs of all thy ancestors’, fathers and mothers pure and undefiled?

Who took care of you like a unique pearl during your orphanage?

Who made the mount of Hira for thee, the mount of Sinai (Toor)?

Who, without the visible brightness of fire, filled thy eyes with light, thy heart with joy, thy soul with solace (Sakina), thy faith with certitude, and rendered thee a light over a light?

Therefore, from Him can’t be *‘Qala’*, forsaking and displeasure.¹

1 A tradition from Jandab Ibn Sufyaan Bijli has it that the holy Prophet was indisposed for two or three days, when a woman visiting him said, “It seems that your devil has left you.” It appears that the word *‘Qala’* or forsake was

Lo! We give you now good and glad tidings that every succeeding moment will be better for thee than the former.

“Iqra bi ismi rabbi-kallaz-zii khalq,” (96:1), (Recite in the name of thy Lord, Who Created), was the opening to this Doorway. In future, the door of Knowledge, and the unfolding of mysteries, and transparenance of realities will remain open.

There would be endowment of lights, blessings, observations, victory and strengthening of thy power. Thou shall see an abundance of knowledge instilled in your heart and multiple increase in the number of believers. And all this did happen gradually and along with further revelations. This prophecy was foretold in the Bible (See footnote page 35).

The quantity of grant of blessings was fixed subject to the sweet will of the holy Prophet. The measure of grant was not equal to the removal of anxiety, but according to the vastness of seeking and fondness, and the pleasure of the heart and soul of the recipient. It was the extremity of blessings and endowments. It was the maximum for the completion of the perfections. It is a special attribute of the holy Prophet, that the quantity of the grant was left to be extended to the sweet will of the holy Prophet. In the course of completion of His blessings, the Lord blessed the Companions of the holy Prophet as well, with the Royal Award of *‘Rizwan’* (Pleasure of the Lord), as the Qur’aan says,

“Allah was content with the believers when, under the tree, they pledged themselves to you...” (48:18)

“Allah was content with them and they were content with Allah.” (98:9)

used by this disbelieving woman, after which God revealed the above verse, using the same word ‘Qala’, refuting her statement (Sahihain).

“High is the station with Allah of those believers who strove in His path with their wealth and their lives. These are the successful.” (9:20)

“Their Lord gives them glad tidings of His pleasure with them, and of His mercy, and of Paradise where they will have all the bounties...” (9:21)

“And a great blessing is Allah’s Good pleasure of all, this is the greatest triumph.” (9:72)

It is our faith and conviction that it is only the holy Prophet’s glory that those who confess their faith on the Prophet’s hand are also included in the blissful fold of Allah’s pleasure, and deserve the promise of the words, “...Thy Lord will give thee so much that thou shalt be content and pleased.” (93:5) The full demonstration of the above blessings will be seen by the believers on the Day of Judgement when favours will be bestowed upon them several hundred times more than their expectations and imagination.

ATTRIBUTE - 10

Nabiyyal - Ummi - (7:157)

“The unlettered Prophet”

Of all the Prophets, Muhammad (SAW) is the only one to endowed with the above title.

We read in the Qur’aan, the nature of Muhammad’s (SAW) mission, “That you may warn the people of the mother of towns and those of its environs.” (6:92)

Sucradar and the great German historian, Springer, are right in holding that the original homeland of the children of Sem, son of Noah, was Arabia. The authentic Islamic transmissions also endorse this. The Arabs themselves have always believed that the first habitation in Arabia was at the spot where Makka, or Bakka, came to flourish. It was here that the nomads first began to settle. They gave up their wildness and adapted themselves to a social and civilised way of life. Thus, it is proved both historically and traditionally, that Makka, is the *Umm-ul-Qura* (mother of cities). When the grand Patriarch Abraham chose this place to settle down with his wife Hajira and son Ismaa’il, he prayed, “O Lord! Make this town a place of peace and provide it with fruits (of all kind).” (2:126) It is to be noted that the land around Makka is barren.

And further, “Give them a Prophet from among themselves!” (2:129). These prayers were fully answered by Allah Ta’ala.

Today, just as it has been ever since Makka abounds with every kind of fruit and vegetable and is also the centre-piece of spiritual nourishment.

The people here were generally illiterate, and the prayed-for Prophet who arose from among them was unlettered too. To name the place of his birth as *Umm-ul-Qura* (mother of cities) was quite becoming and correct in relation to the word *Ummi*.

The word *Ummi* also means the Prophet who is extremely benevolent and magnanimous to his ever-expanding community.

The word *Ummi* is derived from a tradition from Anas in Bukhaari, "In respect of the number of followers, I am greater than the other Prophets."

The word *Ummi* is also related to *umm* because the Prophet was pure of nature and character as a new-born baby. Thus, Sayyida `A`aisha composed these verses in his eulogy, upon hearing which he was greatly delighted, "And he is free from all abdominal ailments of his mother, and also of all disorders of a suckling mother, and of a woman in pregnancy. And when you see the lines of his face they appear shining like the enlightening lights of raining clouds." Khashai-us-ul-Kubra Vol-I - p-20 from Ibn `Asaakar and Khatiib.

The Prophet learned nothing from the speech or writing of another, nor ever held a pen or read a book. The Qur'aan tells us, "The Jews say: We will not be called upon to answer for howsoever we may deal with these unlettered people." (3:75)

Also, "Allah is He who has raised up a Prophet among the unlettered folk." (62:2)

The Qur'aan uses the same word *Ummi* in a broader sense for the Jews,

"There are among them (Jews) illiterates as know nothing of the Book..." (2:78)

And addressing the Prophet, “O Prophet! Not before this, didst thou read a book or ever inscribe it with thy right hand, then those who follow falsehood would have doubted.”(29:48)

Keeping in view the above meanings of the attributive noun *al-Ummi*, it becomes evident that it is a great honour for the holy Prophet to be so designated.

It should be noted the word *nabii* is derived from *nab`a* which means ‘great event’ or ‘announcement’, ‘high ground where none may reach’. A *nabii* is one who announces high knowledge and supreme events for the world’s benefit. When used in relation to the Divine Being, it means that the announcer proclaims only that knowledge which he receives, or gives tidings only of those events, the knowledge of which he receives directly from that Supreme Source.

Nabii is also a derivative of *nabaadatu* (high ground, an elevation which one cannot attain by effort, but only as a dispensation of the Divine), and only a *nabii* is stationed on that high ground.

It has also been said that there is one more reason of the title, “Adam’s name begins with the first alphabet, *alif* as does the word *Ummi* (in Arabic) and *miim*, M, the next letter, is the initial of the Messiah Jesus. Between the two of them is *Ya* which is for relationship of all the Prophets who held great attributes, including the last of their lineage, the unlettered Prophet.

The great learned of the world, philosophers and scientists, admit that their knowledge compared with his, is as a drop in an ocean.

To conclude this unlettered man and prophet, no student of any human being, became the teacher of all the world. He gave

lessons in ethics, moral living, political science, civilised citizenship, social economics and social well-being; he illumined the mind and the heart, and his fountain of knowledge and wisdom never ceased to flow. Under his ever-living guidance, the desert nomad and the city dweller, the unlettered bedouin and the scholar, the mathematician, the philosopher, the rich and the poor, sit side by side, and benefit, each according to their capability. As such, the title *Ummi* luminously expresses the Qur'aanic verse, "I was taught by my Lord so how beautiful is my disciplining, and he teaches you the Book" (62:2), is fully established.

ATTRIBUTE - 11

Inna Aa`taina Kal - Kawthar - (108:1)

“We have given you ‘abundance’.”

In Arabic, the word *kawthar* (on the metre fau-al) signifies exaggeration and affluence, and in its exaggerated form, abundance upon abundance.

We read in Bukhaari’s Sahih: “Abu Bashr from Sa`id b. Jubair from Ibn `Abbaas, has narrated, ‘*kawthar* is that great abundance which Allah has bestowed on His Prophet Muhammad (SAW).’ Abu Bashr told Sa`id b. Jubair, ‘people think that *kawthar* is the name of a rivulet in Paradise.’ He said that the rivulet too is a part of the abundance that Allah has bestowed on him specifically.

The verification of the existence of this ‘Pool of Abundance’ is established by a Hadith transmitted by Anas in Sahihain. In this abundance are many blessings and favours bestowed upon the Prophet as Imaam Fakhruddin Raazi has stated:

1) Firstly, the Umma, whose golden deeds have remained alive. None before has been the recipient of such comprehensive prophethood, so perfect an invitation, and so mature a guidance, and a political state run by consultation of the people. Of the fruit of this prophethood are the proclamations,

“He who has obeyed the holy Prophet has obeyed Allah.”
(4:80)

“We have sent the holy Prophet so that by Our permission he may be obeyed.” (4:64)

The owner of *kawthar*, therefore, is he whose obedience Allah has commanded and whose obedience is as well obedience of Allah.

The owner of *kawthar* is he whose prophethood is older than man's history and whose limits meet the boundaries of the universe. We should reflect,

"Allah testifies that there is no God but He." (3:18), and further, "Whoever obeyed the Messenger, in fact obeyed Allah." (4:80). When 'the Lord of the two Easts and the two Wests' Himself confers such a lofty status, who can doubt the abundance of the blessings of Muhammad's (SAW) prophethood?

2) *Kawthar*, then, is Islam, that *Islam* beside which no other way of life (*diin*) is acceptable to the all-Knowing and all-Authoritative Lord, *"The Religion before Allah is Islam i.e. submission to His will."* (3:19); that Islam which was foretold by all the prophets before, that Islam which is the salvation of life and the betterment of both the worlds, and a receptacle of well-being and success both here and in the hereafter.

3) *Kawthar* includes the Umma, which transcends limits and numbers, while the population of other peoples are declining and some on their way to extinction. The purified roots of Islam are spreading through every layer of the earth, and its fruit-laden branches are spreading to the skies. In 1881, the Muslim population in India was 40 million; by 1994 it stood over 200 million. The increase is about the same throughout the world.

4) *Kathwar* is the holy Qur'aan; that colossal excellence which the pens made of all the branches of trees, and the ink made of all the oceans are insufficient to completely portray the glories and eulogy of. Even the life of Noah and the intellect of Gabriel together cannot suffice to comprehend the Qur'aanic mysteries.

Undoubtedly, this Book is the great ocean of truth; the orient of lights; the reservoir of piety and righteousness; the fountain-head of all knowledge; the encyclopaedia of mysteries and the treasure-house of all secrets.¹

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- 1 “Critics of the Qur’aan ambitious to measure the ocean of prophetic eloquence with the thimble of pedestrian analysis.” (Arbery’s translation of the Qur’aan). Ed.

OTHER PROPHECIES AND THE BIG BANG

Alexander Friedmann and Abbe Georges Lamaiter proposed this type of universe but their modern version was developed by George Gamow and others in 1940. As a result of this investigation it was discovered that the Big Bang happened millions of years ago, and the Earth, the Sun, the Moon and the Heaven assumed their present shape. The scientists discovered this and other discoveries mentioned below during the last hundred years, but the Qur’aan made all these prophecies 1400 years ago. Will the modern scientists seriously ponder over this? Ed.

We now quote from the Qur’aan the relevant prophecies:

“He who created the heavens and the earth, and sent down for you out of heaven water, and caused to grow therewith gardens full of loveliness whose trees you could never grow.” (27:60)

“Who has established the earth and has caused rivers to flow and placed thereon immovable mountains and set a bar between; the two seas? (27:61)

THE BIG BANG

“Do not the unbelievers, therefore, know that the earth and the heaven were solid, and we clave the same in sunder and made every living thing of water?” (21:30)

“We placed stable mountains on the earth, lest it should move with them, and we made broad passages between them for paths, that they may be directed in their journeys, and we made the heaven a roof well-supported. Yet they turn aside from the signs, not considering that they are the works of the Allah.” (21:31)

“It is (He) who created the night, and the day, and the sun, and the moon; all the celestial bodies move swiftly, each in its respective orb.” (21:32)

“Praise be to him who has created all the different kinds, both of vegetables, which the earth brings forth and of their own species, by forming the two sexes and also (sexes) of other things of which they have no knowledge. The night also is a sign unto them; We withdraw day from the same and behold, they are covered with darkness; and the sun hastens to its place of

The display of miracles by earlier Prophet's had been for a particular time, and their manifestation was found only during the sacred tenure of the concerned Prophet. The rod of Moses which turned into a snake and back again in the court of Pharaoh is one such example. The same rod became the instrument to spring out water for B. Israel. After the need was fulfilled, however it reverted to its original nature again the original rod. The same rod when passed over to the hands of anyone besides Moses, was no more than a piece of wood.

In contrast, Al-Qur'aan, the unique miracle given to our holy Prophet, is an everlasting miracle. Its miraculous status has remained perennial throughout the ages and is being witnessed at all moments. For Muslims its very existence and revelation is a Miracle, indeed the greatest of all.

5) *Kawthar* comprehends the immense superiorities and the beautiful glories and laudable qualities in the benevolent person of Muhammad (SAW). The vice-regency of Adam, the constancy of Nuh, the forbearance of Ismaa'il, the knowledge of Ibrahiim Khalil, the lessons of Idris, the truthfulness of Ishaq, the farsightedness of Yaqub, the luminousness of Yusuf, the

rest. And for the moon have we appointed certain mansions; 28 constellations for each night, until she change and returns to be like the old branch of a palm-tree. The sun cannot overtake the moon, nor doth night outstrip the day; Each moves in a peculiar orbit." (36:36-40) Translation and comments from George Sale, 1697-1736 A.D.

"They (The earth, the Sun, The Moon and the Heaven), were one continuous mass of matter till we separated them, and divided the heaven into seven heavens, and the earth into as many storeys; and distinguished the various orbs of the one, and the different climates of the other. The heavens did not rain nor the earth produce vegetables, till God interposed (His) power. (George Sale) p-243

Science at that time (1697-1736 A.D.) was hardly in its initial stages of growth. Newton's era was (1842-1927 A.D.). Ed.

righteousness of Saleh, the sacrifice of Hud, the wholesomeness of Shuaib, the subtlety of Hud, the morals of Uzair, the splendour of Sulaimaan, the anxieties of Yahya, the justice of Dawuud, the supplication of Yunus, the repentance of Ayyub, the going away of Zakariya, the leadership of Harun, the loving nature of Ilyas, the abstinence and piety of `Isa, the exaltation of Musa, the excellence of Luqman, the submission of Khidar, the struggles of al-Yasa and the guardianship of Zul Kifl (peace and blessing be upon all of them) are the many attributes collectively enshrined in the enlightened body of Muhammad (SAW).

6) *Kawthar* implies the chief of exceeding excellence. These meanings have been given by the compiler of Suhbah-ul-Lughat (An authentic lexicon).

Doubtless Muhammad (SAW), is the chief of the progeny of Adam. Allah Himself has addressed him, “Ya Siin,” (36:1) - *O chief*. Without doubt Muhammad (SAW), is the ultimate Excellence - a Sayyid among Prophets and mankind. He is the torch light of guidance that evaporated the darkness of disbelief and polytheism. He is the star that has illuminated the heart of the world and its souls. In short, the gift of *al-Kawthar* is a Dispensation only for him.

May his countenance be seen by all of us on the Last Day, and parched tongues be quenched by the pure waters of his cup of abundance! O Allah! Make us one of them. Aamiin.

ATTRIBUTE - 12

**Inna Fatahnaa Laka Fatham Mubiinaa; Liyagfira
Lakallaahn Maa Taqaddama Min - Zambika Waman
Ta - `Akh - Khara;**

Wayutimma Ni`matahuu `Alaika;

Wa Yahdiyaka Siraatam Mustaqimaa;

Wa Yansurakallaahu Nasran `Aziizaa - (48:1-3)

*“Lo! We have given thee a signal victory that We may write off
all your sins, former and future;
May perfect favours upon thee;
Guide thee on the straight path;
And may help thee with mighty help.”*

In the above verse, glad tidings and blessings are given to the Prophet; forgiveness of former and latter sins; completion of favours; guidance for the straight path, and help for a great and decisive victory. There has been a great debate on the meaning of the phrase ‘forgiveness of former and latter sins’. Some have argued that *taakhar*-former, and *taqaddam* refer to deeds performed by Muhammad (SAW) before his Prophethood.

Imaam Subki’s objection to this interpretation is that even during this time, Muhammad (SAW) was never blamed for any misconduct; therefore, the question of forgiveness of sin does not arise. In contrast, Zamaskhari and Baidawi well-known commentators of the Qur’aan think that *zanb* refers to ordinary slips in thought and action but that Allah, by his grace, rendered such mistakes occasions for bestowing favours. Imaam Subki

again argues that Muhammad (SAW) was never held responsible for even the most minute of sins, being divinely protected of all fallibilities, as were all the previous Prophets.¹

This interpretation is endorsed by Shaikh `Abdul Haq Haqqi Muhadath, a well-known scholar of Delhi. He also asserts that the verse does not refer to any error or sin, but that even if any had occurred, the same would be forgiven.

Qazi Ayaz takes the word '*maghfirut*' to mean free of all imperfection. He contends that the objective of the discourse is not the establishment of '*zanb*' and its subsequent forgiveness, but, instead, the absolute negation of any '*zanb*'. The Khazin commentary quotes Ata Khurasani as holding that the former '*zanb*' refers to the sin of Adam and Eve, and the latter '*zanb*' to the sins of the Umma. Aside from the above issues, there is much else to be discussed.

First, the signal victory refers not to the Conquest of Makka, but to the Hudaibiya truce, as Bukhaari, Muslim and Tirmidhi quote.

The companions of the holy Prophet were greatly disappointed that the Hudaibiya truce had deprived them of performing the rituals of `Umra (the smaller Hajj which included the sacrificing of goats and sheep and the changing of 'Ahram' or pilgrim's dress). These rituals had to be practised at Hudaibiya instead of at the appointed altar at Mina. The companions were unable to realise the far-reaching effects - legal, moral and constitutional - of the truce, until they were revealed in the Sura

1 The Old Testament unfortunately casts aspersions on certain prophets in whom they believe. The author, in chapter 4, Vol-II, under the heading 'Fables of men of old', while discussing "Has the Qur'aan borrowed anything from the Bibles?" refutes all such aspersions. These verses in the Old Testament, however, still need revision by Christian scholars. Ed.

Victory. Allah comforted them informing them that great blessings were at hand and that this truce was not a capitulation but, instead, a great victory, as the results were soon to prove. This is supported by the following declaration as reported in Bukhaari through Bra` b. `Aazib: “That you people think that the day of conquest was when Makka was conquered, but the companions of the Prophet called the day of Bayat-Rizwan (allegiance at Hudaibiya), as the actual day of conquest.” The above transmission makes it clear that the real victory was the pact of Hudaibiya.

The terms of the truce were as follows:

The truce was between Muhammad (SAW), son of `Abdullah, and Suhail, son of `Amr (representing the Quraish):

- i) In the following year the Muslims would not be prevented from proceeding to the House of Allah and performing its circumambulation;
- ii) The Muslims would not carry any weapons of battle, except for swords, which would not be drawn from their scabbards. The Muslims would stay in Makka for three days;
- iii) Makka would be vacated for Muslims for three days¹;
- iv) If any Muslim decided to go over to the Quraish, he would not be returned to the Muslims;

1 The Quraish locked their houses and watched the Muslims perform their rituals from the hilltops of Buwat. They were much impressed by their sublime rituals and discipline. Ed.

- v) If, however, one of the Quraish embraced Islam and went over to the Muslims, he would be returned to the Quraish;
- vi) Of the other tribes, he who wished to join the Muslims would be allowed to do so, and similarly with the Quraish;
- vii) For ten years there shall be no war between the two parties;
- viii) All disputes would be resolved by mutual goodwill and broadness of heart.

Any statesman or politician would think that the Muslims accepted these terms by way of capitulation, but Muhammad (SAW) and the Qur'aan defined the truce as a blessed victory for the Muslims!

What comprised this manifest triumph? It was the fact that the militant and malicious Quraish promised to remain at peace with the Muslims for ten years.

The truce also opened up communication between the two parties; there was now ample opportunity for the Muslims to renew their mission of preaching Islam to the Quraish. Now, the time of doubts and suspicions was over; bloodshed had ceased and difficulties had been resolved. The word 'victory' is used both for the victory of war and resolving the problems between the two warring parties.

We may now return to the word '*zanb*', which may be understood in many different ways. It may, as we have seen, mean sin, i.e. disobedience of the Sharia; but it may also be taken to mean blame or accusation. Accusation is applicable where orders of the local bodies or the state are violated.

'*Zanb*' also mean tail and in this sense, it refers to an accusation made against an individual. Hence, blame which may be attached to anyone.

Zunub is a water-bag which is tied to one end of a rope (for use in wells). It is not compelling, therefore, to translate the word '*Zanb*' as sin. Instead, its meaning as blame is supported indisputably in the Qur'aan:

Moses said, "They have charged me with blame (*zanb*), and I fear that they will kill me." (26:14)

In Jurisprudence, too, there is a great difference between sin and mere accusation or blame. Proven accusation is sin; unproven accusation is hollow blame and reproach.

Moses was accused of having wilfully murdered an Egyptian, a crime punishable by death. Moses understood too well the mentality of the people. They would make no difference between a wilfully motivated act or an accidental one.

There is also a tradition which says, "When two Muslims (or men) have shaken hands there is no *zanb* left between them." According to Majma-al-Buhar, '*zanb*' here means malice or bad feeling. We have read in the Qur'aan, "Ask forgiveness '*zanb*' for your lapses and of the believers." (47:19) This verse relates to one lapse and is used here metaphorically. (A. Y. `Ali's translation of the Qur'aan)

Bearing all these examples in mind one may conclude that the verse which forms the title of this section, refers to the accusations levelled at the Prophet before *maa taqaddam*, i.e. at *Makka* and after *maa ta-akhkhara*, the Hijra (emigration).

According to the `Ulama, the accusations which the disbelievers levelled at the Prophet before the Hijra were different from those made after the Hijra.

ACCUSATIONS BEFORE THE HIJRA (EMIGRATION)

The Prophet was accused of being a mere poet at best and at worst, a sorcerer or lunatic. He was also accused of borrowing his 'stories' from others and of being taught by some unknown foreigner.

AFTER THE HIJRA

Muhammad (SAW) was also accused of causing dissension among the people, depopulating Makka, turning father against son and brother against brother, causing great losses to people's business and, in general, disrupting the social order. Similarly, the believers were labelled as being without sense, short-sighted, and vulgar, as in the words "*Tazdariii `a Yunu Kum,*" (they are degraded in their eyes) (11:31). Likewise, the Qur'aan mentions the hypocrites in assuming: "If they (Muslims) were not given bread to eat, they would all run away from you, the Prophet." (63:7)

When `Urwa b. Mas`ud, the Quraish ambassador, met the Prophet, he told him, "They will all desert you," (63:7), whereupon Abu Bakr reprimanded him severely. Looking back to the verse concerning the 'signal victory', we can see that the pact of Hudaibiya, by allowing for communication between the disbelievers and the Muslims, reconciled such reproaches. The literal meaning of *ghafara* (forgiveness) also implies the same; the

Prophet's truthfulness would become manifest; the people's vision would light up; and the reproachers of yesterdays would themselves feel ashamed. These were, then, the actual, practical benefits of Hudaibiya.

This verse, revealed in the sixth year of the Hijra, contains second glad tidings: "Allah will bestow full measure of His blessings on you," (48:2) This promise was fulfilled on the 9th day of Zil Hajj of the 9th year when the revelation was announced, "This day have We completed your religion (diin) for you and perfected our blessings on you." (5:3)

Included in the 'perfection of blessings' is the publicity of the new religion and the facilities for its propagation. History also shows that the obstacles to missionary work in the form of the Quraish were removed by the pact of Hudaibiya. There was now greater understanding of Islam, and men and women flocked to its fold in their hundreds and thousands.

The third glad tidings now came true with greater clarity: "He will guide you on the straight path." (48:2) All impediments were removed and whoever so willed it, could walk in peace. The path of guidance was accessible to all. The holy Prophet received the much awaited opportunity to convey his teachings and thus pave their way to Salvation.

The fourth glad tidings are found in the words, "Allah will help you and confer upon you a glorious victory." (48:2) Thus the Lord gave this assurance that He would assist the Muslims and aid them in the total subordination of the enemy. Now hearts would be attracted, and an irrepressible longing for the truth would arise until the prophecy of the words, "They will enter the religion of Allah in great numbers," became manifest. And indeed, people did come to the fold of Islam in large numbers. Allah's help is

spoken of in this verse clearly, “You may not help him, but Allah helped him even when the disbelievers had forced him out, and he was the second of the two and both were in the cave.” (9:40)

The above verse refers to the miraculous incident where the Prophet and Abu Bakr hid from their enemies. Their foes traced them to the very mouth of the cave but did not think to look inside. They had eyes but were blinded!

Even then, it was not easy to emerge from the cave and journey on to Yathrib. The lure of rewards and the thirst for revenge had made the route extremely dangerous. Over the three hundred miles to Yathrib, enemies lay in ambush, but with Allah’s help the two arrived at their destination safe and high-spirited.

Suraqa, the Shaikh of B. Kinana, and Buraida Aslami, pursued them but were both frustrated, only to end up joining the ranks of the Prophet. On arrival at Yathrib, a Jewish child brought the tidings to the townsfolk. Yathrib (which was named ‘Madinatun-Nabii’ or city of the Prophet, the same day) was thus included in the blessings of this Divine gift. Day after day the number of believers grew astonishingly, and not long afterwards, the Jews were amazed to see the prophecy of Habakkuk¹ fulfilled before their very eyes!

1 God came from Teman, and the holy one from Mount Faraan (Makka) Selah. His glory covered the heavens, and the earth was full of his praise (3:3 Habakkuk). This is the exact translation of the Qur’aanic verse, “We exalted thy name” (94:4). Faraan is about eight miles from Makka. He stood and measured the earth; and drove asunder the nations; ...his Ways are everlasting. (3:6) Untill the Caliphate of Sayyidina `Umar Faruq, 83,00,000 miles of territory spread over three continents was conquered. The glory of the latter house (Makka) shall be greater than of the former, therefore, and in this place will I give peace. (History books speak of Makka as the most peaceful city in the world, where even the hunting of birds and animals is banned. The area thus covered may be more than 25 square miles.

Now, six years later, Allah gave concrete shape to the benefits of the pact of Hudaibiya in *Umm-ul-Qura* or Makka, mother of cities, and its surroundings.

Thus, manifest victory, perfection of blessings, guidance on the straight path, and Divine assistance and honour during the Prophet's life, all helped to uphold and spread the words of truth and righteousness.

These promises and glad tidings were undoubtedly fulfilled in the lifetime of the holy Prophet. The verse under discussion, then, is the total manifestation of glory and great office of the Prophet, and highlights a special dispensation of the Prophet. From the above discourse it should be clear that there could never be any negative aspect to the holy Prophet being forgiven of all '*Zanb*'.

In the above analysis, the Prophet truly fulfills the Qur'aanic verse, "Verily (for the Companions and the rest of the world), the best model is that of the Messenger of Allah." (33:21) This is what '*Ismate Anbia*' signifies - the total innocence of, and protection from sins of all the Prophets. It is my firm conviction that Muhammad (SAW) alone is the rightful holder of the Station of Praise, *Muqame-mahmud*, and the high office of *Wasila*, the immaculate intercessor of the sinful. The great intercession is his special prerogative. An authentic tradition reads, "Adam and all chosen personalities will be under my banner on the Day of judgement, and the banner of the Praise will be in my hand," revealing that the blessed Prophet will remain an everlasting source of perfect guidance for the whole universe.

Thus, besides being free of all sins, errors and omissions, and as well as having the privilege of the great intercession, we have also seen that all the accusations levelled against the Prophet were baseless and disproved during his lifetime. It has also been proven that the terms of the pact of Hudaibiya, which were manipulated by the enemy backfired against them, only to aid the Muslims and the spread of Islam.

The Quraish believed that when any newly converted Muslims were returned to them (under the Pact of Hudaibiya), their confinement and persecution would be such that no person would enter the fold of Islam in the future.

Furthermore, the Quraish thought that since the pact of Hudaibiya prevented the Muslims from punishing any of their own who went over to the Quraish, many more would become apostates. The Quraish could not foresee that Muslim converts cast in jail would become such zealous preachers, that they would succeed in winning over fellow prisoners. Those who are fond of accusing Muslims of spreading Islam by the force of the sword, should realise the above historical facts. All such suppositions of the Quraish were belied. The sublime message of Islam undid all their theories. The seemingly one-sided truce turned out to be a blessing for Muslims. The Quraish were so blinded of heart that they failed to see that the two who took refuge in the cave of the Thaur were in fact the Sun and the Moon of the spiritual world. The holy Prophet dispelled the darkness of *Shirk* and ignorance, and the light of *Tawhiid* electrified every house. Furthermore, by the sincerity and lifelong devotion of the Khalifa of the holy Prophet, Aswad `Ansi and Musailima, the pretenders, were crushed along with their pretensions.

ATTRIBUTE - 13

**Wa Maa Ra - Mayta `Iz - Ra - Mayta - Wa Laa Kinnal -
Lahha Ramaa - (8:17)**

“When you (Muhammad) threw the handful of dust, it was not thy act but Allah’s, Who threw it.” (8:17)

This verse is from Sura al-Anfaal which, according to the tradition recorded by Ibn `Abbaas in the Sahihain, was revealed at Badr. It was here that the Prophet, on seeing the massive numerical strength of the Quraish, looked up towards the heavens and prayed to Allah for help. In answer to his request, the Arch-Angel Gabriel appeared and asked him to pick up a handful of dust and throw it at the Quraish and witness the wonders of the working of his Lord. The Prophet did so accordingly.

Among the horde were the most arrogant ones of the Quraish, yet this mere handful of dust went into their eyes, blinding them. It was indeed a strange event but the Qur’aan explains the mystery by telling us that the workings of God are always above human understanding.

Some thinkers interpret that in the negative of “*wa-maa ra-maita iz ramaita*,” (you did not throw), and the positive of “*iz ramaita*,” (when you threw), emerges the concept of “*Wahdat-ul-wajud*,” (unity of existence-pantheism). They interpret that this is that verse which lifts the veil off the Prophet’s real face. But such thinking is only self-deception. The enemy were also puzzled because in his 13 years of prophethood Muhammad (SAW) had never been known to retaliate injury with injury nor even utter a harsh word, such was his forgiving nature. What change had then overtaken him? Such conjectures and whisperings were

displeasing to Allah Who explained that His messenger's graces and affable manner was the same as ever before; what he had done was not of his own volition, but what he had been commanded to do, just as an archer's hand does with a bow. Therefore, there were to be no aspersions on his action as it was an exhibition of Divine Might and Will.

Sura al-Anfaal also tells us that the disbelievers used to challenge the Prophet with the prayer, "O Allah! If all this be of truth from thee, then rain upon us stones from the skies!" (8:32)

Thus, the Prophet's act of throwing dust was both a Miracle and a clear answer to the prayers of the disbelievers: if such a thing could happen, so too could a rain of stones befall them. At the same time, it was an expression of abhorrence against those who were stubborn in their mischief and evil.

The grand Patriarch Abraham threw sandstones at the devil three times at Mina; this was made a ritual for succeeding generations of Muslims. Just as Abraham had triumphed over a wayward tyrant, generations later Muhammad (SAW) followed the same example, reducing his enemies to utter defeat with one handful of dust. As a Persian verse reads,

*"Muhammad-i-Arabi¹ ki Abru-e-Har-Du-Sara Ast,
Kasay ki Khak Darsh Neyst, Khak Bar Sari-oost."*

(Muhammad the Arab, is the glory of both the worlds;
Whosoever is not humble before Him, dust be on his head,
A faithless person will only humiliate himself,
Here and in the Hereafter)

1 Allah's choicest blessings be upon him.

ATTRIBUTE - 14

Yatlu `Alaikum Aaayaatay - He - (3:164)

“He recites the verses of Allah to them...”

When `Abdullah b. Mas`ud became a Muslim, he expressed a desire to openly recite the holy Qur’aan before the Quraish. At the time, this was the most difficult thing to do. Nevertheless, Ibn Mas`ud went ahead; in doing so he paid a great price and was savagely beaten for his act of faith and courage.

This event shows how difficult it was to recite the Qur’aan among disbelievers. Yet the Prophet of Allah, unconcerned of dangers ahead, was ever devoutly reciting the Qur’aan before any hostile group of the Quraish. He would carry the message to assemblies and to individuals in private throughout Makka and beyond its precincts. He would frequent the roads and pathways leading to the city and by day or night, he would convey the Word of God to all who came by.

There was no festival and no market of Arabia where he did not proclaim the words of the Lord, his mission. Every speck of the dust of the market of `Ukaaz and every spot of Ta`if was his pulpit from which he recited the revelations of Allah before a vulgar and hostile multitude of infidels.

Reflect on his unfailing courage, the dangers he faced on the battlefield of this world. He speaks censuring individuals and nations alike. He accuses all before justice, shatters pride with argument and destroys idols on the anvil of the mighty force of truth.

He fears neither injury nor his malignant opponents. His heart recoils neither before sword nor lance; his tongue is not tied

from proclaiming the Oneness of the Supreme Being. His warmth of fervour is not dampened by the coldness of his reception; lure of wealth or power did never waver him from his mission.

In short, reciting the verses revealed by Allah was fraught with frightful dangers from all sides, yet undaunted and undisturbed he carried out his duty to perfection; another one of his many great attributes which he executed to perfection.

There are two ways of reciting the Qur'aan: to recite for one's self, for which the etiquette is different, for example, appropriate intonation and voice, presence of mind, reflection on the meaning, analysis, and possession of relevant higher knowledge of the Divine Being.

To recite for others, especially those who are opposed and their hearts are too stubborn to understand and believe, and their ears deaf. The manner to be adopted here is to make the audience realise that while salvation and seeking the pleasure and blessings of Allah are difficult to obtain, punishment in the Hereafter is easy. The fact that the heart may shiver, the body quiver with emotion, eyes open to the Truth and the heart renounce its old ways of arrogance and bigotry.

This job was done with perfection by the Prophet; the Qur'aan also testifies to it in the verses of several suras. As such, his flawless dedication to duty became one of his attributes.

ATTRIBUTE - 15

**Wa Yu`allimukum - Maa Lam Takuu Nu Ta`lamuun -
(2:151)**

“Rehearsing to you our signs of which the world had no knowledge before.”

This verse shows how Muhammad’s (SAW) principal task was to reveal to all of mankind, that of which it was ignorant. Before his advent, a prophet so truthful and holy as Jesus Christ, assessing the capacity of his listeners and the men of his times, told them, “I have yet many things to say unto you but you cannot bear them now. Howbeit when he, the spirit of truth¹, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come.” (St. John 16:12-13)

It is clear that the holy Jesus left out of his mission many things humanity was incapable of assimilating at that stage of its evolution. This deficiency, the Christian scholars say, was made up for, on the day of the Pentecost (Acts of the Apostles, chapter 2).

The Pentecost was within fifty days or within the first year of the elevation of Jesus. The meaning of the word Pentecost is explained in Leviticus 3 chapter 23:15-16, as the fiftieth day of the harvest festival counted after the second Passover on which a sacrificial offering was made.

1 Long before the initiation of Muhammad’s (SAW) prophethood, the Quraish addressed him as Sadiq - the truthful. All historians including Gibbon and Sir William Muir, have endorsed this commendation of the Prophet.

Acts¹ tells us that on the Pentecost all the twelve disciples of Jesus were gathered in an upper room. There then came the noise of a rushing wind and flames of fire descended on their heads and they began speaking foreign languages. Hearing them, a crowd gathered at the doors, some of which said, “These men are full of new wine” (Acts 2, verse 13). Peter then lifted his voice and said “For these are not drunken as ye suppose but this is that which was spoken by the prophet Joel; (Acts 14-16). God says that this would happen in the last days and He would send His Spirit upon them (2:17 Acts). After Peter had spoken, three thousand came into the Christian fold (summarised from chapter 2, verses 1 to 41).

We do not doubt the happenings of this Pentecost day but the events call for a careful scrutiny. The main question is, when was the prophecy of the holy Jesus Christ regarding the completion of his teachings fulfilled. Where did the holy Jesus Christ say that? Is there anything on record? On the day of the Pentecost, Peter was full of spirit and told the audience that it was that state which was prophesied by the Apostle Joel. But the Christian priests hold that this was in fulfilment of holy Jesus Christ’s prophecy. Can the verbal words of Christian priests be accepted against Peter’s unambiguous statement fortified by the holy Book, Act 2:16, and endorsed by the holy Spirit. Now justice demands that we all should say no, never. The Christian priests have no legs to stand on. How can anyone believe that the Apostle Joel and the sacred Spirit spoke a lie.

Hence the conclusion is that the holy Jesus Christ’s prophecy was not fulfilled on the day of this Pentecost. The truth is that the Christians never received the teachings that Jesus had

1 See Act 2 verses 1, 2, 3, 6, 13, 14, 15, 16 and 17.

spoken of as having left out by him. That is, until the advent of the Prophet Muhammad (SAW). It was the Prophet Muhammad (SAW) who completed the teaching of “that of which you had no knowledge” - *Ma lum takunu ta lamun*. (2:151)

There is also an internal evidence to validate our above view. The holy Jesus Christ had said that the Spirit of Truth would complete the truth which he was unable to convey, but on this Pentecost day ‘the spirit of truth’ didn’t arrive, there was no teaching of anything that was new. Peter spoke of Joel’s prophecy or of Jesus’s crucifixion and resurrection, i.e. past events, but imparted no new teaching whatsoever.

All this proves that Christians and the people of the world had yet a lot more to learn.

Now consider the condition of the Jews; those Jews who looked upon themselves as heirs to Moses; who were proud of their knowledge of the Books. Of them, the Qur’aan declared, “You have been given of knowledge but very little.” (17:85)

Therefore, since both the Christians by the verdict of the holy Jesus Christ himself, and the Jews in the light of the Qur’aan, were deficient in knowledge, it was necessary that the whole knowledge be completed for the world by the Spirit of Truth (John 16-13). And this could only be the last Prophet, Muhammad (SAW), who was given the appellation of ‘the Spirit of Truth’, ‘As-Sadiq’ by the Arabs decades before the advent of his prophethood.

Since the people of the Books, the most learned by comparison, were deficient in knowledge, the condition of the rest of the world could only be far worse. Therefore, the addressee of the Qur’aanic verse, *ma lum takunu ta lamun* includes the whole

world, and it fell to the lot of Muhammad (SAW), to fill the vacuum as also foretold by Jesus in St. John (16:12).

It should also be noted that only in this prophecy has the holy Jesus Christ used the phrase ‘Spirit of Truth’ and nowhere else. The words ‘holy Ghost’ however, occurs in several places and Peter himself described the peculiar occurrence on the day of the Pentecost as inspired by the ‘holy Ghost’. It has, therefore, become obvious, that the two are different and should not be confused.

Christian priests regard the holy Ghost as an intrinsic part of the Trinity but such a figure never imparted anything new of knowledge. That is why no Christian scholar has ever made the claim that the left out knowledge the holy Jesus Christ spoke of was completed by the holy Ghost.

Thus it is proved that the distinctive status of being the fountain-head of all civilised teaching to all mankind belongs to the Prophet Muhammad (SAW) and to him alone.

Of course, it may be conjectured that since there have been several other great and holy men, one of them might have completed that part of the mission which the holy Jesus Christ left out. If there were any such men, they might have existed long before Jesus Christ; none after him. It is only the truthful Prophet Muhammad (SAW) who is the embodiment of all mystic and apparent, spiritual and mundane knowledge that illumined the whole world with his light.

Furthermore, there is a marked difference between the disciples of Muhammad (SAW) and Jesus Christ. There were only two or three disciples of Jesus who deserve to be called missionaries and these too did no more than preach the events of his life. But among those trained and groomed by the Prophet

Muhammad (SAW) were those who specialised in all higher categories of knowledge. There was Abu Bakr and `Umar groomed up for running a stable welfare state, Abu `Ubaida and Khaalid for subduing discontent and warfare; Mu`az and Abu Zar for teaching religion; Salmaan and Abu Zar, symbols of piety and contentment; `Ali Murtaza and Ibn Mas`ud for investigating basic truths of knowledge. `Uthmaan and Ibn `Awf for upbringing of orphans and their sustenance; Zaid b. Thaabit and Abi b. Ka`b, the Ansaar and many more, for imparting the religious essentials. These luminaries gave guidelines for the dispensation of justice, agricultural development, civil amenities and rules for fairplay in commercial dealings and diplomacy.

These are but a few names; the truth is that there was not one of the Prophet's companions who was not a fountain of knowledge and source of blessings for the world. When we see that Sayyida `A`aisha has narrated 2210 traditions, Ibn `Umar and Anas b. Maalik almost as many and Abu Huraira 5374, not forgetting all the others, we can only conclude that every one of the companions of the Prophet was a 'radiant star' worthy of being a tutor to the world!

Yet these God-conscious companions, it should be remembered, are people of that Arabia which were once known as illiterate and ignorant! The truth is that Prophet Muhammad's (SAW) radiation of all branches of knowledge made education common and elevated it to sublime heights. It was continued as such for

Who was it but the humblest servants of Muhammad (SAW), that went to Spain, Granada, Baghdad, Sicily, Tunis, Algiers, Turkestan, Tartar lands, Indonesia and China and opened schools and universities where non-Muslims and Muslims were taught on equal basis. It was these Muslims which first

encouraged new discoveries and inventions and made education universal; a revolutionary zeal which western scholars gratefully acknowledge.

The execution of this enormous task was in obedience to the commands of their Prophet who advised them that the ink of a scholar was thicker than the blood of a martyr. Therefore, their memorable deeds must be looked upon as a shining record of the Prophet's exemplary guidance, and the importance he placed upon learning and education; an attribute found in all its grandeur and magnificence only in Muhammad (SAW).

This can be seen all the more if we make a brief comparison between the narrow-mindedness of the west and the broad vision of the Muslims in regard to the new sciences.

It seems worth quoting here a brief comparison between the narrow-mindedness of the Christians and the broad vision of the Muslims in regard to the new sciences.

When De Romanus said that the rainbow was only a display of the reflection of the sun's rays and not God's bow and token of His vengeance, his books were burnt, he was arrested and sent to Rome where he died in prison. For the incineration of his body, the accusation was added that he tried to bring about a compromise between the Church of England and that of Rome. Some punishment for a peace-maker!

In 1600, Bruno was burnt alive after a long imprisonment only because he declared the world to be a phenomenon of cause and effect. His belief was an argument for the unity of Divine manifestation.

The theory of the earth being round arose during the Abbaside period. It caused not the slightest flurry in the world of

Islam. But when this theory reached Europe, hundreds of philosophers who supported it were killed in the ensuing commotion.

Vaccination against small-pox was known in Turkey for a long time but when in 1721, Mary Monta introduced it to Christian Europe, she met with great opposition and the King was requested to use his royal authority to make it illegal.

When desensitising pregnant women for delivery was initiated in America, the priests opposed the practice on the ground that it was opposition to Divine punishment, as stated in the Book of Genesis, "I will greatly multiply thy sorrow and thy conception and thy desire shall be to thy husband, and he shall rule over thee." (3:16)

Kronial X. Mins consigned to fire some eight thousand manuscripts in Granada on the grounds that they were not in conformity with the teaching of the Church.

The Protestant Way is taken to be very liberal, reformed, developed and tolerant and thought to be possessing freedom of mind. Kilfan ordered the burning alive of Serefet because his research showed that innovations had crept into Christianity even before the council of Nifa was formed. He was burnt alive.

In 1729 Fabiti was burnt alive in Toulouse for a similar accusation.

The priest Lovatra used to call Aristotle, a liar, unclean and a swine.

Writers like Davenport, Gibbon, Lanepoole and Briffault confess that bigotry or prejudice never stood in the way of Muslims from acquiring knowledge from non-Muslims nor in the way of dispensing knowledge to them.

This enlightenment of the heart and soul of the Muslims was the result of the most sublime teachings of their holy Prophet to which the Qur'aan testifies,

“He teaches you that of which you had no knowledge before.” (2:151)

To conclude then it is clear to see that throughout the ages, Islam's regard for learning and scholarship could be no more different from that of Christian Europe.

ATTRIBUTE - 16

Yatluu `Alaihim `Aayaati Hii - (62:2)

“He teaches you the Book and wisdom...”

We have already stated that the ‘Book’ means the Qur’aan, and ‘Wisdom’ the traditions, the commentary on the Qur’aan.

We read, “He who has been given wisdom has been given a great benefit.” (2:269)

Wisdom comprises abundance of virtues and talents. It is given to others besides prophets, as shown in the verse, “We blessed Luqman with wisdom.” (3:12)

But what is the essence of this wisdom?

Temperaments and moods differ from person to person; so too in the manner in which they conform to the requirements of guidance and commands. Among the many ways the Prophet taught his disciples, was included the practical method of solving the most intricate of problems in a simple way.

Immediately on coming to Yathrib, Al-Madina, the Prophet advised the Muslims of the city to each take one immigrant as his brother. He then proceeded to enter into a pact with the Jews on terms that included them in a common citizenship, a common Umma. Consider the wording:

- 1) This pact is from Muhammad (SAW), the Prophet of Allah, that the Muslims from Makka and Yathrib and those who follow them and fight alongside of them, shall constitute one single Umma.

The Jews of B. `Awf shall also be one Umma along with the Believers.

There shall be mutual assistance between the Muslims and the Jews, irrespective of who fights against either of them.

- 2) The Prophet also entered into treaties and pacts with all the tribes that inhabited the routes between Makka and Madina; most notably, the B. Damrah and B. Mudlij.
- 3) The words ‘Muhammad, the Prophet of Allah’ had been written in the beginning of the Hudaibiya Truce. But the representative of the Quraish insisted that the words ‘Prophet of Allah’ be deleted while `Ali, the script-writer, was equally adamant that they remain. On this point, the truce would not have been written out at all; but the Prophet intervened saying, “I am Muhammad, the Prophet of Allah and also Muhammad son of `Abdullah. Therefore, write my name as Muhammad, son of `Abdullah.”
- 4) The Quraish ordered their allies in Madina to drive out the Prophet and his followers or face attack. The disbelievers of Madina began preparing for the fight but the Prophet, hearing of this situation, told them, “You have not understood the Quraish stratagem. All they want is to have you kill your own brothers who have become Muslims; while if you do have to fight the people of Makka, it will be a war against aliens.”

This brief speech had a phenomenal effect, securing peace both for the immigrants and the natives.

- 5) The people of Ta`if and Hunain, though aggressors against the Muslims, were defeated at Autas and their armies besieged in Ta`if. Many could not endure the rigour of the

siege and began to escape by jumping down. Thereupon, the Prophet ordered that the siege be lifted. As a result of this act of compassion, the entire population of Ta'if converted to Islam within a few months.

- 6) Heracles planned to attack Arabia, but the Prophet thought it unwise to see bloodshed with a foreign power in his sacred land and marched to the enemy's frontier. The effect of this diplomatic foresight and demonstration of courage was that Heracles abandoned his plan of invading Arabia.
- 7) Makka was conquered in the 8th year of the Hijra and 360 idols were demolished but no alteration was made to the building of the Ka`ba, which had been reconstructed five years before the Enunciation of the Prophet. At that time the Quraish, running short of funds, had reduced the dimensions of the structure. Though the Prophet expressed his disapproval, saying that the building should be exactly as it was constructed by Patriarch Abraham, he thought that the Makkan Muslims were yet immature in Islam, and allowed it to remain as it was. Many of them had contributed their labour and money to its reconstruction, and its demolition might have sown seeds of discontent. The Prophet preferred reinforcing the foundations of their faith to the bricks and mortar of a building.

These examples and precedents show how Muhammad (SAW) taught wisdom not only by imparting spiritual guidance, but also by educating his followers in character-building, citizenship, etiquette, diplomacy and all other matters concerning day to day conduct.

The Sharia was prescribed for spiritual diseases as a physician prescribes for the physical. Every joint and limb was

subject to a disease of the spirit and for every disease he prescribed a cure by mixture or a compound. To fortify the vital organs of a healthy heart, and the spiritual life, he prescribed vital remedies, step by step.

It was after completing the purification of the soul, or *nafs*, that he initiated the second phase; the education of the temporal, based on wisdom.

The third phase began with the political education. Civics and the duties and responsibilities of the international comity of nations, individual and collective. It will have to be admitted that no one measures up to the Prophet Muhammad (SAW) in the education of this subject as well.

It should also be remembered that ‘the Wise’, *al-Hakiim*, is one of the attributes of the Divine Being, and His Book is defined as the Book of Wisdom ‘*Ya Siin! Wal Qur’aan il Hakiim.*’ (36:1) Thus its recipient, Muhammad (SAW) is the prophet of Wisdom.

It should suffice to quote here but one tradition to appreciate the catholicity of the Prophet’s inculcation of wisdom,

Kalimatu-Hikmati Daalla tul-Mu`mini, Izza Wajada Haa Akhaza haa.

“Words of wisdom are the Muslim’s lost heritage; seize them as your lost property where so ever you find them.”

ATTRIBUTE - 17

**Wa Yaza-`u `Anhum Israhum Wal - Aglaa - Lallatii Kaanat
`Alayhim - (7:157)**

“He lightens their heavy burdens and removes the yokes that are upon them.”

The above verse shows that before the advent of Muhammad (SAW), people were weighed down by various bonds of exclusiveness and rituals of formalism. Let us investigate the situation in which these peoples found themselves before their emancipation by Islam.

THE ARABS

Every kind of crime and sin was rampant among the majority of Arabs. They boasted and even wrote verses glorifying their misdeeds. Use of intoxicants was common; and they were not ashamed of anything they did or said under its influence. Gambling was a favourite pastime and the houses of many of the well-known families were looked upon as gambling dens. Women were not permitted to milk the animals. If any woman ever did so, the entire family would be looked down upon. Inheritance rights belonged only to male adults. Women and children, the parents and other relatives had no share in it. Any man could throw a *chader* (sheet of cloth) over a widowed woman and whether she liked it or not, she would be looked upon as his wife. In this manner, even a step-son could claim his widowed step-mother to be his wife.

There was no clear code or tradition for plural marriages or legitimacy. Faith in evil spirits was equally common; there was a

name for every spirit which could supposedly influence an individual. Imaginary gods and goddesses were adored. Peculiar shapes and forms would be carved out for them and these images would be installed in temples and worshipped. Prostrations were made before them, animals slaughtered in sacrifice and vows made before them.

THE JEWS

Although the word Jew properly applies to the clan of Jacob's son Judah, it has come to be used for all the twelve clans descended from Jacob. We give below the names of the twelve sons of the Prophet Jacob according to the seniority of their birth, (1) Reuben from Leah (2) Simeon from Leah (3) Levi from Leah (4) Judah from Leah (5) Dan from Bilhah, maid-servant of Rachel (6) Naphtali from Bilhah (7) Gad from Zilpah, maid-servant of Leah (8) Asher from Zilpah (9) Issachar from Leah (10) Zebulun from Leah ((11) Joseph from Rachel and, (12) Benjamin from Rachel.

It was during David's reign that the Jews earned fame and honour.

The clans moved freely during Solomon's reign but within a few years of his death, ten had separated from his successor and son Rehoboam. His dominion was then reduced to the remaining two clans and his successors came to be known as the kings of Judah and the kings of Israel; Jerusalem, which God had declared as His city, was destroyed within forty years.

The history of the Jews is one of suffering and pain. Idolatry and fraud had crept in as early as Solomon's reign and since Bakht Nasr destroyed both the branches of Jacob's descendants, their lot

henceforth was exile, captivity and slavery. During the Roman emperor Nero's time in 70 A.C., there were no Jews in Palestine. They were truly 'the accursed ones wherever they were to be found'. When Palestine converted to Christianity, their condition became worse still. No country recognised their nationality nor granted them free civic rights.

In matters of religion their behaviour was deplorable. Superstition replaced faith. Between the Prophet Moses and the time of Jesus, they denied and dishonoured almost every prophet of God. They no longer possessed their sacred Books; they lost all sense of discrimination between the legitimate and the forbidden, and depended entirely on the verdict of their Rabbis who were equally corrupt. Usury was predominant in all dealings, and justice between the poor and the rich was unknown; cases were decided according to bribery.

God raised up a whole retinue of prophets from among their own but none were respected and some were even killed. Jesus Christ often referred to them as snakes and offsprings of vipers.

The Prophet Muhammad (SAW) did his best to relieve the Jews of their many shackles and bring them back to the path of righteousness. He even tried to endow them with a respectable place among the comity of nationalities of the time.

On coming to Madina, the Prophet held an inter-tribal conference, during which he extended them equal rights. He drew their attention to the need for their religious reform; counselled them to replace their man-made edicts with their own Sharia and decide their cases according to their scripted laws.

The law of Moses was also excessively severe. In it, one found the imposition of suicide in penitence; the absence of payment of blood-money; the impermissibility of relaxing the

Sabbath law under any circumstance whatsoever, and the forbiddance of offering prayers outside the synagogue. Islam eased and liberalised such rigid laws and the Prophet thus lightened their burdens.

THE CHRISTIANS

Jesus Christ chose twelve apostles to be witnesses of his teachings before the twelve tribes of the Jews. Yet he told them their faith was less than the weight of a mustard seed. He also rebuked them because they could not keep even one night with him in prayers and devotion.

After him, there arose among them many differences concerning their faith and ceremonial practices. For instance:

The necessary of the laws of the Old Testament;

The legitimacy of missionary work;

The necessity of circumcision for converts to Christianity.

These subjects were argued about with passionate zeal. Paul, a Jew who was not among the twelve and indeed, was a great persecutor of the followers of Jesus, converted to the new faith. He was more learned than any of them, a better orator and writer, and consequently, made his superiority felt. He presented his own new teachings which ran against those of Jesus.

It was Paul who substituted ideas over the laws of Jesus Christ and Moses, and made legitimate what was forbidden. He established precedents for the guidance of future generations. Councils were frequently held, new dogmas instituted and whoever dared not to acquiesce to them, was brutally punished and done to death.

The most important issue that faced the Councils was that of the divinity and messengership of Christ. Some held that he was two persons and one spirit; some that he was one person and two spirits; some that he was man only in this world, but became God's divine son after his crucifixion. Very few adhered to the old faith¹ and looked upon him only as man, prophet and no more.

Trinity too was an innovation of the Councils. It was borrowed from Plato's trinity of God, mind and spirit. Since Plato's teachings were commonly known in Greece, no objection was raised and the concept soon became widespread.

However, the trinity also became a controversial subject. Some held God, Mary and Jesus Christ to constitute the trinity; some God, John – Yuhannaa and Jesus Christ; while yet others believed that God and Jesus Christ were the bases of trinity.

There were also major differences regarding the holy Ghost.

Some professed that Jesus Christ was born of the communion of God with the holy Ghost; others that the holy Ghost was born of God and Jesus Christ.

These differences ate into the very roots of Christianity, reducing it to a hollow entity.

Rome and Constantinople and the churches in Egypt and Jerusalem each made claims of superior legitimacy over the other, and proclaimed edicts of extradition and excommunication. At the same time, the more devout thought of following the criteria of Jesus and the Virgin Mary. As such, Monks and Nuns in

1 See Dr. John Draper's masterly review about Christianity, which is closer to the teachings of Islam in Vol-I of this book.

thousands began to flourish, but most of them added an ugly blot on church ethics and performance.

The practice of 'expiation for sins,' on the grounds that Jesus Christ chose to become an accursed for their salvation, negated the inclination to do good deeds, and the complacency born of the assurance of salvation gave free rein to the satisfaction of whims and lowly desires. Hallowed lies sanctioned authority for every sect to formulate its own tenets. All this made Christianity enigmatic and complicated. Before the wild and vicious atrocities perpetrated by the Church on Christians, the tyrannies of Herod and Nero pale into insignificance.

Islam relieved the Christians of Syria, Iraq and Egypt of centuries of persecution of their bodies, minds and souls, bringing them peace while permitting them to follow their own religion at will.

THE HINDUS

Muslims named the land of the River Indus the regions on its east, and its people, as Indu or Hindu. The history of this land and its peoples was entirely vague and obscure yet there were clear signs of the existence of a high knowledge and progress of the arts and crafts.

The decline of these peoples, their religion and intellectual achievements set in with the battle of Maha Bharat, before 1500 B.C. (Satyarath Prakash). It is said that throughout the land not one person could be found who was not a partisan of one of the two sides, the Kurus and the Pandavas. We may surmise that the population here might have been about fifty million. The battle went on until there were not more than twelve males left of the

factions. When the survivors saw this tragic end of their fighting, they committed suicide.¹

THE BUDDHISTS

The Buddha whose real name was Siddharth was born in 560 B.C. Budha means the ever awake, the enlightened one. His father was prince of the Sakyas. At the age of 16, he married his cousin, a princess named Sabula, who gave him a son, Rahula. The name of his clan was Gotama; as such he was generally known as 'Gotama, the Buddha'. Despite the riches that he was born into, Gotama became an ascetic at the age of 29. The Buddha's mother-tongue was Pali, and he forbade the teaching and learning of Sanskrit. As Buddhism spread, the ancient books of Sanskrit became extinct and their scholars too disappeared. (Buddhism by Pandit Vijay Narain p-169)

Shankara Acharya tried to engage them in disputations with some success, but he died at the early age of 33 or 34. However, Sanskrit regained its position due to his efforts. At the same time, myth and exaggerations also grew up and facts were soon lost to poetics.

The Mahabharata is one of the ancient books that still survives, but this too contains many interpolations. According to Satyarath Prakash, twenty-thousand Ashloks or stanzas have been forged.

Buddhism thrived until Ashoka's reign (466 B.C.), and quickly declined after him. Its reliance on beggary could not keep pace with civilisation, and it had to move to other regions. Pran

1 Ancient India - Romesh Chandir Dutt, p-12.

Matt, a religious sect too, also had a part in banishing it abroad. (Buddhism by Dr. Strass - p-135)

After Buddhism, the condition of the land we know as India, deteriorated rapidly. Immorality, gambling and violence became common. A number of sects, such as Chakrant, Dam-margi, Darshnan Mukti, Shaakit, Nan-warak-aawak, Ram Ayasak and Dundi, sprang up throughout the country and destroyed civilised and ethical life. They sanctioned drunkenness, gambling, sexual-promiscuity, and held them to be sacred deeds of purity.

Such was India's state when Muslim missionaries arrived by way of Sind, the north-western passes, and the south. They spoke of truth and devotion to God and what was clean and unclean. Then the gifted ones among the Indians saw their barrenness and their nudity, and many received their emancipation from many an evil through the teachings of the missionaries of the Prophet Muhammad (SAW).

THE ZOROASTRIANS

Monarchy was a very ancient institution in Iran, and at one time, controlled a third of the then known world. Imperial rule brought in luxury-living, which was bound to pervert the mind, and shake the very foundation of supremacy.

Mani's religion destroyed Iran's old traditions, and enthused the hearts of men and women with wild desires. Muzdak abrogated ownership of property and women, on account of which all manner of moral crimes set in. Princesses became mistresses of the army officers; eternal values were sacrificed for both men and women. The disloyal Farhad became a rival in love of his royal master, and Sheroyah animated by the animal spirit in man,

murdered his own father to wed his stepmother Shiriin; Behram, the notorious soldier, made love to queen Puran Dukht and burnt himself in the fire ignited by her love. Finally, the frequent wars with the Byzantines ruined the country altogether.

True religion was a thing of the past. Alexander's campaigns destroyed their sacred books. It was only when Islam came to the rescue that this country was relieved of the tyranny and immorality of the centuries.¹

In short, the history of the peoples of the vast regions we have only briefly reviewed here, shows very clearly how dire their situation was before the advent of Islam. The Prophet Muhammad (SAW) brought them light and relieved them of their many burdens, placing them on the path of true civilised behaviour and salvation!

1 After embracing Islam, the Persians produced such all-time geniuses as Sa'di Shirazi, the nightingale of Persia, Firdausi, the greatest epic-poet, Hafiz Shirazi, `Urfi, `Umar Khayyam and many more, whose equal is hardly traceable in world literature. Their works have long been translated into all principal European languages and their deluxe editions published. Ed.

ATTRIBUTE - 18

Laqad Jaaa-a Rasuulum - Min an Fu - Si Kum - (9:128)

“To you has come a prophet who is from among you...”

The above verse is addressed to the Arabs, the Quraish, in particular. The peoples of Arabia were extremely proud of their race and ancestry. They had no respect for non-Arabs, and the very thought of obedience to one of them was repugnant. Therefore, Allah told them that the Prophet whose first duty was to guide and teach the Arabs first, was ‘from among them’, and not a foreigner. Imaam Bukhaari quotes the Prophet, from Abu Huraira, as saying, “Allah appointed me as His messenger from the best branch of the best tribal branches until I was born of the branch that is mine,” i.e. from the Prophet Ismaa`il.

Imaam Muslim quotes the Prophet from Wa`sila b. Isqa, “Allah chose from the lineage of Ismaa`il, Kinana, and from B. Kinana chose Quraish, and from the Quraish the clan of Haashim, and me from the clan of Haashim.”

Tirmidhi recorded `Abbaas b. `Abdul Muttalib as saying that he related to the Prophet that some of the Quraish were talking about their family trees and their mutual relations. The Prophet said, “Allah created mankind, and placed me among the best of the branches. Then He appointed tribes and clans, and placed me among the best of tribes and clans; then He devised homes, and placed me in the best of homes. Therefore, I am of the best of families and the best of ancestors.”

The words ‘from among you...’ have another significance; they are addressed to all mankind as well in order to impress that the Prophet is a human being and not an angel, or such. If

Muhammad (SAW) had been an angel, his instructions and actions would have been regarded as too difficult or otherworldly to follow. A Persian couplet of Maulana Rumi say's, "Do not compare yourself with the life-style of the men of piety. There is no similarity between a tiger, (shir) and milk (shir)." In the Persian language, intonation of the word shir (tiger) and shir (milk) is the same. Maulana Rumi's genius is at its peak in this verse. In brief, this verse means that there could be no similarity between a speck of dust (man), and the intellectually inspired Prophet, who is pure at heart, selfless and loving of all mankind.

Since Muhammad (SAW) was a human being, the entire human species is exalted and great honour attributed to it. Encouraged also are the obedient ones, who strive to live up to the Prophet's example.

The great authors of *Mua'llim-ul-Tanzil* and *Khazin*, the commentator of the Qur'aan and Imaam al-Zuhri understand that the words 'from among you' also imply *nafasat*, i.e. 'purity', like that of a pearl, and delicacy and refinement of temperament; virtues possessed abundantly by the Prophet and fully reflected in the dispensation contained in the verse quoted above as attribute 18.

ATTRIBUTE - 19

Aziizun `Alai - Hi Maa `Anit - Tum - (9:128)

“Your suffering is painful to him...”

The Prophet was not only known to grieve for the sufferings of Muslims but for the non-believers too. His compassionate heart pained him exceedingly because he saw that their disbelief was leading them to perdition. In Arabic grammar, *azza - Ya`azzu*, from which *Aziizun* has been derived, means intense mental pain. *`Anitul*, from which *`anitim* is derived, means hard labour, disorder, destruction and error. At times this condition became so acute that words of Divine revelation came to comfort and soothe Muhammad’s anguish. In Sura Yasiin we read, “Do not let what they say grieve you.” (36:76) and in Aal-e-`Imraan, “Be not pained by their ever increasing disbelief.” (3:176)

When captives were taken after the battle of Badr, it is related how he could not sleep. He kept changing sides in bed; his uneasiness was noticed and an Ansaar asked him the reason for it. He replied that he could hear the groaning of `Abbaas, which made him restless. The Ansaar went out and opened `Abbaas’s manacles after which all became quiet. The Prophet then instructed him to release the manacles of all the captives. It was only after this had been done that he was able to sleep in peace.

It is important to note that these prisoners were among those who had inflicted the worst of all cruelties on Muslims for 13 years; a true testament to the depth of the Prophet’s compassion and mercy.

`Abbaas was the Prophet’s uncle and a number of traditions suggest that, already being a Muslim, it was only under pressure

from the Quraish that he went to Badr; even so, the Prophet's sense of justice could not allow for any discrimination between men on the grounds of kin; if one of the prisoner were to be released, then all should too.

Soon after the Prophet had settled down in Madina, Makka was hit by a famine of terrible severity. Abu Sufyaan, one of the Muslims' sworn enemies, presented himself before the Prophet and, praising him for his ever compassionate and generous nature, begged him to pray for those afflicted.

Without a moment's second thought, the Prophet despatched an order to Thumaama b. Athal, chief of Najd, to make arrangements for sending food grains to Makka with all haste. Najd was not short of food in the slightest but due to the Makkan's enmity towards the Prophet, Thumaama had cut off all trade relations with them. Yet the order was carried out and the Makkans breathed a sigh of relief.

After the battle at Ta`if, the enemy were besieged in a fort. After a few days, the Prophet was pained when the effects of the seige became clearly visible. Despite the behests of the companions who insisted that victory was in sight, he immediately ordered that the siege be lifted. This is one more instance of the dispensation, 'your suffering is painful to him'.

There are many other examples to show how profoundly the Prophet felt the pain and sufferings of those around him, even his enemies at war. How much more for the Muslims his compassion was, may be better imagined. Their suffering was his suffering, their joy his delight.

There are traditions traceable to Ibn `Abbaas and Abu Hayya-al-Ansaari which relate how fifty prayers a day were made obligatory for the Muslims. The Prophet Moses advised the

Prophet Muhammad (SAW) that his Umma could not bear such a burden. Muhammad (SAW) then besought his Lord, and a reduction was made. Moses advised the Prophet again and again until finally the prayers were reduced to five a day. Two conclusions can be made from this tradition: Firstly, that Muhammad (SAW) was so obedient to God that when fifty prayers were commanded, he humbly accepted and secondly, that he was so concerned for his Umma that when Moses drew his attention to the excessiveness of the prayers, he could only seek their reduction. I believe that had Moses not based his argument on the ‘inability of the Umma to bear so great a burden’ he would not have succeeded in convincing Muhammad (SAW). Fifty prayers a day would not have been the slightest burden for the Prophet, but for the sake of his Umma, he solicited a reconsideration.

According to another tradition, the Prophet and his company were on their way to Makka while fasting. Yet on arriving at Ghafsan and in full view for all to see, he drank from a bowl of water, signalling for the others to do likewise. He broke the fast before its time because he could not bear to see his fellow travellers suffer while fasting on a journey. (Ibn `Abbaas in Bukhaari and other Traditions).

According to Sayyida `A`aisha in the various traditions, the Prophet joined the *tarawih* prayers for two consecutive nights but kept away on the third. The next morning, he explained to the congregation, “I noticed your fondness for the *tarawih*, but I deliberately kept away so that these prayers may not be made obligatory on you.” Anas in Muslim tells us, “The Prophet was offering his prayers of pre-dawn (*Tahajjud*), when I joined in as a fellow companion. He felt my coming and made the prayers light and short.” Sayyida `A`aisha informs us that the Prophet would at

times desist from his usual devotions to relieve those who might feel obliged to follow him.

These various examples show how deeply rooted his concern was for the discomfort of others, and how sincerely he felt them to be his own. To conclude then, there can be no doubt that Muhammad's (SAW) love and compassion was greater than all the other prophets, next only to the infinite mercies of Allah.

ATTRIBUTE - 20

Hariisun `Alaikum - (9:128)

“Ardently greedy is he for your welfare.”

When the word ‘greed’ is used in relation to `Alaikum (towards you) it expresses extreme anxiety for the welfare of the thing concerned. Thus, the Qur’aanic verse signifies that the Prophet was profoundly anxious for the welfare of his community and mankind.

In *Sura-e-Yusuf*, we read, “There are many people who will not believe, although you so ardently yearn that they believe.” (12:103)

This verse also shows how the Prophet desired from the core of his heart that all mankind should bow only before the one True God; that Islam should be the sole creed of Mankind.

`Utba, one of the chief shaikhs of the Quraish, accosted the Prophet, saying, “If you desire wealth, I take the responsibility of bringing you more wealth than anybody else has; if you want a state, everyone of us is ready to accept you as the head; if you want to establish your monarchy, I shall make every Arab faithful to you.”

The Prophet replied, “I desire neither wealth, nor power, nor government. I have come only with the message of the Allah Ta`ala of all; and my purpose is to sound that message in every ear.”

Once Abu Jahl assaulted the Prophet. When Amir Hamza heard of this, he beat Abu Jahl, and then reported the incident to

the Prophet saying, “Muhammad (SAW), you will be glad to hear that I have avenged Abu Jahl’s misbehaviour.”

The Prophet said, “I am not enthused by this spirit of revenge, but I will really be delighted if you become a Muslim.”

These words transformed Hamza’s heart, converting him to Islam.

The Prophet transcended all personal benefits. His teachings were entirely for the benefit of others. He was above retaliation for injuries or insults caused to him. He desired nothing for himself. His love and munificence were for all. Public welfare was his motto in life.

His frequent prayers for the Umma are worth reflecting on. A month before he passed away, he gave the following address: *“Muslims! May Allah keep you in complete safety; may He be Guardian over you; may He protect you against all evil; may He help you; may He elevate your status; may He keep you in His refuge; may He save you from suffering; may He keep you on the guided path!”*

Thus, Muhammad (SAW) was tirelessly given to one prayer after another, all for the salvation of mankind. It is in this context that the word ‘greed’ means extreme concern for the welfare of others.

This, again, is a dispensation, special only to the holy Prophet!

ATTRIBUTE - 21

Bil Mu Mi Niina Ra`uufur Rahiim - (9:128)

“To the believers he is most kind and full of mercy.”

The Prophet is addressed here by the names Ra`uuf and Rahiim. Ra`uuf is a superlative of the word ‘*raafat*’, and Rahiim is derived from ‘*rahm*’. Both show abundance of kindness and mercifulness. Ra`uuf is perfection in kindness, and Rahim is everlasting compassion.

In *Sura Hajj* and *Sura Baqara*¹ we read,

“Verily, Allah is *Ra`uuf* and *Rahiim* over mankind.” (2:143)

That the same two attributes which are used by Allah for Himself are used for Muhammad (SAW) point once again to the honour and lofty status conferred on him. But the Compassion and Mercy of Allah are for all mankind, while the commissioned mercy of the Prophet is essentially for those who believe in him. Appreciation of this distinction is necessary for the believers so that they may realise with gratitude the extent of their Prophet’s concern for them.

Here we may enquire whether the Prophet has other names in common with those of the Divine Being.

Hassaan b. Thaabit-al-Ansaari says, “To confer honour on the Prophet, Allah has derived his name ‘Muhammad’ from His own name; Allah is *Mahmud*, and ‘Muhammad’ is a derivative of *Mahmud*.”

1 Wherever the last alphabet ‘h’ is silent, it has been dropped. The same rule has been adopted in spelling Umma, Makka etc. Ed.

Accordingly, we find that there are some eighty such names.

The general rule to follow in such derivation is:

- a) When a pronoun or verb is used in the Qur'aan as indicative of the Prophet's virtue, a noun is derived from it;
- b) When an adjective is used in the Traditions in praise of the Prophet, it is counted as a noun;
- c) Attributive words used for the Prophet by poets reciting their verses in his presence, are included in this list of names.

Zurqani and others have composed lists of the Prophet's names on these rules. This shows their reverence and love for the holy Prophet.

The names that come from the Divine Being and which are conferred upon the Prophet are 92 in number. We shall come to their meanings and significance later on; here, we shall dwell a little more on his qualities of 'compassion and mercy'.

We have in the various traditions from Ibn Mas'ud,

"The Prophet used to preach to us at intervals so that it might not be heavy on us."

The Prophet did so compassionately in order that his audience should listen to his words with presence of heart and mind, and be eager to listen to him again in the future.

It was also his way that if, during prayers, he heard a child crying, he would curtail them so that the mother should quickly take care of her child. He would never permit anyone to walk while he rode. He would either invite him to get astride also, or ask him to return.

It was also his manner that when someone died leaving a debt, he would have it repaid from the public fund before the dead man's burial. He, himself, never accepted of anything left by a deceased.

He would always tell people not to speak badly of anyone in his presence, lest he thinks even a little badly of that person.

Time and again he was found praying all night long for the Umma; he would show great love to children, greet them with salutations, place his hands on their heads as a mark of love, have them ride with him. He would also join slaves at meals, sitting on the bare floor.

Hence, the manifestation of 'finest quality of showing love and compassion' became his special dispensation.

ATTRIBUTE - 22

Wa Maaa `Arsalnaaka Illa Kaaafa-tal-lin-Naasi - (34:28)

“We have sent thee not but as a messenger for the whole universe.”

Exodus, Chapter 3, v 4-10 tells us that when Moses travelled in the desert with his family, he saw in the distance a bush on fire, but the bush was not consumed. When he went forwards to investigate the phenomenon, Allah called unto him out of the midst of the bush:

“I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters, for I know their sorrows.”

“And I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of the land unto a good land and a large one, flowing with milk and honey; unto the place of Canaanites, and the Hittites, and the Amorites, and the Perrizites, and the Hivites and the Jebusites.”

“Now, therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression where with the Egyptians oppress them.”

“Come now, therefore, and I will send thee unto Pharaoh, and that thou mayest bring forth my people, the children of Israel, out of Egypt.”

We gather from these verses and from what Moses did subsequently, that besides liberating the children of Israel and taking them to the promised land, he was not concerned with any other people of the world at all, as per the commands of Allah.

Furthermore, the words of Deuteronomy 33, verse 4, “Moses commanded us a law, even the inheritance of the congregation of Jacob,” show that the Torah was the law ordained only for the Israelites. Had this phrase not existed, it might have been possible to say that the law of Moses was for all peoples. It is also an admitted fact that all the prophets that appeared after the Moses, addressed only the Israelites.

The same is true of Jesus. Mathew 15:22-26 informs us that a woman of Canaan beseeched him to cleanse her daughter who was vexed by a devil, but he kept silent and when his disciples pleaded for her, he said, “I am not sent but unto the lost sheep of the house of Israel. It is not meet to take the children’s bread, and to cast it to dogs.”

Here Jesus declares that he has been sent only to the Jews and their children, and that his mission is only for them. He even compares all other peoples to dogs, denying the blessings of God to the rest of humanity.

We are also told that when he instructed his twelve apostles to go forth and preach his word, he commanded them, saying, “Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” (Matthew 10:5-6)

Once again, we note that the mission of Jesus was completely denied to non-Jews and that even amongst Jews, the Samaritans were excluded. Thus, we are forced to believe that the mission of Jesus and his apostles was confined to the limits of the Israelites.¹

1 “And into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of the Israel.” (Matthew 10:5-6)

What then do other missionary religions have to say? It is generally believed that the Buddha's mission extended universally to all, but this is incorrect. Even at its zenith, it did not go beyond some sections of the Hindus, nor did it directly admit to its fold anyone from amongst the Middle East or the West. Furthermore, if we accept the theory advanced by the Arya Samajists, Buddhism was not a new religion and the Buddha only tried to revive the Vedas.

This last view is not correct, however, because, according to various authorities on the subject, the Buddha forbade the learning of Sanskrit or the Vedas.

As for the Vedas, their time was at its peak before the Mahabharata wars. The Vedas themselves, their six Shastras and Manu Samarti are silent on the point of whether their religion is a missionary one or not. Manu's Sumarti is considered authoritative by the Sanaatanites and the Arya Samaj. The Sumarti divided humanity into four castes and confined the acquisition of knowledge, and the reading and reciting of the Vedas specifically to the Brahmins. This exclusive privilege is still maintained and proves that Manu and his disciples never looked upon the religion of the Vedas as a missionary one.

We need not go into the practices of the smaller religions. The silence of the great religions, too, indicates the same narrow confines. No non-Israeli has ever been chosen to be a chief rabbi of the law of Moses; the Roman church has never looked upon a non-European as Peter's heir, or elected an Asian or an African as Pope. No Jew, Christian or European, be he a Rishi or Maharishi, can even enter a temple for puja (prayer). These examples show that neither the founders nor the great leaders have ever looked upon their religions as being anything more than confined to the limits of their own people.

It is only Muhammad (SAW), who came to all humanity as its prophet, leader, well-wisher and guide.

“Say, O mankind! I am Allah’s Messenger to you all together, Allah to whom belongs the Sovereignty of the heavens and the earth.” (Qur’aan 7:158)

The universal character of Islam is established by this verse as also the universality of the prophethood of the Muhammad (SAW).

Attribute - 23

`Innallaziina Yubaayi - `Uunaka Yubaayi `Uunallah - (48:10)

“Those who swear allegiance to you, swear, in fact, allegiance to Allah; (Allah’s hand is above their hands.)”

In Arabic grammar and lexicon the word ‘*mubbaa-ya-`at*’ or allegiance, is derived from *ba`I* which means absolute exchange. In Sharia, the taking and giving of price-money by mutual consent is sale. *Ba`i* is also used for sharia law, and sharia for *ba`i*. Technically, *baiy`at* is that promise which one imposes on one’s self by allegiance to one’s leader; absolute faithfulness to the promise given is included in the word.

The allegiance mentioned in the verse quoted above refers to that sworn under the ‘sumra’ tree at Hudaibiya. The Qur’aan says, “Allah was pleased with all those who swore allegiance.” (48:18) This allegiance was necessitated by certain untoward events that had taken place lately. The Prophet had sent `Uthmaan with ten other companions to Makka as his envoy. A couple of days after, news came that the Quraish had arrested `Uthmaan and killed the other ten Muslims. The news, if confirmed, would mean the end of any privileged protection for envoys and the right of free travel, therefore making war obligatory. Those who had come with the Prophet had only the intention of performing the shorter pilgrimage to the Ka`ba, and had never suspected the possibility that they would have to engage in battle with their own kith and kin. Yet, this allegiance had to be resorted to for upholding the prerogative of envoys, a universally accepted convention.

According to Jaabir b. `Abdullah, there were fourteen hundred believers who swore the allegiance. The Prophet sat

under the tree and `Umar supported his hand with his own, so that the Prophet's hand might not be strained. Salma b. Akw`a Aslami reports that the believers came up one at a time and bound themselves until death, and that furthermore, according to Jaabir b. `Abdullah, they would never desert.

This is the true Islamic spirit of allegiance; an intent and word of absolute self-volition with no compulsion whatsoever. Among the believers, there was only one man, Jud b. Qais Aslami, who concealed himself behind his camel and was not among those who swore the allegiance. Such is the Islamic concept of freedom of action, that the man was neither punished, nor treated with any ill-will. The Prophet merely declared, "Today, those, who have sworn are the best of mankind on this earth."

This occasion of the swearing of allegiance is referred to in several verses of the Qur'aan, which lay down that it is Allah's pleasure to give it permanence in Islam. Chapter 9, verse 11, for example reads: "Allah has bought from the believers their lives and properties, and given them paradise in exchange. You should rejoice over such a (profitable) deal." This particular verse furnishes proof of a special blessing for Muhammad (SAW), not to be found on any other prophet. Having sworn to sacrifice their lives and properties in allegiance to the Prophet, Allah bestowed upon them the highest reward - paradise. Thus, the phrase 'Allah's hand was above their hands,' is clearly true; for here, it means that Allah's recompense was superior to their part of the deal.

Elsewhere in the Qur'aan, we read, "Allah's favour to you is that He has bestowed His guidance upon you" (49:17). It follows that the help and guidance the Prophet had from Allah was far superior and weighty to the help and the cooperation the Companions offered to the Prophet. In Arabic, the word '*Yad*' or hand is commonly used for assistance, victory and power. Thus,

the saying: ‘Now such and such a man has the upperhand’. ‘The hand of Allah’ would also mean the protection given by Allah to those who gave their allegiance. The meanings are further endorsed by another verse,

“Allah, knowing the inner feelings of their hearts, has bestowed *Sakina*, peace upon them, vouchsafed special victories for them, and they will come to acquire great spoils.” (48:18-19)

Later, the rightly guided caliphs and the governors, generals and administrators who served under them, were all from among these fourteen hundred men who gave their allegiance. The astonishing victories at Iraq, Oman, Palestine, Syria, Egypt, Hadramaut, Sudan, Tunis, Algeria, Malta, Crete, Iran and Khorasan were all the sweet fruits of those allegiance-men and their sincere and miraculous struggles, as agreed upon by historians. These victories are the living symbols of blessings as foretold by the Qur’aan. Their hearts were tested at Hudaibiya, and it was on them that victory and *sakina* were bestowed. Similar *sakina*, or tranquillity and victory were bestowed on Moses, as mentioned in the Qur’aan, 48:18. These were the hands of power before which all other world powers were powerless. No kingdom or army could withstand them.

“And He it is Who has withheld mens hands from you.”
(48:24)

All the honour and glory of the Companions, their material, moral and spiritual enlightenment and their unparalleled steadfastness and devotion were the results of the Prophet’s blissful teachings. His selfless life, his unbounded sincerity and genuine concern for their welfare were characteristics not found in any one man before or after him. He had become a source of perpetual inspiration for his Companions. Therefore, they gladly

vowed to obey him till death without any hesitation. The Prophet thus created a new character, a new approach to life in his companions, and laid the foundations of a new world order based on truth and righteousness.

ATTRIBUTE - 24

**Wa-laa-kir Rasuul-lal-laa-hi Allaahi Wa - Khaataman
Nabiyiin - (33:40)**

“He is the Messenger of Allah and the last of the Prophets.”

The Arabic word for ‘last’ used here is *khaatim* and conveys the same meaning as *Khatam*. The meaning of the verse is that prophethood is brought to an end with the Prophet Muhammad (SAW).

This is an astonishing prophecy and has within it a mighty inner power generated by Allah.

In Iran, voices from the high heavens were heard by the holy men for centuries upon centuries; India claims that Maharishis who appeared from time to time during spans of millions of years received similar revelations; among the Jews, prophets appeared constantly and at times two and more together; Egypt and China also claimed prophets from time to time. But the moment the words of Allah were proclaimed in Arabia, announcing the completion of prophethood, no claims of prophethood were subsequently made from any corner of the globe.

Why did the fire-worshippers of Iran not seat a new figure on Zoroaster’s horse, to be the equivalent of a prophet?

Why was there no new revelation for the Rishis of India?

Why did the Jews not produce a new prophet?

Such was the plan of the great Architect of the Universe that as soon as He announced Muhammad (SAW) to be the last of his prophets, He also expelled from the hearts and minds of men everywhere, the notion that an equivalent to Muhammad (SAW)

could possibly appear among them. This universal observation, this natural inclination shows with how great and powerful a protection Allah has preserved the finality of Muhammad's (SAW) status as the Last Prophet. No non-Muslim can charge Muhammad (SAW) as having made the claim for himself.

It is easy to make a claim for being a prophet, but to sustain the claim for the future is impossible. The finality of the Qur'aan's verdict has been sustained through fourteen centuries by the attitude of all the religions. How can man-made artifice interfere when nature herself confirms a verdict?

It is said that some mystics or sufi saints claimed to be God, but this is not borne out by any authentic account. Besides, even if one ever claimed to be God, none ever dared to claim that one was a prophet (a rasul or nabii). A well known Persian verse reads, "*Baa Khuda diwana bashu baa Muhammad hoshyar,*" (You may be lost of senses with God; but be in your senses with Muhammad (SAW)).

It is necessary to quote some well-authenticated traditions with reference to the verse under consideration:

1. From Abu Huraira: Said the Prophet, "My similitude and that of the other prophets is that of a palace that was built to perfection but one place for a brick was left open. People would wonder why one brick in this glorious architecture was missing. Now that I have come, that niche has been filled up. The building has been completed by me. The lineage of prophets has been terminated because of me. I am that brick. I am the terminator of the lineage." (Bukhaari and Muslim).
2. From Jubair b. Muti`m, "I have personally heard the Prophet say: I have many names. I am Muhammad, I am Ahmad, I

am Maahi; Allah made me the medium for circumscribing disbelief (*kufr*); I am Haashir, for mankind will be raised up on the Last Day after me; I am Aaqib; literally Aqib means that there will not be any prophet after him.¹” (Sahihain)

3. From Abu Huraira: Said the Prophet, “I have superiority above the prophets in six respects. I have been blessed with conclusive phrases; awe has been bestowed on me; spoils have been made lawful for me; all the earth has been hallowed for me and made a mosque; I have been appointed prophet for all mankind; and prophethood ends with me.” (Muslim)
4. From Ibn Jariir and Ibn `Asaakar on the authority of Abu Imaama: Said the Prophet in his Farewell Address, “ O People, remember that there will be no prophet after me; and no Umma after you.”
5. From Zurqani in his *Shareh-al-Mawahib Ul-Ludnia* p-267: Tirmidhi, Haakim and Ahmad have recorded on the authority of Anas that the Prophet said, “Prophethood has ended with me and there will also be no apostle after me.”
6. In Muslim from Thuban: The prophet said, “There will be thirty men from among my Umma who will pretend that they are prophets although I am the last of the prophets (*khaatim-un-nabiyyin*), there being no prophet after me.”
7. In Tirmidhi from `Uqba b. `Aamir: Said the Prophet, “If there were to be a prophet after me, it would be `Umar b. Khattaab. `Umar was not a prophet. It is now proven that there was no prophet after the Prophet Muhammad (SAW).”

1 In this tradition the names Muhammad and Ahmad have not been explained as these are his personal names.

8. From Sa`d b. Waqqas: On the occasion of the battle of Tabuk, the Prophet decided to leave `Ali in Madina for other duties.

`Ali protested that he was being left behind with women and children whereupon the Prophet told him, "Are you not happy that you are to me as Aaron was to Moses. However it should be clearly understood that there will be no prophet after me" (*Quoted by all the Traditions*).

Moses stayed on Mount Sinai for forty days after appointing Aaron to deputise for him. At Tabuk, the Prophet stayed away from Madina for about fifty days. It is this occasion that is referred to here. There is no suggestion of any succession after the Prophet's death because Aaron died before Moses.

When `Ali was performing the funeral rites of the Prophet and bathing his body, he kept uttering the words, "My mother and father be your sacrifice! With your death has ended what no one else's death ever ended; prophethood and messages from heaven."¹

The tongue-tied silence of all religions brings the chapter or the finality of Divine prophethood to a close.

Here, the following revelation, chronologically the last, should be borne in mind:

"This day have I perfected your religion for you." (5:3)

1 The chapter of revelation being closed, "On whom shall the revelation and the Archangel Gabriel descend after your death" said the lady Faatima-al-Zahra, most beloved daughter of the Prophet, while paying her last homage to her father (from Vol-I of this book). Ed.

The end of the line of Divine apostles and prophets emphasises the fact that man's religion and the totality of blessings were perfected by Muhammad's (SAW) mission.

Thus, if any one from the fold of Islam should arise to claim prophethood, he should either consider the words of the Qur'aan and the traditions, or admit to being one of the thirty Pretenders or false prophets.

ATTRIBUTE - 25

**Wa Maaa `Ar-sal-na`aka Illaa Rahma-Tul-Lil-`Aalamiin -
(21:107)**

“We sent thee not save as a mercy for all the peoples.”

There have been thousands of great men and women in this world whose names have decked the books of history with bombastic titles and high-sounding appellations. These titles reveal, at the most, their personal qualities or status, but none indicate a relationship with the creation of Allah. Only ‘*Rahma-tul-lil-`Aalamiin*’ (Mercy for all the peoples of the worlds), is a title that defines and describes such a communion.

‘*Rahmat*’, or mercy, means love, compassion, fellow-feeling, affection and solicitude. Who is there that can say that he or she does not need the blessings of these virtues?

The Arabic ‘*aalam*’, or world, means every being that has in itself the quality of becoming manifest and remaining manifest (*`Aalamiin* is the plural form of ‘*aalam*’, covering all beings of the worlds). The word is frequently used for making a distinction between such phrases as ‘world of animals’, ‘world of inorganic matter’, ‘the upper world’ and ‘the lower or material world of flora and fauna’, and so on. It is also used metaphorically, for the world of ecstasy and emotions, intellectual qualities, youth, old age, and so on. Thus, the word covers everything of matter and spirit.

Now let us reflect on that lofty personage whose love was for all, whose compassion encompassed every being, whose sympathies extended to all, whose affections were common everywhere, who possessed the power to satisfy their demands by

his teachings, who befriended and guided everyone by his revealed knowledge and inspired mind, from whose blessings, imagination, perception and intelligence, the world received a healthy way of life, and the right direction.

By endowing the Prophet with the title, ‘Mercy for all the Worlds’, Allah tells us that just as nothing can subsist without His Providence, similarly, the straight path cannot be visible except in the teachings of His last Prophet, which cover all dimensions - temporal as well as spiritual, and the whole of mankind. Nothing remained beyond the limits of his universal mercy, no one can deny the universal benefits which flowed from his compassionate heart.

Some unthinking person may say that he has no need for the sun, its light and its warmth; but it extremely difficult for an intelligent and well-read person to say that he has absolutely no need for the teachings of Muhammad (SAW).

Let the nations of the world reflect how greatly they have benefited, directly or indirectly, from him and in how many different ways they have picked the fruits of his planted tree of life!

Muhammad’s (SAW) whole life must be reflected upon to appreciate the immense comprehensiveness of his being the Mercy for All.

1. The Mercy for all is he who saw the battle of Fajjar when he was only fourteen or fifteen, and abhorred the sight of human beings killing human beings in their lunacy.
2. The Mercy for all is he who gave organised meaning and viability to the Oath of pact by making it obligatory for its members to strive for establishing peaceful conditions

throughout Arabia, helping the widows and orphans, protecting everyone against oppression and cruelty, and redressing promptly all manner of wrongs done to anyone.

3. The Mercy for all is he who taught man to make friends even of enemies: "Return evil by deeds of kindness. Then, even your enemy will become your warm friend." (al-Qur'aan 41:34)
4. The Mercy for all is he who forbade retaliation against enemies even at a time when Muslims had the power and strength to do so.
5. The Mercy for all is he who saw the yogis and sanyasis, the Jewish sect of la-masas, the Greek sect of Kalbiya, the monasticism of the Christians and the evils coming out of such institutions and reminded them, "Monasticism is their own innovation. We (the Lord), did not prescribe it for them." (Qur'aan 57:27) and,

"There is no monasticism in Islam" Thus, humanity was freed of such abnormalities and self-imposed restrictions.
6. The Mercy for all is he who, unlike the Jews, did not look upon one particular people as God's chosen few; who, unlike the Roman Catholics, did not entrust one man with the keys of heaven; who, unlike the Brahmins, did not entrust himself with the power of pushing mankind into nirag (hell) and surag (paradise); who, unlike the Chinese, did not bestow the title of sons of heaven on people merely on the basis of where they were born; and who like the llamas and Zoroastrians, did not close the doors of heavenly blessings on all humanity, except themselves.

7. The Mercy for all is he in whose eyes all are equal; in whose presence the slaves, Bilaal the negro, Firoze of Khorasan, Salmaan the Persian, Mudi`m the Sudanese, Suhaib the Byzantanian, Thumaama, Chief of Najd and the Chief of Tayy`i, were found sitting shoulder to shoulder with common men; where the king of Jandal, Zul Kala, the ruler of Oman, the chief of the tribe of Hamyr, and Zammad the Wizard of Yaman, did not feel humiliated to sit, content and happy, in the rear, behind all the others.
8. The Mercy for all is he who bestowed on the Jews the status of being a nationality at a time when they were looked upon as the most despised and God-forsaken of peoples, not only by the Christians but also by the heathens, and gave them equal rights while signing a truce or a peace treaty at Madina.
9. The Mercy for all is he who gave protection to all Christian nations, their lives and properties when each of their subsequent Councils denounced the former ones as heretical, in theory and in practice, supplanted their decisions by causing blood to flow freely in Rome, Jerusalem and Egypt over such arguments as whether the Messiah was one body and one soul, or two souls!
10. The Mercy for all is he whose teachings inspired the thoughts of Martin Luther. Luther's enemies accused him of secretly being a Muslim, yet he did not hesitate to acquire the blessings of the Mercy for All and, ultimately, pull Europe out from the level of the supernatural to the human, and expel hypocrisy from the church! Similarly, Professor G. Sale has now been labelled as 'half Muslim'.

11. The Mercy for all is he who makes all nations and all peoples of the world familiar with the meaning of true religion: “Establish Allah’s handiwork according to the pattern on which he has made mankind. Let there be no change in this pattern. This is the model of a standard religion.”¹ (30:30)

The true religion is also explained in other ways,

“It is not Allah’s plan to place hardships upon you in matters of faith” (23:78) and,

“Rather, He desires to purify you and perfect His blessings for you” (5:6).

Confirming this, it is also stated,

“There is no compulsion in religion; as the right direction stands out distinct from error” (2:256).

Can Christian philosophers and other scholars produce from their sacred books a similar definition of true religion?

12. The Mercy for all is he whose teachings transcend and nullify all differences of language, colour, nationality, status and distinctions of birth.
13. The Mercy for all is he who, on every lip and in every heart and mind, extended the invitation, “God is just to enemy and friend alike; who made one single community of red and black, of the East and the West, novice or old, with but one slogan, Allah is the one and only.” (112:1)

1 The true nature of man is humane, just as the nature of a lamb is gentle, and that of a horse, is swift. But superstition and selfishness may make him wild, unclean and forgetful of God. The holy Prophet of Islam straightened this crookedness. The Standard Religion is here contrasted with various human systems as elaborated upon in paragraphs 4 to 10 above by the author. Ed.

14. The Mercy for all is he who distinguished between monasticism and solitude (single-minded devotion), and declared that asceticism and seclusion for fear of life's hardships were not according to God's pleasure.
15. The Mercy for all is he who pointed out diseases of the heart and their symptoms and gave guidelines to cure them.
16. The Mercy for all is he who saw that women were treated like a commodity, as in the codes of Hinduism, or held to be without a soul, as in Christianity until the 17th century; or made a mere instrument for the satisfaction of male lust, as among the Hebrews; or declared to be as no more than cultivable land, as in old Iran. During this shameful period, where women had no personalities, minds or rights of their own, the Prophet announced this command, "Wala-Hunna Mislullazi `Alay hinna." (Women shall have the same honourable rights and obligations, as men have against them). (2:228)

In the above verse, in accordance with Arabic grammar, the letter 'l' attached to the pronoun '*Hunna*', signifies that women were given plenty of privileges in property and society; privileges which were utterly revolutionary.

Said the Prophet, "Women, an inseparable part of men, are like fragrant flowers to them" and, "Fear God in matters concerning women, and be dutiful to Him." These were the last words spoken by the Prophet just before he died. (see Vol-I of this book).

17. The Mercy for all is he who freed mankind from the old shackles of blind customs and beliefs and useless family traditions. Allah confirms this distinctive reform in the Qur'aan in the following verse: "He releases them from their

heavy burdens and from the shackles that are upon them.”
(7:157)

18. The Mercy for all is he who taught nations the principles of good relations and cooperation, and also sets limits for non-cooperation. Quoting the Qur’aan, he said, “Help ye one another in righteousness and piety but help ye not in sin and rancour, vengeance, ill-will and disruption.” (5:2)
19. The Mercy for all is he whose mission was to purify humanity of all sub-human habits and abhorrent ways. As the Qur’aan explains: “He purifies you.” (3:164)
20. The Mercy for all is he who neither attached any greatness to human-beings dressed in costly raiments, nor ignored those sunk in poverty and want. Rather he held that the right to be looked upon as human belonged only to those endowed with faith in the Lord and knowledge. Faith comprehends duties imposed by the Lord for His cognisance, and knowledge covers all obligations under human relationships. Says the Qur’aan, “Allah will elevate those among you, who believe and who have been given knowledge...” (58:11)

To have people appreciate the virtue of knowledge, he Muhammad (SAW) said,

“As a prophet is above an ordinary believer, so the man of knowledge is over a man who merely prays.”

DIVORCE LAWS UNKNOWN TO ANY RELIGIONS

21. The Mercy for all is he who made the world familiar with the logic of the laws of divorce, but further added, “Nothing is more hateful to Allah than divorce.”

Just as it is sometimes necessary, as a last resort, to sever a limb from the body, so is separation of husband and wife, sometimes, a compelling necessity. The Prophet's words indicated that divorce is not merely repugnant to Allah but that He detests it; therefore, unless it becomes absolutely certain that there is no alternative for the wedded couple's harmonious life, honour, health or security, the step should not be taken.

22. The Prophet proposed certain steps to be taken for compromise and for the prevention of divorce, in haste or anger, or action thoughtless of the consequences.
 - a. The first step is that of arbitration: a man from the husband's side and another from the wife's should sit down to hear impartially both side's grievances and then pronounce their verdict.
 - b. If this fails, and the man is convinced that his wife is to blame, he should, for a time, cease to have any familiar intercourse with her, which in most cases proves effective.
 - c. Should this also fail, the man may give his wife a gentle beating, but never on the face nor such as to cause marks on the skin.
 - d. If this again proves ineffective, the man may pronounce the first divorce; after this, he must wait until the next menstruation period is over and the woman is clean.

During this one month, it is necessary or the couple to continue to live together. In this way they are given ample opportunity to reflect on their behaviours and

prevent their final separation. The divorce is not yet effective.

- e. After the elapsation of the above period, the husband may declare divorce a second time. But again, however, the two must continue to live together for another month. During this time they are urged to control their emotions, embark upon some self-analysis and overcome their mutual grievances and complaints. At this stage, they may still lawfully continue to live together as husband and wife.

Should harmony not last very long, and the husband still think that there is no alternative but to divorce, he is reminded to reconsider again and again, for should he pronounce the word of divorce a third time, he stands to lose his wife for good; living together will now be impermissible and the two must physically separate from each other. If he is still determined to divorce, the law no longer stands in his way to do so. It should be noted that the woman equally has the right to khula (Separation).

The Prophet's teachings neither allows a faithful wife to be turned out of the house, nor permits that she be divorced without good reason, as the Jews do, with whom her position is no more than that of a common servant according to their laws. Yet neither does it countenance that even after an accusation of adultery, or in spite of venereal diseases or intolerable insulting behaviour, there should be no divorce, as Biblical teaching has been taken to mean. In Islam, the extremes are avoided and the path of wisdom is clearly marked out; the mutual rights of husband and wife are protected in all manner of ways.

23. The Mercy for all is he who demolished the law of the Arabs by which the property of the deceased could be inherited

only by those able to wield weapons of war. The innocent and vulnerable such as widows, daughters, sisters and children received nothing. Islam, on the other hand apportions to every woman, a daughter or son, by reason of being the offspring, a sister by reason of the deceased being her brother, a widow by reason of having been the deceased's wife, and parents by reason of their being parents, corresponding share in the inheritance. This principle underlying the Islamic laws of inheritance has been adopted by many non-Muslim nations.

24. The Mercy for all is he who protected and saved orphaned children from becoming destitutes and thus, whole families from becoming extinct. Prior to his teaching the world was totally unaware of the Law of Waqf Alal-aulad¹ (an endowment or trust for one's descendants).
25. The Mercy for all is he who declared the consuming of intoxicants absolutely impermissible, however small the quantity, declaring them to be the basis of many evils. Unlike St. Paul, who permitted mixing a little water with alcohol, the Prophet was resolute in his condemnation:

“Intoxicants, gambling and divining arrows are of the devils handiwork; so avoid them that you may prosper.” (5:90)

There is also the commentary, “What is forbidden in large quantities is also forbidden in the small.”

1 It goes to the credit of Quaid-e-Azam Muhammad `Ali Jinnah (of blessed memory), who introduced this bill in the Central Assembly despite the unpleasant attitude of the government and got it placed on the statute Books, in 1913, under the name, the Mussalman wakf validating Act of 1913. See Muhammadan Law by Sayyid Amir `Ali edited by Raja Sa`id Akbar Khan, Senior Advocate Supreme Court of Pakistan. 1976 - Preface -p-v. Ed.

26. The Mercy for all is he who declared the various forms of sexual promiscuity, to which the Arabs, Indians and other peoples had given camouflaged names, to be crimes and sins of great magnitude. The relevant verses of the Qur'aan¹ were affixed to the pulpits and arches of various mosques.

“Who guard their modesty.” (literally: are guardians of their private parts of shame.) (23:5)

27. The Mercy for all is he who established the principles of showing mercy to captives of war. Such virtue was unheard of; indeed, the Jews even forbade the sparing of their enemies, women and cattle, holding them as deserving the wrath of God. Says the Qur'aan, “Therefore, when you meet the unbelievers in battle, smite at their necks; and when you have thoroughly subdued them, bind a bond firmly on them; Thereafter is the time for either generosity or ransom.” (47:4)

Taking a levy (*fidya*) from the conquered people, to meet the expenses of protecting and looking after them, was also unknown. Yet the Prophet Muhammad (SAW) set an example by showing compassion to prisoners of the battles of Badr, Uhud and Hunain. The conquest of Makka² also leaves a message for all the worlds.

28. The Mercy for all is he who made the world of illiterates zealously appreciate the worth of education. He imbued those who once were proud of their ignorance, with the

1 Who Guard their modesty / who abstain from premarital sex. (23:5)

2 On the day of Muhammad's greatest triumph, the Conquest of Makka, he freely forgave all Quraish aggressors. The prisoners of war in the battle of Badr said, “May God bless the Muslims of Madina, they made us ride, gave us wheat, bread etc.” Sir William Muir, Life of Muhammad - see battle of Badr also in Vol-I of this book. Ed.

fervour for acquiring more and more knowledge. In turn, these same figures became educators of after generations. Says the Qur'aan, "Allah is He, Who sent among them a Messenger from among themselves, reciting unto them His revelations, sanctifying them and instructing them in Scripture and wisdom, while before that they knew it not." (62:2)

29. The Mercy for all is he who expatiated on the diseases of the heart and the body¹, their symptoms and their cure. He defined the upright heart and prescribed the ways of peace within.
30. The Mercy for all is he who taught sinners the blessings of repentance, analysed its constituents, and explained the peculiarities and structural essence of each.
31. The Mercy for all is he who made clear what Purity of the Soul and Inner Reconciliation are, and taught high ethics and common good deeds.
32. The Mercy for all is he who enlightened upon the advantages and beauties emanating from Fear of God and Duty to God (*Taqwa*); total detachment from all forms of sinister distractions. Love perfect; determination for one's spiritual elevation; by good deeds; Reality of the beyond; Reliance on Divine *pleasure*. (*Tawakkul*); Essence of Sincerity (*I'khlās*), Truth, stages and ways of Nearness to the Lord and complete and total submission to Him which does transform brutes into benefactors.
33. The Mercy for all is he who established a clear distinction between the worshipper and He Who is Worshipped, and

1 Tibb Nabvi by Dr. Khaalid Ghaznvi. See Vol-I of this book.

taught those fallen in deep pits of ignorance the way to attain the highest in the midst of all worldly obligations.

34. The Mercy for all is he who transformed robbers into guardians of peace and custodians of law and order, converted princes into preachers, bestowed sovereignty on slaves, and tutored cameleers to become commentators of the Qur'aan and Hadith, and founders of Jurisprudence.¹
35. The Mercy for all is he who unravelled the complex sciences of metaphysics by giving examples from simple events occurring in our daily life, who unfolded the effects of our deeds on our souls and who distinguished between truth and falsehood.
36. The Mercy for all is he who liberated northern and southern Arabia from Iran and Rome respectively; and saved both kingdoms from their shameless hedonism, who put an end to anarchy and relieved society of crime and lawlessness, taught that human blood was more sacred and valuable than all the treasures of the earth, extended the hand of peace to all nations and elevated the sanctity of all pacts and treaties, and who put an end to all violent strivings so as to give meaning to the words: "Until the fighters lay down their weapons" (47:4).
37. The Mercy for all is he who utterly abolished the evil of slavery and upgraded slaves to sovereigns and commanders.²

1 Nafi`, the slave of Ibn `Umar, is considered a powerful pillar of Hadith. Imam Maalik's compilation 'Muwatta' proves this, quoting about ninety percent of the traditions from Nafi`.

2 The slave dynasty of India: For example Qutub-ud-Din Aaibak, first Muslim king of India who got built the seventh wonder, the Qutub Minar

- He made it compulsory to feed and clothe slaves with the same kind of food and clothing which their masters reserved for themselves. He also urged owners not to overwork their slaves, thus treating them like virtual members of the family.
38. He gave slaves the right to buy their freedom, making it compulsory for their masters to set them free for the stipulated price.
 39. Slaves could go to a court of law for this very purpose.
 40. On the command of the Qur'aan, one-eighth of the state income was to be set aside to meet the expenses for abolishing slavery: "*Wa fir-Riqaabi*," (for those in bondage). (9:60)
 41. The Mercy for all is he who laid down a variety of ways and means for the emancipation of slaves. For example, one of the ways to ward off the fire of hell was freeing a slave.
 42. By giving equal rights to the freed, the slave was made the *maula*¹, or inheritor of the master and the master, the *maula* of the slave.
 43. Should the master die, leaving no heirs among his blood relations, the slave inherited the deceased's property and vice-versa.

in sweet memory of his spiritual mentor bearing the same name. His successor, Altamash then Nasiruddin Mahmud, Razia Begum and Balban have been acknowledged by all historians as pious, just and brave. A slave girl, Az-zahra became the celebrated wife of `Abdul Rahmaan III, the great ruler of Spain. A palace, az-zahra, one of the wonders of the world, is a tribute to her memory. See Amir `Ali, History of the Saracens, p-517. Slaves enjoyed similar status in Muslim Africa and Arabia.

1 Details are given under chapters: Purity, Fasting and Hajj in all books of the Traditions. 'Maula' here means inheritor, or literally 'master'. Ed

44. Slaves were also given the right to act as governors and leaders¹; to make decisions in both war and peace.

Slavery has been a universal institution throughout the world. Yet nowhere before or after the Prophet do we find slaves being educated to such eminence or even looked upon as worthy of emancipation.

In India, the number of untouchables exceeds that of the total number of other caste-members. Thousands of years have not succeeded in freeing them of their shackles. They have been, and still are, deprived of all social and religious rights. In contrast, Brahmins, the highest caste, are masters of their own lives and properties and no Brahmin may be punished for the murder of an untouchable.

In Islam, no one has ever been considered an untouchable. The life and property of one and all are equally protected. In social and cultural matters, all are treated equally. In its rich history, several men, though born and bred in utter poverty, rose to attain the highest position in both the religious and worldly spheres.

In conclusion, the Mercy for all is not only a Divine dispensation of the Prophet Muhammad (SAW), but also his name and title, one suggested by his parents, some poet or the utterance of some zealot, but an appellation conferred upon him by the Creator of all mankind. The Mercy for all was chosen by the Almighty Himself and appointed by Him, to be a harbinger of good tidings, a reservoir of truth, patience and benevolence so that he may convey Allah's natural laws to every ear and make everyone conscious of His blessings.

1 There are numerous examples of such elevations in Muslim history. See Vol-I, Appendix.

of good tidings, a reservoir of truth, patience and benevolence so that he may convey Allah's natural laws to every ear and make everyone conscious of His blessings.

ATTRIBUTE - 26

Fabi Huda - Hu Muqtadith - (6:90)

“You should be agreeable to the guidance they (the other Prophets) received.”

The literal meaning of the word ‘*Muqtadith*’ may lead one to mistakenly see the Prophet as being commanded to follow the views and actions of those before him. In fact, this interpretation conflicts with orthodox Muslim belief, in which the holy Prophet is to be followed as the chief (Imaam) of all the prophets. Instead the above verse complements his superiority and, therefore requires analysis.

We begin with the words, “*wa kazaa likaa nuriii Ibrahiim,*” (thus we showed Ibrahiim our Signs). (6:75)

Eighteen prophets have been mentioned in this section of the chapter of the Qur’aan. However, not all their names are chronologically arranged nor are according to their comparative status.

Arrangement according to genealogy: Noah, Abraham, Isaac and Jacob as the genealogies of all prophets merge in them. Arrangement according to sovereignty and supernatural power: David and Solomon. Outstanding patience and gratitude: Jonah and Joseph. Miracles: Moses and Aaron. Piety and unattachment to the world: John, Jesus Christ and Ilyas. Mission work among different peoples: Isaiah, Yunus and Lot (blessings be upon all of them).

Brief accounts of these prophets may be recounted here. Noah b. Lamech b. Methuselah b. Enoch b. Jared. b. Mahaleel b. Cainan b. Enos b. Seth b. Adam. (Genesis - 5th)

NOAH

Noah was five-hundred years old when his sons Shem, Ham and Japhet were born. The Great Deluge occurred on the 17th day of the second month of the six hundredth year. It rained for forty days and springs gushed out from the earth. Following this, the water level remained constant for a hundred and fifty days before eventually beginning to subside. On the 17th of the 7th month, Noah's ark anchored by Mount Ararat. On the 27th of the next month, he set foot on dry earth, remaining afloat for one year and eleven days. He lived for another 350 years.

The Prophet Muhammad (SAW) was born 5375 years after Noah's death.

ABRAHAM / IBRAHIIM

His genealogy in Genesis - chapter II, up to Noah is as follows:

Abraham¹ b. Aazer (Terah²) b. Nahor b. Serug b. Reu b. Peleg b. Eber b. Salah b. Arphaxad b. Shem b. Noah.

The patriarch Abraham lived some 2585 years before the Prophet Muhammad (SAW). He was 75 when he migrated to Canaan, the land of Canaan b. Ham b. Noah, which God promised to his children. Abraham left for Egypt and after some time, returned. Lot, his nephew, who had been with him all this time, now separated to settle down in the plains across the river Paarun, ruled by King Sodom. Sodom was attacked by king Elam and three of his allies who took many captives, including Lot. Hearing

1 The name Abram was changed by God to Abraham. See Genesis 17:2. Ed.

2 In the Qur'aan, the name is Aazer. In the Old Testament, it is given as Terah. Ed.

of this, Abraham pursued and defeated the captors, freeing Lot in the process and also taking abundant spoils. He was 80 when Ismaa`il was born to his wife Hagar (Hajira), the Egyptian princess and Pharaoh's daughter.

Abraham was 99 when he was commanded by God to circumcise himself and Ismaa`il. The next year, when he was 100 years old, his other wife, Sarah, gave birth to Isaac.

Abraham's titles are *Khalil-ur-Rahmaan* (friend of the Merciful), *Amood-e-Alam* (pillar of the world) and *Adam-e-Thalath* (the third Adam). His kunya is Abu Muhammad. He died at the age of 175. The Ka`ba and the ceremonials of Hajj are performed in his living memory. All the Prophets after him, regardless of where they were born, were of his descent.

ISAAC / ISHAAQ

Isaac married Rebekah, the grand-daughter of Abraham's brother, Nahor, at the age of 40. She gave birth to two sons, Esau and Jacob. Isaac died at the age of 140.

JACOB / YAQUB

Jacob's title was Israel. Of his wives, Leah gave birth to six sons, Rachel bore two and his slave-girls, Zilpah and Bilha, gave him two each.

He was 130 years old when his son, Joseph, invited him to Egypt, where he died forty years later, about 1686 B.C. Joseph brought his father's coffin to Canaan with regal ceremony and buried him beside the graves of Abraham and Isaac.

JOSEPH / YUSUF

Born to Rachel, Joseph's name means 'One more', because of his mother's wish to be granted another son by God, after her first-born.

Joseph was 17 years old when he was dropped into a dry well by his brothers. Later, he lived for six years in the Egyptian ruler's house, spent seven years in prison and was appointed administrator with absolute powers when he was thirty. Ten years later, when he was forty, he was reunited with his parents and died at the age of 110, leaving several sons and grandsons. One of his wives was Asenath, the daughter of a soothsayer of the Egyptian town of On, of whom his two sons Manasseh and Ephraim were born.

DAVID / DAWUUD

St. Matthew says: "Seventh son of his father, his genealogy to Jacob is traceable through David b. Jesse b. Booz b. Salmon b. Naasson b. Aminadab b. Aram b. Esrom b. Phares b. Judas b. Jacob b. Isaac b. Abraham.¹"

David came into prominence during the wars between the Philistines and the Israelites. The Philistines were led by Goliath, a giant of a man, who covered his body with steel armour. For forty days he had been challenging the Israelites to a duel but no one had come forward until David sent his brothers, who were also involved in the war, to go to the battlefield for fact-finding. They returned with the news that Saul, the king, had offered the hand of his daughter to anyone who might slay Goliath. David, taking Saul's permission, ventured out and fired his sling-shot,

1 From St. Luke 3:31 to 34 and St. Matthew 1:2-5. Ed.

hitting Goliath in the forehead. He then seized his enemy's sword and beheaded him.

By degrees, David became the commander-in-chief and then the son-in-law of the king. Saul, however, became jealous and David fled to save his life. In the meantime Saul was defeated by the Palestinians and committed suicide along with his successor to the throne. The B. Israel unanimously chose David as their king. He ruled for 40 years with great pomp and show. He had ninety-nine wives including the *harems*. He left behind 18 sons and 17 daughters, but only Solomon was appointed his heir. David died 1586 years before the Prophet Muhammad (SAW), when he was 75 years old.

JOB / AYUB

Job lived in the land of Uz in Asia Minor. His genealogy is traceable to Isaac through his father Amos b. Raazah b. Rome b. Is (Esau) b. Issac. He had seven sons and three daughters. He was also said to own 7000 sheep, 3000 camels, 500 pairs of bullocks and 500 date-palms, besides many servants. Among the men of the east, none matched him in affluence.

One night, when all his children were feasting in the house of his eldest brother, a violent storm caused the roof to collapse on them. Someone came and reported that the town's people had plundered everything and none had survived except him. Immediately afterwards, another came to report that a fire had fallen from the skies and consumed all living things, and that only he had survived. Then came another to say that the Kasddi people had attacked from three sides, taken away the camels and slaughtered all the servants. Job heard all this and fell into

prostration, saying that he was born naked, and that he shall go as such to his Lord's presence."

Soon after this, his skin developed scabies; his whole body became a mass of open sores and he had no choice but to sleep on ashes. This condition lasted for some years, yet not a word of complaint escaped his lips. At last, the Lord of infinite mercy turned towards him and he was healed. His wealth also multiplied twofold and God, again, granted him seven sons and seven daughters. He lived to see four generations of his lineage, and spent the latter part of his life in comfort and peace, passing away at the age of 140; about 2,100 years before the Prophet Muhammad (SAW).

MOSES / MUSA

His father was `Imraan b. Kahath b. Levi b. Jacob b. Yashar b. Qahath b. Levi b. Jacob. Some authorities believe that `Imraan's father was Qahath. Both the Qur'aan and the Torah contain many details of his life. He lived for 120 years and was buried in Moab.

He lived about 2022 years before the Prophet Muhammad (SAW).

AARON / HARUN

He was one year older than Moses and probably died three years before him on Mount Hur.

ZECHARIAH / ZIKRIYA

He was a contemporary of Zorobabel, who lived about 500 years before Jesus, and is mentioned in the Old Testament in chapter Zechariah.

JOHN / YAHYA

The son of Zachariah, and referred to in the New Testament as the Baptist, his name was also proposed in a vision from God. When still very young, he began living in the wilderness, subsisting only on honey and locusts. There he began his mission of preaching, six years before Jesus, though only six months older than him. He would baptise anyone seeking repentance; baptism or bath ceremony is derived from this practise.

Herod¹ was the Roman governor of Palestine at the time. On account of his illicit relations with his brother Philip's wife, Herodia, John rebuked him, leading to his this led to his imprisonment.

On the occasion of Herodia's birthday, her daughter danced before the governor who was so pleased with her that he promised to give her anything she asked for. The girl, already tutored by her mother, asked for John's head on a silver platter. John was summarily executed and his head brought before the girl, who presented it to her mother as a gift. This was 541 years before the Prophet Muhammad (SAW), in the 30th year of the birth of Jesus Christ.

1 Matthew - 14:3-11.

JESUS CHRIST / `ISA

In Hebrew, Jesus's name is Yesu. The names of the members of his family correspond to those of Moses's family. Thus, Yesu is after the name of Moses's successor, Joshua, his mother's name Mary (Maryam) is after the name of Moses's sister; his mother's brother was Aaron (Harun) after Moses's brother and his grandfather was `Imraan after Moses's father.

Before Mary was born, her mother vowed that she would offer the fruit of her conception to the service of the house of God, the Temple of Jerusalem, in some such capacity as a scribe or page. When she was granted a girl however, she was at a loss what to do, because no girl had ever been commissioned for the temple's services. Nevertheless, she took the child to the Temple, and the elders decided that they would accept her. Zachariah was appointed her guardian. When Mary attained to puberty, an angel of the Lord appeared to her and gave her tidings of the birth of a son to be named `Isa, though no man had touched her. In due time, the child was born and named as God had commanded.

Jesus spent his childhood in Egypt and began his prophetic mission after thirty years of observing the social and religious conditions of the Jews. So zealous was he that he hardly ever passed more than one night in the same place, instead choosing to heal the sick and preach the Lord's message throughout Palestine. Then, after about three short years, he ascended to the skies.¹ During his time on earth, he was unable to get more than twelve apostles, of whom one proved to be a traitor. Luke himself, the author of the Acts of the Apostles, believed that not more than 124

1 For details of Jesus Christ's ascension see the author's books, *Gha-yat-ul-Maraam* and *Ta'id-ul-Islam*.

were truly devoted to him. Christian scholars now say that Jesus was born four years earlier than the start of their own calendar.

ILYAS

Ilyas, also known as Idriis, was one of Noah's ancestors. However, the Idriis we are concerned with here, is the son of Bina b. Fakhas `Umaira, son of Aaron (Harun); whose time therefore, was approximately 19 centuries before that of the Prophet Muhammad (SAW).

Some people believe that Ilyas is still alive, but since this contention is not supported by any tradition of the Prophet Muhammad (SAW), such a belief is groundless.

ISMAA`IL

(The sacrificed - one to Allah)

Son of the Grand Patriarch Abraham and Friend of Allah, Ismaa'il was born to the Princess Hajira. Palestine was his place of birth, Makka his migration metropolis and Egypt his maternal home. Hijaz, Yaman and the Hadramaut comprised his missionary domain and he was proficient in Egyptian, Babylonian, Hebrew, Palestinian and Arabic. He was his father's assistant in the building of the Ka'ba and also its guardian. His period was some 2240 years before that of Muhammad (SAW).

He had one wife from Egypt and a second from amongst the chiefs of Arabs, the latter giving him twelve sons, twelve princes every one of whom became chief of his own region. (Gen-25:16) His daughter married Esau, Isaac's eldest son. (Gen-28:9) The Prophet was descended from Qaidhar (Qidar or Kedar), Ismaa'il's

second eldest son whose name is frequently mentioned in the Bible.

Ismaa`il and Isaac are equal in the blessings of Allah; nevertheless, Ismaa`il has precedence in some matters. He is co-founder of the Sacred House, the Ka`ba and its guardian, while Isaac is not the founder, co-founder or guardian of any sacred house of worship.

Ismaa`il is the sacrificed-one in the name of Allah (although there is debate over the matter, the weight of the evidence is in his favour).

God made a covenant with Abraham when Ismaa`il was born and Isaac was not yet born. Therefore, Ismaa`il was the son of the covenant. (Genesis chapter 17)

His area of missionary activity was very wide, his word reaching every Arab household. In contrast, however, nothing is recorded of Isaac's missionary work anywhere in Hebrew or Muslim traditions. One can thus conclude that it must have been very limited indeed.

ISAIAH

His many prophetic ejaculations of inspiration are recorded in one of the books of the Bible. He was a contemporary of king Luaz and Buttam some 1320 years before the Prophet Muhammad (SAW).

JONAH / YUNUS

His name is mentioned in Suras 37:4 and 6. One sura is named after him. Talking with `Addas of Nineva at Ta`if, the

Prophet Muhammad (SAW) mentioned Jonah as his brother-prophet and son of a prophet. His name is well-known in the story of the fish which swallowed him, mentioned in the Bible and in Sura 68 of the Qur'aan.

LOT / LUT

The Prophet Abraham's nephew and his companion in the migration journeys, he separated from him after returning from Egypt and settled down across the river Jordan where he carried out his mission among an unclean and ungrateful people. The wrath of Allah turned on them and as punishment, He rained on them fire and brimstone.

After this brief introduction of the relevant Prophets (peace and blessings be upon them) of Allah, we shall do well to reflect on the words of the verse we have quoted above at the head of this section.

According to the principles of genealogy, the Prophet Muhammad (SAW) has this precedence that on the Last Day, all family connections will have been ended, but only his affiliation will remain.

In v. 6:90 under discussion here, it is Muhammad (SAW) who rescues the Arabs from the foreign yoke, and makes them rulers and benefactors of the world. He is directed to inculcate and assemble in himself the virtues of all other prophets, for only then can ethical perfection be attained.

Thus, the Prophet must himself be the sole pilot making all humanity dependent on his guidance. Like David, he would unite the squabbling and warring tribes of Arabia into a single nation,

led by a single individual, so they would become ‘living proof of a universal brotherhood’.

Like Solomon, he established peace and order throughout the country and reconstructed a house of worship of Allah; one that is more sacred and splendid than Jerusalem and safe from all turmoils and machinations.

He should be an example of patience that excels that of Jobs’ and be in conformity with,

“Wa maa sabruk`a illa billaa hi.” (16:127)

(And be patient yet is thy patience only with the help of Allah).

His forgiveness should be that of Joseph’s so that it becomes a cure for the worst of his enemies, melting the most stone-hearted and filling their hearts with lasting love and a fervent desire to obey him always.

The prophet’s task, like that of Moses, was to reform those Pharaoh-like people with the argument of truth and proven external signs, and open the doors of salvation on mere magicians accomplished in their craft.

Yet unlike Moses, whose commandments bore a fiery touch, his Divine law gave off a soothing and comforting light.

Like Aaron, he elevated the pulpit and the sacred arch by way of his sermons and by leading the congregation of devotees in prayers.

Like Zachariah, the Prophet familiarised the world with the inherent power of prayer. Furthermore, he fixed the timings of the mandatory worship, made the devotees realise the meaning of the

truth of prayer, its power, its gradation and also gave the words to be used in prayer.

Like John, who subsisted on wild honey and locusts, the Prophet made dates and pure water his diet and that of all his family. Months would pass without a fire lighting in their hearth.

Ilyas was known for quenching dry lips of the desert wanderers. The Prophet carved fountains of Divine Knowledge on rocky lands, and himself offered the cup of Abundance (*Jaame-kausar*) to every thirsty lip.

Ismaa`il completed the construction of the House of God; Muhammad (SAW) made the Ka`ba the focal point and centre of worship for all worshippers be they men, angels or jinns.

Jonah was in the stomach of a fish for three days; similarly, the Prophet spent three days and nights in the stomach of a cave.

Lot preached against the commission of unclean sin; the Prophet also forbade it, declaring adultery and fornication to be punishable crimes and uprooting all that lead up to their commission.

Fear of God and duty to God (*Taqwa*) were elevated before every eye so that everyone might develop one's courage, intention, determination and endeavour to the uttermost to purify his heart and soul.

The verse under study indicates that the Prophet Muhammad (SAW) embodied in his person the virtues and accomplishments of all the other prophets. This, again, is a dispensation of Allah for Muhammad (SAW) alone.¹

1 Besides the twenty-six attributes commented upon above, the author also included the following verses for comments: (1) For you, the Messenger is

ATTRIBUTES OF MUHAMMAD (SAW) IN THE TRADITIONS

It is stated on the authority of Jaabir in Sahihain that the Prophet said, "I have been granted five such privileges that have not been given to anyone before:

1. An enemy may be a month's journey away but he is overcome with my awe;
2. The whole earth has been purified for me; anyone may worship the Lord wherever he pleases;
3. Spoils of war have been made legitimate for me, and not for any prophet before;
4. I have been endowed with the right of intercession (shafaat);
5. The prophets before me were sent to special peoples but I have been sent to all mankind."

In Muslim's Sahih, Abu Huraira adds, "I have precedence over the other prophets in six ways." The five are given above. The sixth is the attribute of 'perfect speech'.

One tradition agreed upon in the various Sahihis also relates how during a vision, the treasures of the earth were presented to the Prophet, thus signifying God's blessing upon him for world-wide conquests.

the best pattern of conduct 33:21, (2) Thou art endowed with an exalted standard of character 68:4, (3) On you the blessings of Allah are tremendous 4:113, (4) Allah and his angels shower blessings on the Prophet, O you who believe, do the same and salute him with respect. 33:56. However, we could not trace out comments for these verses. Ed.

VICTORY BY AWE

Let us reflect on the 23 years of Muhammad's (SAW) prophethood. During his mission, he would move about by himself, by day and night, to convey his message to the people of Makka, without any fear of being attacked, despite the vast dangers that existed.

To proclaim the unity of God, he would frequent the fairs and market-places where thousands went about, but worshippers of gods and goddesses would never dare to attack him.

He would journey far from Makka into areas notorious for murder, banditry and lack of courtesies and morals, unaccompanied by any except Abu Bakr or Zaid. He would proclaim the logic of Islam, but none would refute him.

Three days before his migration from Makka, the Quraish had collected the most valiant of their youths to kill him. They surrounded his house, but none dared to venture in. They spent the whole night waiting for him to step out. When at last he did so, he picked up a handful of dust and threw it towards their faces, blinding them and walking off from their midst.

The chief of Ta`if and all its inhabitants were his opponents, and their stoning and mischief was intended that he might not speak of his mission. Yet ultimately, it was the same people and the same chief of Ta`if, `Abdu Yalail, who in all sincerity and reverence for the Prophet, travelled to Madina to obtain the blessings of Islam.

The empires of that time have many examples to show of the Prophet's victory by the mere awe of him. Yaman left Persia's grip and embraced Islam without any bloodshed or battle. The

Persian monarch himself either refused or was unable to act because the Prophet's awe subdued his heart and mind.

Northern Arabia was freed of the Roman yoke and Caesar even readied his armies to march upon the Prophet. Muhammad (SAW) marched out as far as Tabuk to meet the aggressors, but sitting one month's journey away in Jerusalem, the emperor withdrew his war orders out of fear and disillusion.

Arabia's most ancient kingdoms, Heera and Ghassaan, were proud of their greatest court poets, Hassaan b. Thaabit and Ka'b Ansaari. Yet they abandoned their crowned patrons to present themselves to the uncrowned Prophet, seated on a jute carpet. No one from those monarchies dared to use force to claim the return of their illustrious poets or even write a letter containing an insinuated threat.

Zi Zaliim and Zi-yaran were two kingdoms adjacent to Makka on the way to Yaman. Both had strong armies and full treasuries but of their own accord, they invoked Allah's blessings on the Prophet without any thoughts of rebellion or enmity.

Zul Kala Himyary was a master of his house and owned 15,000 slaves who prostrated themselves before him and called him god. But this same figure trembled at the shattering glory of he who demolished and dethroned many such claimants of divinity. The awe of the one known as '*Abduhu wa Ruusulu*', servant of Allah and 'His prophet', overpowered Zul Kala, who till then loved to be worshipped.

This dispensation was all-embracing far or near. Sayyidina `Ali's words were, "Whoever appeared suddenly before the Prophet, was overawed."

THE WHOLE EARTH AS A PURIFIED MOSQUE

Jews, Christians and Hindus do not worship except in their synagogues, churches or temples; or the fire-worshippers without their sacred fire. Yet Muslims have no need of any special building to offer their prayers nor of an interceding prophet for their repentance. Their hearts and *minds are enlightened by Allah* remembrance. They do not need any external light or fire; every spot of earth, high or low, becomes their place of worship. As the Qur'aan says, "The remembrance of Allah holds them at all times, standing or sitting or reclining." (3:191) Therefore, Allah made the whole earth their altar of worship.

A poet says,

*"Since God is all-Pervading, I will prostrate on any spot of earth,
And my prostration shall equally be well-meaning."¹*

This benediction is granted to that man of vision whose eyes can see that every leaf sings the praises of Allah's Unity; that every speck of dust is a mirror of Divine light; that everything is a manifestation of an immortal, unfading beauty; whose ears listen to the Divine praises of stones and green pastures, for whom the very air of the earth is replete with the hymn that there is 'no god but Allah'. That is why the ground, too, was made a mosque!

Tahur, or purification, means ablution, which comprises the washing of the face and arms etc. with water according to the Sharia or Islamic law, and is a necessary precondition for prayers. But while this ablution is excusable in some conditions, prayers may not be abandoned under any condition whatsoever. An

1 A verse from Faizi, poet laureate of Akbar, the Mughal King. Ed.

alternative was therefore prescribed when, for instance, water was not available and so unpolluted dust was made the alternative. Man and all other living things are made of dust; all nourishment is derived from the soil of the earth; the earth itself is dust. Therefore, all the earth is declared to be holy.

For Hindus, '*Hown*' is a prerequisite of worship. Constituted of 30 elements, one of its ingredients is 16 spoons of butter, to be put in fire. Every spoon should weigh half a tola (Satya Rath Parkash). As a result of such rules, all Hindus remain practically deprived of *sindhia* (their form of worship), and especially those of average income or the poor.

Clay or unpolluted mud is available everywhere and *tayammum*, the rubbing of hands and face with it as an alternative to ablution, shows the devotee's humility. This dispensation, too, is for him who purified the earth's surface for us and thus made us inseparable from our Maker in any situation whatsoever!

LEGITIMACY OF SPOILS OF WAR

During the times of Moses and Joshua, all the spoils of war were destroyed. The Old Testament gives accounts even of the burning of animals and human habitations. Muslims took such spoils for the first time at the end of the battle of Badr and distributed them among themselves. But there were some, who following the Hebrew tradition, abstained, looking upon such action as inauspicious and dangerous. It was for their consolation that Allah revealed this verse, "Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the ransom that you take." (8:48)

We also read, “*But now enjoy what ye took in War, lawful and good.*” (8:68-69)

“*Allah has promised you many gains (Spoils), that you shall acquire and he has given you these beforehand, and has restrained the hands of men from you, that it may be a sign for the believers, and that he may guide you to a straight Path.*” (48:20)

“*And other gains there are which are not within your power, but Allah has comprehended them and Allah has power over all things.*” (48:21)

Here, the spoils referred to fell to the Muslims after their victory over the Persians and Romans. This promise was addressed to the Muslims and fulfilled during the time of the first four Caliphs, after the Prophet had passed away.

The second promise was that no enemy would defeat the Muslims during the above period.

The third promise is that of the ‘straight path’, which was also fulfilled with all its inner and outward blessings, a fact which history duly records.

The verse testifies to the extraordinary character of those who fought under ‘*The Khulafa-e-Rashidin*’, the righteous caliphs.

THE PRIVILEGE OF INTERCESSION

Intercession in Arabic is *shafa-at*, from the root *shafa* which means a merger of one thing with another of its own genre. The word is often used for a superior person working jointly with an inferior.

The doctrine of intercession was accepted by the pagan Arabs as well as the Jews and Christians who thought that the intercessor, because of his own eminence, authority or power, could have a sinner released from the wrath of God. He could bestow the blessings of this world and the Hereafter on those who were devoted to him. These people did not deny the existence or power of God but they did think that such delegated power was also with the intercessor. Therefore, worshipping the intercessor absolved them of worshipping God. The pleasure of the intercessor had precedence over the pleasure of God, because if God willed his wrath on a sinner, and the intercessor was a powerful one, the intercessor could save him from such wrath; but in contrast if the intercessor was wrathful, God could not make him relent towards the sinner.

A verse in Punjabi reads,

“If God is annoyed or angry, there may yet be a corner of safety; but if the spiritual leader (*murshid*) is annoyed, there is no haven of refuge.”

It is with regard to such a misleading concept that the Qur’aan states, “Those who worship others besides Allah, have no power to do them good or evil. They say they are our intercessors with Allah. Say: do you indeed inform Allah of something He knows not, in the heavens or on the earth?” (10:18)

Further, “*These people who have taken patrons other than Allah, say: We serve them only because they will take us nearer to God.*” (39:3)

The Christians hold Jesus to be their intercessor and, at the same time, their God! They sing hymns to him and believe that he sits enthroned on God’s right hand; that he himself saves one from

the wrath of his father and that anyone who cries to him for help and believes him to be his saviour, is protected.

The Qur'aan denies all such beliefs, whether they be those of Christians, over-zealous Muslims or pagans, and by various revelations establishes the real meaning of intercession. This it does on two principles,

“Who is there that can intercede with Him save by His permission?” (2:255)

“On that day Gabriel and the angels will be standing in rows and none will speak except he whom the Merciful One permits.” (78.38)

The first principle shows that God's permission is necessary before anyone may intercede.

The second principle is that the intercessor must be one of truthful speech and able to state the whole truth. The words, *‘Man azina la-Hu’*, (He who is permitted), show that there will be only one intercessor. It is the belief of all Muslims, based on the Qur'aan and the Traditions, that this sole intercessor is Muhammad (SAW), the last of the prophets.

“Thy Lord will raise thee to an exalted station.” (17:79)

The exalted station is the intercessor's station. When he stands, all the former ones and latter ones will praise him (Commentary Khazin). The tradition from Anas in Bukhaari and Muslim follow the reflections of the verses of the Qur'aan:

When all mankind is brought together on the Last Day, many who fear the judgement of their evil actions on earth will look to one to intercede between themselves and God.

Then will turn to Adam and address him, saying, “You are the father of mankind; Allah made you with His own hands; then the angels were made to prostrate before you; Allah taught you the names of all things; therefore, pray, intercede with Allah for us. But Adam will speak of his first transgression, and out of his modesty, direct them to Noah, for he is the first messenger of Allah.

Then they will come to Noah, but Noah too will excuse himself on the ground of his transgression and out of modesty, ask them to go to Abraham whom Allah has befriended.

But Abraham, too, will confess his transgression and thus ask them to go to Moses with whom Allah conversed directly and also gave the Torah; but he too will plead his inability, and ask them to go to Jesus.

Jesus himself will ask them to go to Muhammad, for Allah had forgiven him his past, present and future, “And showered his favours in totality on him and guided him on the Straight Path.” (48:2)

“Then,” said the Prophet, “all will come to me and I will beseech Allah’s permission which will be granted. I will look towards His countenance and I will fall prostrate before Him. He will then teach me the prayer suitable for the moment and my tongue will speak what He will, I should speak.”

Then Allah will say, “Muhammad, raise your head! Speak, for you will be heard; ask and you will be granted; intercede, your intercession will be accepted.”

“I shall raise my head and praise Allah in words that He Himself will teach me. But a limit will be appointed and I will

rescue only so many from the fire and made them enter into paradise.”

“I shall then say, O Lord! Only those are left in the fire whose way the Qur’aan has obstructed.”

We have in one of Bukhaari’s traditions that the Prophet recited a verse from the Qur’aan, “*yabasaka Rabb-u-ka maqaamam mahmuudaa*,” or, Soon will thy Lord raise thee to the exalted station, full of glory. (17:79)

It is evident, then, that neither Adam, Noah, Abraham, Moses, Jesus nor any of the former prophets, no matter how great their character, can act as intercessor between Allah and Mankind; this exalted status and blessing belongs only to the last prophet, Muhammad (SAW).

SENT TO ALL AND MANKIND

This subject is dealt with under attribute 22, “*We have sent thee not save as our messenger to all mankind.*” (34:28)

JAWAMA-UL-KALAM

Some authorities take the above term to mean the Qur’aan, which, no doubt, is all-comprehensive, but it really applies to the Traditions or sayings of Muhammad (SAW), that great treasury of clear, penetrating, truthful words, full of meaning and logic.

This work includes many traditions of the holy Prophet. The reader will appreciate the all-comprehensive nature of his words and that it is only he, whose shining halo can lend them such quality.

In conclusion and by way of blessings, we quote one such tradition from Abu Huraira in Muslim. All the books of traditions except Nassai` have quoted it.

“Beware! Do not be over-suspicious, for, over-suspicion is a big lie; do not go into fault-finding, nor give ear to such talk; do not fight to elevate yourself; do not be envious of one another; do not be malicious; do not speak evil of another behind his back.”

“Servants of Allah, be brothers of one another, as Allah has commanded you; a Muslim is brother of a Muslim; do not oppress him nor put him to shame. It is enough evil for a Muslim that he should look down on a fellow-Muslim; bloodshed of a Muslim is forbidden absolutely and always; Allah does not look at your faces and your bodies but your hearts and your deeds; (placing a finger on his heart, he said), “Fear of Allah, duty to Allah (*Taqwa*) is here, *Taqwa* is here (i.e. in the heart, full of fear of Allah).”

“Beware! Do not bid a price above another’s price. It does not befit a Muslim to remain unconcerned about another Muslim for more than three days.”

THE MI`RAJ (ASCENSION)

“Glory be to Him Who carried His servant on a night-journey from the Sacred Mosque to the Far distant Mosque, the precincts of which We have blessed, that We may show him of Our signs. He is, indeed the Hearer, the Seer.” (17:1)

The Ascension is referred to in the first Volume of this work and also in the second, in each from a different angle. It is also mentioned in the dispensations, and here we do so again from yet another point of view.

The Ascension is a very special distinction for the Prophet, and no other prophet shares this blessing.

Mi`raj*, the word for Ascension, comes from *urooj* (ascent) Because the words *`uraja-Li are used in the Traditions, the word *mi`raj* came to be attributed to this particular event.

Since *Mi`raj* also means a ladder and the Prophet's Ascension took place by grades, this metaphor, with both its outward and inner or mysterious meaning, is particularly appropriate.

MULTIPLICITY OF ASCENSION

Some known commentators of the Qur'aan believe that there was more than one *Mi`raj* but Ibn Kathir, a major commentator, holds that this view is not supported by any tradition and is repugnant to the general agreement of *sahih* traditions.

With regard to when the event took place, Umm-ul-Mu`miniin `A'aisha records that it was after the lady Khadija's death and about three years before the Hijra or migration to Yathrib. I have compiled a calendar of the twenty-three years of the Prophet's mission according to which, the *Mi`raj* appears on the night preceding Friday, the 27th of Rajab, of the year 10th of his Enunciation.¹

The event is first mentioned during a meeting at `Aqaba in which six of the Ansaar called upon the Prophet. It is therefore closely related to another of the crucial events in Muhammad's (SAW) lifetime; the Migration.

1 This calendar may be seen in the Urdu version of this Book. Ed.

Imaam Ibn `Abd-al-Barr states in the preface to his work, al-Isti`ab, that the Ascension took place 52 years after the birth of the holy Prophet. He also discusses it in detail in his book, al-Tamhid.

Imaam Ibn `Abd-al-Barr, Imaam `Aba Muhammad `Abdullah b. Muslim b. Qataibah-al-Dinuri and Imaam Nudi following Imaam-al-Rafi` all determine the month of Rajab as the month of Ascension.

Hafiz `Abdul Ghani b. `Abdul Wahid b. `Ali b. Sarwar-al-Maqdasi (died 13 Rabi` II, 600 A.H.) concludes that the Ascension occurred on the 27th of Rajab; which is now the commonly agreed date.

In the calendar I have prepared of the dates of the 23 years of prophethood it shows that on the 1st of Rajab of the 52nd year of the birth of the holy Prophet was Friday. Hence the day following the 27th night of Rajab was Wednesday and according to the Islamic way of counting, the night of Ascension was the night of Wednesday.

**TRANSMITTER'S OF TRADITION OF ASCENSION
AND THE RELEVANT BOOKS OF HADITH**

Books of Tradition	Narrator
1. Hadith Anas b. Maalik	
a. Bukhaari and Ibn Jariir	Shariik b. `Abdullah from Anas
b. Muslim Thaabit from Anas	
c. Nasaa`i and Ibn Maja	Yazid b. Maalik from Anas
d. Ibn Abi Haatim	Yazid b. Maalik
e. Ibn Jariir and Ibn Murduwiya	`Abdul Rahmaan b. Haashim from Anas
f. Ahmad, Tirmidhi, Baihaqi`i, Abd b. Hamiid, Ibn Jariir, Ibn Murduwiya and Abu Na`im	Qitadah from Anas
g. Abu Dawuud and Ahmad	`Abdul Rahmaan b. Jubair from Anas
h. Ibn Murduwiya	from Qitadah, Sulaimaan-al-Taimii and `Ali b. Zaid from Anas
i. Ibn Sa`d, Sa`id b. Mansur Bazaaz, Baihaqi, Ibn `Asaakar	Abi `Imraan-al-Jawfi from Anas
2. Hadith Jaabir b. `Abdullah (both companions)	

Bukhaari and Muslim	from Jaabir
3. Hadith Ibn `Abbaas	
a. Bukhaari and Muslim	from Qitadah Abi-al-`Al yaah from Ibn `Abbaas
b. Muslim	-do-
c. Ahmad Abu Na`im, from Ibn Murduwiya with authentic chain	from Qaabuus's father, from Ibn `Abbaas
d. Ahmad, Abu Yalaa Abu Na`im, Ibn Murduwiya	from `Ikrima from Ibn `Abbaas
e. Ahmad, Nasa`i, Bazaz Tibrani, Baihiqi, Ibn Murduwiya	from Sa`id b. Jubaiir from Ibn `Abbaas
f. Ibn Murduwiya	from Shahr b. Hushab from Ibn `Abbaas
4. Hadith Ibn Mas`ud	
a. Bukhaari	from Alqamah from Ibn Mas`ud
b. Muslim Ibn Mas`ud	Murra-al-Hamadani from Ibn Mas`ud
c. Muslim, Baihaqi, Abu Na`im	Abu Zar from Ibn Mas`ud
d. Ahmad, Ibn Majah, Sa`id b. Mansur and Hakim	Mu`aththar b. Ghaffar Ibn Mas`ud

e. Tirmidhi, Wahshna and Ibn Murduwiya	on the method of `Abd al Rahmaan from Ibn Mas`ud
f. Bazaz, Abu Ya`la, Haarith b. Abi Usaamah, Tibrani, Abu Na`im and Ibn `Asaakar	on the method of `Aatima from Ibn Mas`ud
5. Hadith Maalik b. Sa`sa`a	
Bukhaari, Muslim, Ahmad	from Qitadah from Anas
6. Hadith Abi Zar	
a. Bukhaari & Muslim	Al. Zuhri from Anas (who stated that Abu Zar used to transmit it with his own chain) from Abi Zar
7. Hadith Abu Huraira	
a. Muslim, Ahmad, Ibn Murduwiya	from Abi Salma
b. Ahmad, Ibn Maja, Ibn Abi Haatim Ibn Murduwiya	from Abi-al-Salt
c. Ibn Jariir, Ibn Abi Haatim, Ibn Murduwiya, Bazar Abu Ya`laa. (Baihaqi)	on the method of Abi `Aaliya from Abi Huraira
d. Ibn Murduwiya	from Sulaimaan-al-Timi
e. Sa`id b. Mansur, Ibn Sa`d, Tibrani (Ausat), Ibn Murduwiya	from Abi Wabab, the freed slave of Abi Huraira

8. Hadith Huzaifah b. al-Yaman	
a. `Amar b. Shaiba, Tirmidhi, Haakam, Nasaa'i, Ibn Jariir Ibn Murduwiya Baihaqi	from Huzaifah
9. Hadith Samrah b. Jundub	
Ibn Murduwiya	from Samrah
10. Hadith Sehl b. Sa`d	
Ibn `Asaakar	Sehl b. Sa`d
11. Hadith Shaddad b. Aus	
Ibn Abi Haatim, Baihaqi Bazaz, Tibrani, Ibn Murduwiya	from Shaddad
12. Hadith Suhaib	
Tibrani, Ibn Murduwiya	from Suhaib
13. Hadith Ibn `Umar	
Abu Dawuud, Tibrani (Ausat) Baihaqi	from Ibn `Umar
14. Hadith Ibn `Amr b. Shu`aib	

Ibn Murduwiya	`Amr b. Shu`aib from his grandfather
15. Hadith `Abdullah b. Asa`d b. Zurara (both companions)	
Bazaz, Ibn Qan`i, Ibn `Adi, Baghwi Ibn `Asaakar	from `Abdullah b. Asa`d
16. Hadith Abu Ayyub	
Ibn Abi Haatim, Ibn Murduwiya	Abu Ayyub
17. Hadith Abi Hayyah	
Tibrani, Ibn Qan`i Ibn Murduwiya	from Abi Hayyah
18. Hadith Abi-al-`Amraa	
Tibrani, Ibn Qani, Ibn Murduwiya	from Abi-al-`Amraa
19. Hadith Abi Sa`id-al-Khudari	
a. Ibn Jariir, Ibn al-Munzar, Ibn Abi Haatim and Ibn (Baihaqi and Ibn `Asaakar) Murduwiya.	on the method of Abi Harun-al-`Abdi

b. Ibn Murduwiya	From the chain of Abi Nadra from Abi Sa`id
c. Ibn Murduwiya	from Abi Nadra
d. Ibn Murduwiya	from Naqma from abi Sa`id
20. Hadith Abi Ya`la	
Tibrani (Ausat) Ibn Murduwiya	from Muhammad b. `Abdul Rahmaan
21. Hadith `A`aisha Siddiqa (Umm-ul-Mu`miniin)	
Ibn Murduwiya, Hakim, Baihaqi	from al-Zuhri from `Urwa
22. Hadith Asma`a d. Siddiq Akbar	
23. Hadith Umm Haanii d. Abi Talib	
Ibn Ishaq, Ibn Jariir	from al-Kalbi from Abi Saalih from Umm Haanii
24. Hadith `Umar Faruq (Amir-ul-Mu`miniin)	
a. Ahmad	from Ubaid b. Adam from `Umar
b. Ibn Murduwiya	from Mugharirah b. `Abdul Rahmaan

25. Hadith Abi Sufyaan Umavi	
a. Abu Na`im, from Muhammad b. Ka`b-al-Qarzi	from Abi Sufyaan
26. Hadith Amir-ul-Mu`miniin `Ali	
a. Tibrani from al-Husain b. `Ali Murtaza	
b. Abu Na`im	from Muhammad b. al-Hanafiyyah
c. Ibn Murduwiya	from Zaid b. `Ali b. his father `Ali
27. Hadith `Abd-al-Rahmaan b. Qart-al-Thimali	
Sa`id b. Mansur, Tibrani Ibn Murduwiya, Abu Na`im (in Marfa)	from) `Abdul Rahmaan b. Qart
28. Hadith Buraida	
Tirmidhi, Hakim Abu Na`im Ibn Murduwiya, Bazaz	Buraida

The companions of the holy Prophet, who narrated these traditions were both Muhajiriin and Ansaar. Although the

Ascension took place at Makka, it would be wrong to think that whatever was narrated by the Ansaar Companions was only a rehearsal of what they learnt from the *Muhajiriin*. Firstly, the statement by the narrator companions that they took the chain upto the holy Prophet, is sufficient proof. Secondly, it is natural that the elders of the Ansaar, after hearing about the Ascension from their Muhajiriin fraternity, would have requested the Prophet to relate the event to them himself. As such, eagerness is invariably in *Muhaddithiin* to link the chain to the highest authority. It is not merely a conjecture (*Qiyas*); rather, in some of the narrations actual words are quoted explicitly.

In the Hadith of Shaddad b. Aus, it is mentioned: *Qulna Yaa rasuul Allah kaifa usri ya bika*, (We asked: O Messenger of Allah! How was the Ascension with thee?) The word '*Qulana*' (we asked), should be pondered upon. The request was made by a group of the Companions.

In the narrations of Bukhaari and Muslim on the authority of Maalik b. Sa'sa'a, the actual words are: *Innaa Nabiyyah Sallallahu `Alaihi Wasallama haddatha humm*, (the holy Prophet had himself narrated the Hadith to them).

Thus, all the *Murfu`* - direct traditions of the Mi`raj, whether transmitted by the Muhajiriin, or the Ansaar Companions, were heard by them from the holy Prophet himself.

The Companions Ibn `Abbaas and Anas were such who transmitted the Hadith directly on the authority of the holy Prophet as well as indirectly through other companions. From them, both kinds of transmissions have been recorded. The maintaining of this distinction proves that they did not say a '*Mursal*' (through a chain of narrators) transmissions as *marfu* (directly from the holy Prophet).

This fact is further satisfying that the traditions of the Sahihain concerning the event of Mi`raj are much more perfect and detailed.

EVENT OF ASCENSION

In Sahih of Imaam Muslim, the transmission is by Thaabit from Anas and reads,

“I mounted an animal (al-Buraq), and landed at the temple (Baitul Maqdis in Jerusalem), then tethered it to the ring used by the earlier Prophets. I entered the mosque and prayed two Raka`hs in it. Then he (Gabriel, the arch-angel) took me to heaven.” (Sahih Muslim chapter 75, Hadith No. 309)

In a transmission of Ibn Abi Haatim on the authority of Yazid b. abi Maalik, on the authority of Anas, it is explicitly stated that the Prophet offered his prayer in Baitul Maqdis,

“After my arrival at Bait-ul-Maqdis many people gathered there after the call to prayer, *Azaan* and *Iqamat* was proclaimed, lines of those people who participated in the prayer, were made straight. I was waiting as to who will lead the congregation in prayer. Jibril, the arch-angel took hold of my hand and made me lead the prayer.”

After the prayer was over, Jibril, the arch-angel, asked “Do you know those who offered prayer behind you?” I replied, “No.” Jibril said, “They are all those Prophets who were sent by Allah Ta`ala from time to time.”

In the transmission of Imaam Ahmad on the authority of `Ubaid b. Adam and concerning Baitul Maqdis, it is explicitly stated, “When Amir-ul-Mu`miniin `Umar arrived at Bait-ul-Maqdis (as desired by the chief priests of Bait-ul-Maqdis), `Umar

asked Ka`b, 'Where should I offer prayers (as the time of prayer had come).' He replied, 'Behind the Sakhrāh', i.e. within the precincts of the temple. `Umar said, 'No. I shall offer the prayer at the place where it was offered by the holy Prophet.'

The Hadith of Maalik b. Sa`sa`a is also quoted in the Sahihain from Anas.

Maalik b. Sa`sa`a narrated very few traditions. Most of the *Muhaddithiins* conclude that besides this Hadith he narrated no other. Such a venerable companion must have preserved this Hadith in his memory with great care and extreme certitude and narrated it in the same manner. This was his most virtuous characteristic. It is well known that Anas, having himself narrated *marfu* Hadith, thought it an act of great privilege to narrate it on the authority of Ibn Sa`sa`a. The Hadith of Maalik b. Sa`sa`a states the Ascension as follows:

The holy Prophet said, "I was lying in Hatiim (also known as al-Hijr) adjoining the Ka`ba in a state between sleep and wakefulness when I heard Jibril say to his companion, Mikail: He is in the middle among the three persons. Then he approached nearer and bisected my bosom down to the lower end of my belly. Next, a gold basin was brought which was full of faith and wisdom. My heart was washed with the water of Zamzam and filled with faith. Thereafter, my wound was given treatment and healed. Finally, my heart was restored to its original position. A white beast (al-Buraq) was brought along. It was bigger than a donkey and smaller than a mule. Its stride was as big and long as space, as far as its eye could reach. I was mounted on it and the arch-angel, Jibril, and myself soared higher and higher till we reached the first heaven. From inside a voice enquired 'Who is there'? The arch-angel Jibril answered the call. 'Who is with

you’? replied the voice. The arch-angel replied, ‘Muhammad, have you been sent for’? asked the voice next. ‘Yes’ replied Jibril.

The door opened and the angels welcomed us. Adam was there. The arch-angel told me that he was my father Adam. ‘Greet him.’ Instructed Jibril. I offered my greetings which he acknowledged and added, ‘O you son of righteous parents and a righteous prophet.’ Jibril and myself reached the second heaven where after the same questions and answers the door was opened. I went in and found Yahya and `Isa. They were cousins. The arch-angel asked me to greet them which I did. They welcomed me, saying ‘A righteous and a rightful prophet’. We were then lifted to the third heaven, where I met Yusuf. He welcomed me with the words, ‘A righteous brother and an upright prophet.’ We reached the fourth heaven where after the usual enquiries, the door was opened. Idriis was there and welcomed me with the words, ‘a sincere brother and a righteous prophet.’ The same dialogue took place on the fifth heaven. I went in and met Harun, and offered my greetings. He solicited blessings for me. On the sixth heaven I met Moses, the Prophet, the dialoguer and the law giver. He was very close to the holy Prophet of Islam in most of his characteristics. Moses shed tears and exclaimed, ‘this young man was given prophethood long after me, but larger numbers of his community will enter Paradise than mine.’ We were then carried to the seventh heaven and after the usual dialogue, I went in and met the patriarch Ibrahiim. After mutual greetings, he said, ‘son of pious parents and a righteous prophet.’ II-G-p-182

I was then raised up to ‘*Sidrat-ul-Muntaha*’, the heavenly tree beyond which even the arch-angel Jibril cannot advance. Each one of its fruits was as big as a drum and each one of its leaves as large as an elephant’s ear. The arch-angel confirmed that it was *Sidrat-ul-Muntaha*. I saw four rivulets flowing there, two

inside it and the other two beyond. The arch-angel explained that the inner rivulets flow within the dimensions of paradise and the other two are 'Nile and Furaat' (Euphrates).

Then appeared *Bait-ul-Ma`mur* (the proto-type of the holy Ka`ba in heaven, literally an inhabited house). From here I was taken to the presence of the Allah Ta`ala and was blessed with certain revelations:

"He revealed what He revealed." (53:10)

Here we quote a Hadith of the holy Prophet, transmitted from Imaam Hasan to Abu Huraira and to Qatada: The holy Prophet said, "Every day seventy thousand angels enter the Bait-ul-Ma`mur and will not re-visit until the day of resurrection." There he was presented three cups; one containing wine, the other milk and the third, honey. The arch-angel observed, "Your choice of milk reveals your inherent nature and that of your community." After this, fifty prayers for each day were made mandatory for my community, the Muslims. Then I proceeded to the lower heavens untill I met Moses. He said fifty prayers a day would be unbearable for your community in the light of my personal experience of my followers. You should go back to Allah Ta`ala and implore for reduction in numbers. On my submission, Allah Ta`ala reduced the prayers to 40. Moses again pressed me to solicit further reduction and the number was reduced to 30. Moses again advised to plead for further reconsideration. Such submissions on the repeated advice of Moses were made three times more and the prayers were reduced from 30 to five. Moses said, "Your community would not be able to carry out even that much." The Prophet said, "No more of that my brother. I am already much embarrassed. I shall now accept it with grace." Instantly an announcement was made that although the prayers

have been reduced to five, yet the reward thereof will be equivalent to 50 prayers.

Anas in Sahihain from Abu Zar records how, “Adam, looking towards his right, felt delighted but when turning towards his left, appeared miserable. The arch-angel Jibril explained that the souls of the descendants of Adam are preserved in regions located to the right and left of Adam. Those in paradise are on his right and the others are on his left.”

Al-Zuhri records how Ibn Hazm told him that Ibn `Abbaas and Aba Hayya-al-Ansaari heard the holy Prophet say, “I was taken to a Height and there appeared a smooth spot. I heard the sound of a door, made of silver, being opened. This happened after the five mandatory prayers were announced. I was also accompanied by Moses. I got back to *Sidrat-ul-Muntaha*. It was manifesting multicoloured *mansions* whose glamour and beauty were beyond description. Thereafter, I was ushered into Paradise, whose four walls were resplendent and its floor made of pure musk.”

THE LOGIC OF THE MEETING WITH EIGHT PROPHETS

Muhammad’s (SAW) meeting with the other prophets in heaven was intended to unfold his higher status and other important truths:

- 1) Muhammad’s (SAW) reception by the other prophets was the first consideration. These ceremonies of warm greetings continued from the first heaven to the seventh.
- 2) Adam was the first created man and prophet. Hence, his relationship with the first heaven carries a special peculiarity.

Adam had to bear the grief of losing the garden of paradise. He came to earth but with a crown of this region's caliphate on his head. His grief was therefore transformed into a joy. The holy Prophet of Islam had to abandon the most beloved of the cities in the sight of God, but the motive for leaving Makka and settling in Madina, the enlightened city, was to preach and proclaim the Oneness and total sovereignty of the Lord, in a better, sweeter way and in a more wholesome atmosphere. It was Madina from where the banners of victory and signs of Allah's help were seen by all, and it was this sacred city which became the metropolis of his illustrious successors - the rightly-guided Caliphs, whose brilliant record of social justice and uplift of the commoners remains unparalleled in world history.

3) Yahya (John) and `Isa (Jesus) were first cousins (from their mother's side). It was John who baptised Jesus. Abstinence and the struggle for conveying the message of Allah were their common virtues; hence, they remained close to each other even in heaven. Further it was intended by Allah that they should be acquainted more with Muhammad's (SAW) sterling qualities of abstinence, steadfastness, and unwavering trust in his Lord. His simplicity, self-abnegation and untiring record of teaching, preaching and fighting aggressors enlightened many a heart, and miraculous victories followed his prophethood after his *hijra* to Madina. John delegated his role to Jesus. The completion of Jesus' remaining mission was to be done by that 'Spirit of Truth' whose name would be Ahmad, as foretold by Jesus himself (Qur'aan 61:6). This mission was completed with thundering success and grace never before known as all chronicles record.

4) Yusuf (Joseph) bore ever greater similarities with Muhammad (SAW). Both had to pass through an ordeal of great magnitude for 13 years which required great exhibition of

fortitude, forbearance, forgiveness and unwavering faith in Allah. Both forgave their callous and thankless brethren by announcing to them the glad tidings, “Today there is no reproach against you.” (Qur’aan 12:92)

Both were also known for being extremely handsome and enlightened and both achieved their objectives with manifest success and grace.

5) On the fourth heaven, the holy Prophet met the Prophet Idriis who was known for his untiring preaching to and reformation of his community. Similar outstanding qualities were demonstrated by the holy Prophet. Says the Qur’aan, “The Prophet sanctifies them and teaches them the Book, and wisdom.” (3:156)

6) Muhammad (S.AW) met Harun (Aaron) on the fifth heaven. Harun was very popular with his community who revered and loved him. He was also the chief priest leading his community in prayers and was vehemently opposed to sectarianism. All these noble qualities were conspicuously found in abundance in the holy Prophet.

7) On the sixth heaven, the holy Prophet was received by the Prophet Moses, endowed with the Book and Sharia (religious laws), a Crusader for the cause of Allah, an emigrant and a dialoguer. Therefore, he had many similarities with the holy Prophet. For such outstanding qualities, Moses was posted in the sixth heaven and thus stands exalted over all Prophets below the sixth heaven.

8) Ibrahiim was seated on the seventh heaven. He was the founder of the holy *Ka`ba* and is the care-taker and custodian of *Bait-al-ma`mur*. He is also the Imaam of the whole creation and Friend of Allah. The holy Prophet purged the holy *Ka`ba* of all profane idols. Allah made the *Ka`ba* the direction for prayers as

was earnestly desired by him. It was Muhammad (SAW) who revived the five thousand year old, sacred traditions observed by Ibrahiim in the shape of ceremonies of Hajj pilgrimage, strictly in accordance with his traditions. It was Muhammad (SAW) who added the name of Ibrahiim along with his own in '*Darud Shariff*'. Lastly, the holy Prophet, being in his lineage, had total resemblance with the countenance of Ibrahiim, a natural phenomena.

The exaltation conferred upon the holy Prophet by being taken beyond Bait-al-Ma`mur to the presence of His most exalted Majesty, makes it apparent that he is truly the holder of the *Muqaame-Mahmud* (the Exalted Station). A reliable tradition quotes the holy prophet as saying, "Adam and all his progeny shall be under the shadow of my 'Banner' on the Day of Judgement."

THE HOLY QUR'AAN AND ASCENSION

The Ascension (Mi`raj) is mentioned twice in the holy Qur'aan. In Sura 17 the opening verse is,

"Glory be to Allah who did take His Servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts we did bless - in order that We might show him some of Our Signs." (17:1)

The opening word '*Subhaan*' (Glorious), is particularly used in the Qur'aan for laying emphasis and to stress that whatever astonishing acts or events take place, they only reveal a little of Allah's immense powers. '*Tanwiin*' on the word '*Lail*' (night), shows the short duration of time that was consumed. 'Whose precincts we did bless', indicate that all around the Mosque at al-Aqsa, there were a number of green trees bearing fruits and olives,

beautified by canals flowing side by side. Many prophets were born or brought up there. As such, Islam considers Palestine to be a very sacred place. Revelations and other blessings continued to descend there from centuries. ‘To show some of My Signs’ refers to the splendour and later degradation of the Jews. The Signs also include the holy Prophet’s Ascension from this Mosque towards the heavens and the greater Signs he witnessed during the whole process of Ascension while in the presence of Allah.

This event is also mentioned in Sura 53, Al-Najm,

“For truly did he see, of the Signs of his Lord, the Greatest!”
(53:18)

The word ‘Greatest’ refers to Muhammad’s (SAW) seeing the Arch-angel Jibril in his true shape, his flight up to *Sidratul-Muntahaa*, and the soul-enervating atmosphere all around it, his observation of Paradise and Hell, and other artistic rarities. But all this splendour and grandeur would still only be a shadow of the word ‘*Kubra*’ (the Greatest). No doubt, all the above descriptions are beyond the reach of human intellect and intelligence.

After seeing all this grandeur and wonder, the Qur’aan states, “His sight never swerved nor did it go wrong.” (53:17) This verse indicates not only the holy Prophet’s fondness for a glimpse of his Immaculate Creator but also reveals his constancy, dignity, mannerism, forbearance and ability to absorb what he saw.

With reference to Moses it is stated in the Qur’aan,

“When his Lord manifested His glory on the Mount, He made it as dust and Moses fell down in a swoon.” (7:143)

In contrast, Muhammad (SAW), observed each and every sign of splendour and bewilderment with all composure. “His eyes did not swerve nor went astray.”

“The Prophet’s (mind and) heart in no way falsified what he saw.” (53:11)

Our eyes see something very clearly but our heart does not accept this observation. For example, every morning we find the sun emerging like a golden dish from the layers of the East. Its size appears so small that we presume it should be a million times smaller than the earth, but our knowledge contradicts this with the fact that it is many times bigger than the earth.

So too, an object immersed in water appears longer than its actual size. Again, we misjudge reality. Our eyes perceive the sunshine to be white, but in reality these rays of light are composed of seven colours. When the observations of our heart and eyes are so at odds, then to take it for granted that the eyes have ascertained the reality of a thing is apparently incorrect. But when both heart and sight approve the real posture of a thing, it becomes certain that our observation is scientifically correct. This is what Allah wants us to understand. The holy Prophet comprehended the truth of all the signs shown to him in the upper strata, to the satisfaction of his heart and mind as his Lord willed.

“So did Allah convey the inspiration to His servant - conveyed what he meant to convey.” (53:10)

In verse 53:11 it was the observation of the heart and the eyes that we commented upon. In the above verse it is the analytical observation of a certain ‘reality’ by the ears and the heart.

The word ‘*Maaa Aw-Haa*’, (what He meant to convey or reveal), is not in its abstract sense but is here intended to establish the great sanctity of a Revelation and also the sanctity of ‘*Yuhaa Alaihe*’, (what was revealed to him).

There is no doubt that the Ascension confers a highly exalted station on Muhammad (SAW). The holy Prophet's real greatness is hidden in the word '*Abd*' (Servant of the Lord). This word is used in both suras Alnajm and B. Israel. The reason for this is so that the whole of mankind may realise that even for a sanctified dignitary such as the holy Prophet, the second in command of the universe after its Creator and Sustainer – that his most exalted status, is his complete submission to, and obedience of Allah. By this knowledge, we all have been instructed to attain that station of submission and obedience according to our ability and means. The holy Qur'aan says, "So serve Allah offering him sincere devotion." (39:2) Certainly, the Ascension of believers lies in offering sincere prayers. Prayer is the best form of showing our obedience, humility and devotion to God.

VARIOUS INTERPRETATIONS OF THE VISION

The Qur'aan states, "We granted the vision which we showed thee, but as a trial for men." (17:60)

Some scholars interpret this verse as pointing towards the Ascension. Since the word 'vision' appears in the verse, they take the whole event to be such a vision.

Zamakhshary, a profound scholar of Arabic literature and a well known commentator of the Qur'aan, categorically states in his book Kashaff, Vol-II, p-91, that this vision relates to the battle of Badr when the holy Prophet actually determined the spot where every chief of the enemy would be killed. The unbelievers at that time took this interpretation of the vision as ridiculous. Imaam Ibn Wahya, another commentator, holds the same view on the grounds that the word vision has always been used as a singular. This interpretation is also confirmed by all the lexicons.

The use of the word ‘vision’ agrees with the meanings the unbelievers gave to the word. When they learnt about the Ascension, they declared it to be a mere dream.

Now let us turn to the views of the *Muhaddathin* who supersede all other scholars in such interpretation. Imaam Bukhaari interprets verse 17:60, quoted above, from the transmission of `Ikrima from Ibn `Abbaas: the Ascension was an episode that was seen by the holy Prophet with his eyes open on the night of Isra, journey. Ibn `Abbaas (as a result of a solicitation of the holy Prophet) had very deep knowledge of the holy Qur’aan as compared to other companions. This distinction was conferred upon him by his contemporaries.

Muslim scholars, without any exception, later accepted him as the best exegete of the holy Book and reckoned him to be an erudite scholar. He was also considered to be a profound scholar of lexicon and entire Arabic literature. As such, he occupies a very high status amongst Imaams. He said, “The word *Ru`ya* as used here in the Qur’aan signifies that the observation by the holy Prophet of the Divine Presence was with his physical eyes.” This interpretation is finally strengthened by the verse of the Qur’aan, “His sight never swerved nor did it go wrong.” (53:17) The Imaam concluded, “I, therefore, do not hesitate to believe that the Ascension took place in an awakened state of the holy Prophet and that he was lifted bodily to the heavens.” The same belief is held by all Imaams of Hadith, Jurists, companions and the companions of the companions. Those, who after considering all the above views are still inclined to treat the Ascension as a vision, should ponder over this tradition: Jaabir b. `Abdullah records how the Prophet said, “When the unbelievers refused to believe the Ascension event in the physical form and began to ask various questions from me about Bait-al-Quds, I stood up in the place

which is part of the Ka`ba and known as *Hatiim*. The ever kind Lord placed the structure of *Bait-al-Quds* before my eyes. So whatever the unbelievers asked, I went on giving them correct answers.”

It is evident that if the holy Prophet had described the Ascension in the form of a vision, the unbelievers would not have questioned him about the building of the Bait-al-Quds. Furthermore, Muhammad (SAW) could simply have told them he was only narrating a vision, if indeed this was true. Yet he did not say this and as the tradition records, the Lord placed Bait-al-Quds before his eyes. We can only conclude then that the Immaculate and Glorious Lord showed His greatest signs to his servant in his physical form and also acquainted him with the indescribable structural artistry of the upper most strata.

MIRACLES OF THE HOLY PROPHET

In Arabic, the word ‘miracle’ is *derived from Mu`jizah*. Its root comes from ‘*Ajz*’, which means against nature.

Literally, *ajz* is the back part of a man’s body, as in ‘*Ka anna-hum `aijaazu Nakh-lin Mun*’ (Qur’aan). The meaning also implies being late for some work and of being helpless, as a man or woman because of old age (*Ajuz*).

The Qur’aan (5:33) tells us that when Cane (*Qabiil*) saw a crow burying another dead one by digging up the ground with its beak, he exclaimed, “*Yaa Wai-lataaa `a-`ajaztu `an `Akuna mithla hadhal ghurab.*” (Said he, woe is me! That I am not even like this raven able to know how to hide the shame of my brother!)

Allah tells the disbelieving Quraish, *“But if you turn your backs (rather than repent), know that you cannot frustrate the will of Allah.” (9:2)*

After this literal meaning of the word, it came to be used for those deeds of the prophets which were expressive of their peculiar distinction and station.

The word *mu`jizah* is not to be found in the Qur’aan and its etymology does not tell us when exactly it came to be used for what we understand today by the meaning of the word equivalent to ‘miracle’.

A miracle is that which is considered to be contrary to the usual, or supernatural. It is then argued whether the super-natural is at all possible. Habit is continuance of nature. Contradiction of nature falsifies continuance.

Polemics end here, but there is no end of division of opinion on the subject. There are those who do not believe in any permanence of nature’s law. Then, there are others who believe in the permanence but do not admit any contradiction to it. Of these, some will not accept any proof whatsoever of the contradiction or the possibility of it. Some interpret a proof as being an instance of the contradiction of nature’s usual course. Furthermore, some introduce the theory of exceptions to the usual, thus, admitting the contradiction as being just as natural as the usual. Many, however, disassociate themselves from any such philosophical use of the phraseology. They say that a miracle is that performance of a prophet which others cannot match. Yet again, however, it is feared that some one other than a prophet may perform a similar miracle.

To avoid such polemics, some `Ulama hold that since the word ‘miracle’ or the phrase ‘contradiction to the usual’ is not to

be found in the scriptures, it is best to use only the word *ayyat* or 'sign' instead, *ayyat* being the word used in the Qur'aan and the earlier Scriptures.

This word has a wider connotation, for it extends over the material as well. For instance, Noah's arc was a 'sign' of Allah; man's creation from the earth's dust is a sign of Allah; day and night are signs of Allah; so too are thunder and lightning; the earth and the skies; social peace and prosperity, verdant scenery, Saleh's she camel and the human dead body that has such great lessons for the living. The same word is used for the hand of Moses when he showed it as being white.

Every miracle too is a sign of Allah. What could a ship be that survived the ravages of the Great Deluge and saved all those aboard, but a sign of Allah and a miracle?

Deep reflection will reveal that wherever the word *ayyat* is used, the miraculous is an inseparable meaning therein.

Are not day and night signs? Is not the darkness of night, its awesomeness, its peace, its cradle for rest and sleep, for birds and animals, and human beings, an outstanding sign of nature? And the day, are not its light and brightness, its tumult of pursuits for earning a living, not a sign?

Is man's creation from dust not a sign? Man makes everything for himself from dust and obtains everything from dust. The minerals, the stones, the seeds, the grass and foliage, the food and houses are all from dust. If man were not made of dust, he would not have had so many rights upon the earth.

Is not the flash of lightning a sign? There is the bright day, the air is still, then all of a sudden it is moving. Another wind comes from another direction, bringing the clouds with it, and the

clouds hide the sun, overshadow the living below and collide against one another, the sky roaring with thunder. Children become scared, the people shorten their work, travellers become worried yet the tiller of the soil is happy that there will be plenty of rains to bring an abundant harvest. It is the same lightening that has become electricity and is used in telegraphy and wireless news and x-ray.

Is not the firmness of this earth a sign? It was a sign when this earth was but a fragment of the sun and it is a sign today after heat and refulgence caused it to separate and evolve into a shape of its own. Is this sign any less than a rod becoming a serpent and the serpent becoming a rod?

Is the world above and its stability not a sign? Are not the fixed stars or the regular orbits of thousands of planets, the seasonal changes, or the emergence of the revolution of days and nights not signs?

Everything in God's nature is but a sign, and when human intelligence is unable to appreciate these signs, the prophets come to remind us that they *are* signs of God, whether scientists recognise them as such or not.

Man cannot circumvent the qualities and characteristics with which God Almighty has invested his non-material world, nor has any human ever claimed to have done so. But Allah reveals the mysteries of the hidden world to his chosen prophets. In their knowledge and experience are the chemical processes that transform scarcity into abundance, or change air into water, but this knowledge and experience is not subject to the use of instruments, exercise or experiments.

All this is reflected upon to facilitate the understanding of miracles. The words '*kun fa yakoon*' (Be and It is), are to testify

to God's power and to help and confirm the Prophet's authority. When God wishes to prove His choice of some holy personage, He manifests that power through a prophet. We call such manifestation a 'miracle' or 'sign'.

There are numerous miracles of the Prophet Muhammad (SAW) as narrated in the Traditions. They number more than those of any other prophet and are also superior in nature. A few are now mentioned below.

THE WATER MIRACLE

It is stated in the Qur'aan (2:60),

“When Moses prayed for water for his people, We said: Strike the rock with your staff. And from it, there gushed forth twelve springs.”

This is repeated in Sura al-`Araaf but the word used here is *fa`n-bajasat*, while the word in Sura Baqarah is *fan-fajaarat*. This means that first the water trickled, and later gushed out in abundance.

The verses show that when water is scarce and the people despair, they turn to their prophet whose prayers bring, through God's Mercy, the blessings they need.

Exodus (15:22) tells us that this incident took place in the wilderness of Shur after the multitude had marched three days. However, the emergence of twelve springs as a result of Moses striking his rod is not mentioned, but only that in Elim they found a place where there were twelve springs of water and seventy palm trees (15:27).

There are among Muslims some who are excessively fond of indulging in interpretations. They argue that for water to trickle from a rock is no extraordinary occurrence, and that the blocking up of crevices by external obstructions is quite common. When Moses cried for water, the Lord indicated the places where it was blocked up and Moses cleared the crevices by striking them. Even so, the miracle is still there for God gave timely knowledge to Moses and the blessing that came forth from his action is undeniable.

Similar to the above miracle are those performed by the Prophet Muhammad (SAW) to produce water from the most unexpected of things.

MUHARRAM 7 A.H.

Muslim records on the authority of Jaabir, that in the Afiah valley, on the occasion of Zat-ul-Riqa Ghazwa¹, the Prophet asked for water for the purpose of ablutions. Jaabir could not find a drop of water anywhere, except on the mouth of a water bag that one of the Ansaars kept for the Prophet. The Prophet asked Jaabir to fetch the water bag and also a wooden trough. Jaabir, then, reciting the name of Allah as commanded, trickled that solitary drop on the Prophet's hands and water poured forth from the Prophet's fingers, enough to fill the basin! Other Muslims were then called to satisfy their needs. There were four-hundred Companions with the Prophet on that occasion and each one of them refreshed himself.

1 See Vol-II 'Ghazwa-51'.

ZIQA`D 6 A.H.

Bukhaari, on the authority of Jaabir b. `Abdullah, the martyr, records how at Hudaibiya there was a jar full of water placed before the Prophet, and some of the four-hundred Companions rushed on it. He asked what the matter was and was informed that there was no water left for drinking but only what was in the jar. The Prophet put one hand in the vessel and there was so much water that each one of them drank from it to his fill. The Tradition adds how even if there had been a hundred-thousand they would still have been quenched of their thirst.

Jaabir reports in Bukhaari¹, another miracle which also took place at Hudaibiya. Since the Prophet stayed there for a week, water was a constant and pressing necessity. There was a dried up well at which the Prophet came and sat by. Then, taking a mouthful of water, he poured it into the well. There appeared so much that it sufficed for all of them, the riding beasts included, for the duration of their whole stay. Bukhaari also records it on the authority of Bra`, “Then it came so much that it sufficed us and our utensil.” Imaam Ahmad b. Hunble adds that the well overflowed, and that some, fearing they might drown, ran until the water subsided.

9TH YEAR OF THE HIJRA

`Imraan b. Hassan<sup>2</sup> reports in Bukhaari that the Muslims were on a journey (to Tabuk, according to the *Ma`a-raj al-Nabuwat*). The morning prayers were offered after sunrise

1 Bukhaari also reports this miracle from the companion, Bra`.

2 He was from the people of Khuza`a and a scholar. He embraced Islam on the day of Khaibar and died in 58 A.H. at Basra.

because they overslept. The Prophet asked `Imraan to go ahead. Soon they felt thirsty. On their way they met a woman carrying two empty water-bags. She informed them that water could be found only at a distance of one whole day and nights travel. The Companions brought the woman to the Prophet whom she told that she was a mother of two orphans. The Prophet touched her water-bags and water began to flow from them, until every one of the Companions drank to his content and also filled up their water-bags until they might almost have burst. When the woman arrived home, she reported that she had met the greatest of magicians, or perhaps a prophet, as his Companions called him. Hearing this, the people of her village converted to Islam.

Here, then, is the subsidiary miracle; the woman refers to the Prophet as a magician but her audience feels that magic cannot possibly have such power. Magic is nothing but hypnotism, a self-deception of the eye which causes one to see and imagine things as they are not. Miracles performed by prophets are different: they alter the reality of things.

The Qur'aan mentions the magicians who confronted Moses: These men were well versed in their craft. *Their rods and pieces of rope appeared to be creeping reptiles which filled the onlookers with fear. (20:66)* To frighten their onlookers was the great feat of the magicians.

When Moses threw his rod on the ground, it appeared to be a python which devoured the reptiles. Had this feat of Moses been mere magic, its effect on the magicians would have been no more than the effect of their feat on Pharaoh and his courtiers. But the magicians understood that Moses's performance transcended magic. They saw that their ropes and rods had actually disappeared. This realisation made them repent their profession and they testified to the Power that only the true God could invest

in one. Pharaoh's threat of crucifying and executing them could not make them recant their new faith.

The same realisation occurred to the woman and her people. Baihaqi adds that the Prophet himself had told his Companions to proceed in the direction where they would meet the woman. Thus, the miracle is also a prophecy.

It is reported by Anas b. Maalik in Bukhaari that once, during prayer-time in Quba, those who had their homes nearby went there for ablutions, but the others were left out. Some water for the Prophet was brought in a bowl, it was so little that even one hand could not be placed in it, yet it sufficed for eighty Companions to make their ablutions with it. Baihaqi adds that the Prophet dipped four fingers of one hand in the bowl and water gushed out from them; a sight which Anas says, he himself witnessed.

A similar miracle at Zaura is recorded in all the Tradition books, again on the authority of Anas b. Maalik. The companions there numbered three-hundred. Yet another Tradition from Ibn Mas`ud in Bukhaari, states that the Prophet placed his hand in a bowl, saying, "Come forth purified with the blessings of Allah!" and everyone performed his ablutions with the water pouring out of the Prophet's fingers. The Prophet described the water here as pure and blessed. The `Ulama are agreed that in reverence and blessedness, the water from the fingers of the Prophet was superior to that of Zamzam.

These occasions when water gushed out of the Prophet's fingers were many. In a dry and desert country like Arabia, during the long campaigns, it was necessary that such miracles should have been performed to save the mujahidiin from certain death. Water has precedence over all other foods; and the miracle of the

water pouring out of the Prophet's fingers is superior to that of manna descending on the Israelites.

These miracles of the Prophet are also foretold in the earlier Scriptures. We have in Isaiah, for instance,

“The Lord will bring springs of water to gush forth in the deserts.”

BLESSINGS OF MILK

After water, the greatest of blessings is milk. In the traditions concerning the Prophet's Ascension, it is stated that in the heavens a cup of wine and a bowl of milk were presented to the Prophet. Of the two, he picked up the bowl of milk, and the arch-angel Gabriel remarked, “You have chosen the natural one.” The religion of Islam is metaphorically compared with milk. All newborn are brought up on milk, and no other drink. That is why in milk, lies the secret of human nature.

The Prophet nurtured his *Umma* with the milk of Divine knowledge and nourished thirsty lips and limbs with miraculous milk.

Imaam Bukhaari devotes a whole chapter to the salient features of the livelihood of the Prophet's Companions. A tradition that also reflects on the purity of the Prophet's life, tells us how Abu Huraira, at times, would be so hungry that he would almost faint and fall to the ground, or tie a belt of stones around his waist. Once he sat by the roadside when Abu Bakr came along. Abu Huraira asked him the meaning of some Qur'aanic verse in the hope that Abu Bakr would also give him something to eat, but he did not. Then `Umar came and Abu Huraira asked him a similar question in the same hope, but was again disappointed. Finally,

the Prophet came along, and seeing Abu Huraira's face, understood the cause of his discontent.

Muhammad (SAW) asked Abu Huraira to accompany him. The Prophet went into his house where he saw a bowl of milk, which he was told had been sent by someone. He brought out the milk and asked Abu Huraira to call the people of *al-Suffa* (people known as Guests of Islam who usually waited outside the mosque and had no means of livelihood or anyone to support them).

It was the Prophet's habit that when any charity came to him he would distribute it among the needy, and if a gift came he would share it with others.

Although Abu Huraira doubted that the bowl could suffice so many, he summoned the men who came and sat down. The Prophet asked Abu Huraira to take the bowl around and have each man drink out of it, which Abu Huraira did accordingly. As each man had his fill, Abu Huraira passed the bowl to the next man, until all were satiated. Then he brought the bowl to the Prophet who placed his hand on it, smiled and said, "Now only you and I are left. Abu Huraira, drink of it." Abu Huraira sat down and drank. The Prophet said, "Have more." Abu Huraira drank more, and the Prophet urged him to have yet more. This was repeated until Abu Huraira had to swear,

"By Him Who has sent you with the truth that I cannot take a drop more!" with this, he handed the bowl to the Prophet. The Prophet took the bowl, thanked Allah, and said, "In the name of Allah," and drank the milk in the bowl.

This is only one tradition, but the signs and lessons indicate, that with God's power and blessing, rivulets of milk were indeed flowing.

The 'sign' is that every one of the invitees had his fill of the drink, yet the bowl remained as full as it was before.

Even if there had been many more, this bowl of milk would have sufficed them all. The power to do this could belong only to one who possessed the felicity and blessing for such a performance. The last detail is that the Prophet ascribes nothing to himself, only remembering Him whose blessings are manifest in so many different shapes and forms! Praising Him always, as with the bowl of milk in his hands, is the ever-living spirit in the Prophet's teaching!

During the emigration from Makka to Madina, the Prophet stopped at the tent of Umm-e-Ma`bud `Aatika, daughter of Khaalid b. Khuzaia, an old woman who would sit at the door giving water to passers-by and selling dates. At that time, Abu Bakr was with him, riding the same mount. `Aamir b. Fuhaira and Ibn Ariqat, who were acquainted with the route and had been hired, were on the other mount. The woman was asked if she had anything to eat, but she replied that if she had anything she would already have presented it. Her brother, Khunais¹ reports that there was an emaciated goat which the Prophet inquired about. As it was too weak to go with the herd it was left behind. The Prophet asked for permission to milk it and was told that if he could get any milk from it, he could do so. The Prophet asked for a large bucket and saying, "In the name of Allah," began milking the animal. Soon the bucket was full and everyone had his fill of it. The bucket was filled up again. The prophet had some of it and the rest was left for the inmates.

1 On the day of the conquest of Makka, Khunais b. Khaalid and Kurz b. Jaabir-al-Fehri were martyred and became known as martyrs of Batha. Zurqani, Vol-I, p-34

ABUNDANCE OF FOOD

The New Testament mentions, among many others, two miracles of Jesus Christ; the feeding of large multitudes with four loaves of bread and, on a separate occasion, three fishes.

There are several similar miracles by the Prophet Muhammad (SAW) recorded in the various Traditions.

Anas reports, that during the battle of the Trenches, the Prophet tied a belt of stones around his waist out of extreme hunger. In this condition, too, he expatiated on Sura-e-Nisa.

Anas went home to tell his father, who asked his wife to bake some bread, which she did with some oat-flour. She made enough for the Prophet and one or two who might accompany him. His parents then sent Anas to invite the Prophet, but to say nothing in front of the others. But when Anas arrived, he found the Prophet sitting in the midst of a crowd. "Has Abu Talha sent you?" the Prophet asked. "That is so," replied Anas. When asked if they were all invited to dine, Anas replied "yes", to which the Prophet commanded the crowd to follow him. Anas went ahead to inform his parents that the Prophet was coming with a host of people. The woman understood what would happen and said, "Allah and His Prophet know best!"

As the Prophet entered, Abu Talha stepped up to inform him that only one large loaf had been baked. The Prophet had it brought to him along with some clarified butter with which he smeared the bread. The bread swelled up to the brink of the dish which he now placed on the floor with the words, "In the name of Allah! O Allah! Increase the blessings in it!" The entire crowd

was then invited in. There were eighty of them and each ate to his fill.

Jaabir reports how his father was martyred at Uhud leaving a huge debt to be cleared. When the harvest time came, he went to the Prophet and asked him to accompany him so that seeing the Prophet, the creditors might relent somewhat. The Prophet asked Jaabir to go ahead and make separate heaps of the different kinds of dates. The Prophet went around the largest stock three times and then sat down, telling Jaabir to call the creditors.

Jaabir did so, and each one of the creditors repaid his debt in full. Furthermore, the stock appeared to remain as it was before. Jaabir reports how he would have been happy if only the creditors were paid off and not a single date left for him!

Jaabir further reports that after these creditors had gone, a Jew came along to whom 30 *wasaq* of dates were owed. The Prophet asked the Jew to take the remaining stock, but the Jew refused. Then the Prophet walked between the heaps and told Jaabir to measure out the dates to the Jew. This was done and yet 17 *wasq* of dates were still left.

`Umar said that when the Prophet emerged from amongst the stocks of dates, he knew that Allah would bestow His blessings in them.

It is recorded by Muslim in his Sahih, that there was a tin of clarified butter in the house of Umm Maalik who used to send some of it to the holy Prophet. When her children wanted soup but there was none, she would use some of that butter instead. This continued for some time. One day the can was squeezed to the maximum and thereafter no butter came out of it. The Messenger of Allah said, "Had you not squeezed it, the quantity of butter would never have diminished."

Ibn Abi Shaiba, Ahmad, Tibrani and Ibn Sa`d record from Khabbaab's daughter, that when her father went on a campaign, the Prophet would go to his house and milk the goats for the family, filling the largest bucket with milk. However, when Khabbaab returned, he could get only the usual quantity of milk.

`Abdul Rahmaan b. Abu Bakr reports that once, on a journey, the Prophet reached his destination and asked if there was something to eat. A companion had two kilos of flour. A man with a flock of goats appeared. A goat was purchased from him and its liver was roasted and divided amongst all. Thus, the Prophet fed a host of 130 companions with only two kilograms of wheat flour and a goat-liver which remained unfinished. It was preserved and carried on a camel's back.

EFFECT ON FLORA

It is given in thirteen Tradition books including all sahihains, that when the Prophet emigrated to Yathrib from Makka, a mosque and pulpit had not yet been constructed. He used to recline against a dry and broken part of the trunk of a date-palm when delivering his sermon. One of his companions, Tamiim Dari¹, with the permission of the Prophet engaged a carpenter by the name of Kirba, a slave of Najjar, to construct a three-tiered pulpit on which the Prophet would now sit, instead of reclining by the dry trunk. Bukhaari states that the first time the Prophet used the pulpit, the dry date-palm, being deprived of its former honour and privilege, moaned aloud. Ibn `Umar says it cried as if a child was screaming. Jaabir b. `Abdullah narrates, "It cried like a she-camel who might be in her tenth month of pregnancy." The

1 Before embracing Islam, he was a Christian scholar.

Prophet stepped up to it and gently brushed his hand on it so that it was soothed to quietness. Later, he had it buried near the pulpit.¹

Ibn Abi Haatim records in *Kitab-al-Manaqib al-Shaafi`i* that Imaam Shaafi`i² once said that the miracles gifted to the Prophet transcended those of any other prophet. A man drew the Imaam's attention to Jesus Christ who brought the dead back to life³. The Imaam referred to the trembling and moaning of the dry trunk of the date-palm. This writer believes that the resurrection of a dead body to life presumes that life was present before death, but the trembling and moaning of a piece of wood is the creation of life that was not present before, and, therefore, a greater miracle.

Imaam Hasan of Basra used to refer to this miraculous incident before his audiences, reminding them that they should

1 For details see author's '*Safarnama*' (Travelogue).

2 Imaam Shaafi` (150-202-A.H.) one of the four Imaams, was buried in Egypt. He alone is nearer to the Prophet in genealogical order among the four Imaams.

3 Muslims believe that God gave to Jesus the power to give life to a dead body, and the Qur'aan mentions this in Sura III. Ibn `Abbaas in *Maalam-ul-Tunzil* mentions four such instances (1) `Aazer, a friend of Jesus, was brought out of his grave after three days; (2) An old woman's dead son was being taken to the burial ground. On the way he got up and returned home; (3) The daughter of an excise clerk lay dead in her house. She was brought back to life. (4) Sam b. Noah. The author has quoted this fourth event without giving any authority, hence it cannot be accepted. So let us turn to the four Scriptures. St. John narrates one such event. It was the brother of that woman who had poured perfume on the feet of Jesus. This happened at a place about one mile away and became known all over. But the rest of the Gospels do not mention any such event. Luke and Mark mention the death of a certain daughter of a chief of a church. Jesus said she was not dead. He asked the girl to get up, which she did. We believe in the words of Jesus that she was not dead. She was in a coma and by the blessing of the prophet Jesus, she was healed. There is no mention of Sam b. Noah's resurrection in any of the Gospels.

reflect on their condition and compare it with that dry trunk of a date-palm!

The Prophet had it buried because it had probably started to exhibit human qualities.

EFFECT ON FAUNA

Jaabir reports in Muslim, “Once, during a campaign, my camel got sick and began to lag behind. On the Prophet’s inquiring, I told him what the matter was. He came, reproved the animal and also prayed for it. Immediately, the camel speeded up to get ahead of the others. After some time, the Prophet again asked me about the camel. I replied that his blessing had transformed it.”

Abu Huraira reports, also in Muslim, that a man being sent for by the Prophet, arrived a little late. He excused himself, saying that his she-camel had gone ill. The Prophet spurred her with his foot and she recovered.

The daughter of Khubab stated that her father was away on Jihad. In his absence, the holy Prophet took care of the family and milked their goats. The milk filled the biggest utensil in the house. After Khubab’s return, the milk receded to its former quantity (Musnad Ahmad b. Hanbal). Baihaqi records from Ja`iil that he had a mare which the Prophet commanded him to take somewhere. Ja`iil pleaded that she was too lean and weak for travelling. The Prophet, then, gave her one gentle lash of the whip, praying, “O Allah! bestow Thy blessings on her!” The mare picked up such vigorous speed that it became difficult for the rider to control her. Later, Ja`iil sold ten colts born of her.

Ibn Sa`d Abn Ya`laa, Bazaz Ibn Munda, Baihaqi, Abu Na`im and Hakim narrate from Safina, a *freed slave* of the Prophet, that once the boat he was travelling in broke and he reached the shore on a plank of wood. There were lions there and one of them came towards him. Safina could do nothing but say, “O Lion, I am a slave of the Prophet of Allah, on whom be blessings!” The lion did him no harm but instead, began to walk by his side and guided him to a safe path. When he parted company, it roared as if to bid goodbye.

EFFECT ON HEAVENLY BODIES

The Miracle of the splitting Of The Moon is the most famous of the holy Prophet’s miracles.

The Arab unbelievers had inquired of the Jews what ‘sign’ of his truth they might demand of the Prophet. The Jews advised them that the effect of magic could extend only over this earth, so if they asked him to show his power beyond, for instance, to split the moon, he would be helpless to do so. This, the unbelievers did accordingly.

`Ali Murtaza, `Abdullah b. Mas`ud, Jaabir b. Muti`m Naufal, Anas b. Maalik, `Abdullah b. `Abbaas and `Abdullah b. `Umar Faruq are the authorities of the Traditions which record this miracle.

Ibn Mas`ud in the various Sahihs: During the holy Prophet’s time the moon was split in two parts, one above the mountain, the other below it. The Prophet said, “Be you witnesses.”

The words ‘Be you witnesses’ show that the miracle took place after the unbelievers had demanded such a miracle.

Anas b. Maalik in the Sahihain: “The people of Makka had demanded that some great sign be demonstrated to them. The Prophet showed them the splitting of the moon in two pieces and the mount Hira was between the two split pieces.”

In another Tradition from Ibn Mas`ud, we read, “When the moon was split, I myself and several other Companions were present with the Prophet.”¹

Similarly, the tradition in Baihaqi and Abu Na`im from Jabir b. Muti`m also states that he and several other Companions were witnesses to the splitting of the moon. Briefly, then, `Ali, `Abdullah b. Mas`ud and Jabir b. Muti`m were eyewitnesses to this miracle while `Abdullah b. `Abbaas and Anas b. Maalik transmitted the report heard from other Companions. The tradition from `Abdullah b. `Umar in Muslim may be construed either way, but it is most likely that he, too, was an eyewitness, as indicated by the words, “...and then the Prophet said: O Allah! Be witness!”

The Qur’aan verifies the miracle in these words,

“The hour of Judgement is near and the moon is split asunder. And when they see a great sign, they turn away, saying: this is nothing but sorcery that is frequently done.”
(54:1-2)

Arabists know that the word ‘*iqtaraba*’ instead of ‘*qarab*’ (came near) is used for emphasis. There are, of course, sceptics who say that the moon had not literally split, but only appeared so

1 The truthfulness of the companions in particular and the practising Muslims in general has never been challenged by a single independent critic. Lady `A`aisha holds the view that the Mi`raj was only through a vision while the bulk of the stalwart among the companions believe otherwise. In short, they said what they genuinely believed. See the life sketch of Umm-ul-Mu`miniin Lady `A`aisha in Vol-II.

in the eyes of the onlookers. Others believe that the splitting refers to the future, the Last Day. But if this were so, the unbelievers would not have branded the miracle usual magic. There are others who argue about the possibility of such phenomena; the splitting and restoration of a heavenly body. But why do they not reflect that the ground is split asunder by a violent earthquake, yet thereafter, returns to its solid state leaving not a trace of cracks or fissures?

Another group declares that if such a great miracle had ever occurred, it would surely have been recorded in the history books of Hindus and Christians. But how does it become the pundits to level such charges when they possess no historical literature at all, nor any records of their people or country. The Egyptians are very proud of their ancient civilisation, but their books make no mention of the Prophet Moses's drowning of a great Pharaoh. If they failed to record such a miraculous event, how can they have been expected to record the splitting of the moon, which occurred when most of them were asleep. The Jews and Christians have firm faith in the book of Joshua in the Old Testament. There, it is mentioned:

“Then spoke Joshua to the Lord in the day when the Lord delivered the Amorites before the children of Israel; and he said in the sight of Israel:

Sun, stand thou still upon Gibeon;

And thou Moon, in the valley of Ajalon.

And the sun stood still, and the moon stayed until,

The nation had avenged upon their enemies.

Is not this written in the book of Jasher?

So the sun stood still in the midst of heaven,

And hastened not to go down about a whole day.”

(The book of Joshua - 10:12-15)

If we are to believe in such an occurrence, which took place in the full light of day, why is the splitting of a heavenly body so incredible? Especially, when it took place at night when so many people throughout the world must have been asleep (or sitting within their homes). Let us now look at the times in different parts of the world when the supernatural occurrence took place, assuming that it was 9 p.m. at Makka.

Country	Local Standard Tme (hours/minutes)
Saudi Arabia (Makka)	21:00
India	00:50
Mauritius	00:20
Turkey, Greece, Bulgaria, Luxembourg, Denmark, Sweden	08:20
Iceland, Madeira	05:20
Brazil, Chile	02:20
British Columbia	10:20
Burma	01:50
Somalia, Madagascar	10:20
Malaysia	02:20
Sandok Islands	07:50
Portugal, Gibraltar, Algiers	06:00
Jamaica, Bahamas, USA	01:20
Samoa	06:20
New Zealand	06:50
South Australia	04:50

Japan, Korea	04:20
West Australia, North Borneo, Philippines, Hong Kong, China	03:20

PROPHECIES OF MUHAMMAD (SAW)

prophecies are also miracles

We read in the Qur'aan: "Surely God alone has knowledge of the Hour. No soul knows what it shall earn tomorrow and in what land it shall die." (31:34) "Allah knows the hidden things of heaven and earth." (49:18) "Nor does He make anyone acquainted with His mysteries except a Messenger which He has chosen." (72:26-27) Allah reveals to His chosen prophets what He deems is necessary to confirm the truth of their mission.

There are many who refuse to accept material miracles and there are others who are bedevilled by superstition and suspicions or whims, but this category of people cannot give any correct interpretation of the prophecies that take place in the future, as such, fortellings are included in the miracles. However, it is altogether a different thing whether miracles are superior to the revealing of the hidden, e.g. angels and so on.

Umm-ul-Mu`miniin Sayyida `A`aisha tells us that before his enunciation, the Prophet-to-be used to see dreams that would come true. Other holy people may also have true dreams; but these are metaphorical, while those of the prophets were meant to be taken literally. Such was Abraham's dream in which he saw himself sacrificing his son, Ismaa'il. When the grand patriarch informed his son about it, he said, "Do as you have been commanded, O father." (37:102) It may be noted that Ismaa'il

defines the dream as a Divine command, which was then executed as such.

The Qur'aan describes a dream of the holy Prophet in the following verse, "Allah has fulfilled His Prophet's dream that you would enter the Sacred Mosque if He wills, and some would be having their heads shaved and some a hair-cut (i.e. rituals for smaller pilgrimage, 'Umra)." (48:27)

Here, too the Sacred Mosque and the shaving and cutting of the hair are meant to be taken in their literal sense. We now deal with observations and pronouncements of the holy Prophet.

NEWS OF THE FUTURE

Huzaifa reports, "One day the Prophet stood up and foretold all that would happen until the Last Day. He who remembers, remembers, and he who forgets, forgets. I too forgot until it happens and then I remember as one remembers a forgotten face."

Bukhaari and Muslim record the following account from Abu Zar, "One day, the Prophet gave a sermon from after the morning prayers until the afternoon prayers, and continued after the afternoon prayers until the pre-sunset and, then, led the sunset prayers. In this sermon he spoke of all the great incidents that would take place until the Last Day. He who remembers the more of that sermon is the more learned of us."

NEWS OF NAVAL WARFARE

Anas reports that one day the Prophet slept in the house of Umm-e-Haram and when he woke up he began to laugh. She asked him the reason for this and he replied, "I was shown those

conquerors from amongst my Umma who would proceed on naval warfare. They were sitting on the planks as kings sit on their thrones.” Umm-e-Haram pleaded that a prayer may be made so that she may partake in such naval warfare. The Prophet did so, and then lay down, and again woke up laughing. He said, “I have been shown some more of the conquerors.” Umm-e-Haram pleaded for prayers that she may be included among them, but the Prophet told her that she was included among the first group. She accompanied her husband when `Ibada b. Samat embarked for a naval war during Amir Muaa`wiya’s reign. On her return, a mount was brought for her to ride but the animal kicked her and she died on the spot.” (Bukhaari and Muslim)

`Adiy b. Haatim Tayy`i reports in Bukhaari:

I was sitting with the Prophet when a man came complaining of hunger and then another complaining about bandits. The Prophet said, “`Adi, if you live long enough, you will see an old woman travel all alone from Hera to make the rounds of the Ka`ba and she will have no fear of any but Allah in her heart.” Hearing this, my mind was crossed by the thought of bandits of my homeland Tayy`i, who had been continually ravaging my country.

Then he said, “If you live long enough, you will go and open the treasures of Caesar.” I asked, “Of Caesar b. Hormuz?” and he answered, ‘Yes’. Then again he said, “If you live long enough, you will see a man going around with gold and silver to give as charity but there will be none in need of it.”

`Adiy confirmed in later life that he did indeed see an old woman come from Kufa all alone to perform Hajj, and that she had no fear of any but Allah in her heart; and also that he was among the victors of the treasures of Caesar. As for the third prophecy, Imaam Baihaqi records that during the time of `Umar

b. `Abdul `Aziz, people went about to give charity but could find none to accept it.

CONQUESTS

Baihaqi and Abu Na`im record from Bra` b. Aazib, “When the Muslims were digging the trench for the battle of Ahzaab, a very hard rock emerged on which their pickaxe had no effect. They drew the Prophet’s attention to their problem. He looked at the rock and taking the pickaxe struck it, uttering the words “In the name of Allah,” at which one-third of the rock split. Then he said, “Allah is Great! I am given the keys of Syria and by God, this moment I have seen its red palaces.” He then struck the rock a second time causing half of it to split, at which he said, “Allah is Great! I am given the keys of Persia and I can see the white mansion of Madain.” Finally, he struck a third time and the whole rock crumbled at which he said, “Allah is Great! I am given the keys of Yaman and I am seeing the Gateways of Sana, capital of Yaman.”

It should be noted that this prophecy was made when the unbelievers were assaulting Madina in full force, and a trench was hurriedly being dug around the city. To make such optimistic prophecies at a time of such panic could be the work of none but a great prophet. All these prophecies were fulfilled in every detail.

PROPHECY ABOUT CONQUEST OF EGYPT

The Prophet once told his Companions, “You will soon be conquering a country of which the currency is a carat of gold. Be good with them because they hold the rights of *being protected and well treated.*” Then turning to Abu Zar, he said, “When you

see two men fighting over a brick length and breadth of land, go away from there.” (Muslim from Abi Zar)

Abu Zar saw the conquest of Egypt and, for a time, also settled down in a place where he saw Rabi`a and `Abdul Rahmaan fighting over a meagre plot of land. On viewing the last incident, he went away.

The words ‘protected and well treated’ are explained by Baihaqi and Abu Na`im in the Tradition from Ka`b b. Maalik, that the Prophet Ismaa`il’s mother, princess Hajira and Umm-ul-Mu`miniin Mariah Qibti (Mary), the Prophet’s wife and mother of Ibrahiim, were both from Egypt.

The name of Egypt in Baihaqi’s tradition from Abu Na`im is distinctly given.

DISINTEGRATION OF THE MUSLIM EMPIRE

The Prophet said, “Iraq has withheld its dirham and grains; Syria its dinar, and Egypt its food supplies and dinar, and you have been left as before.”

These words came true with the end of the *Khilafat-e-Rashida* (the period of the first four Caliphs), when Amir Muaa`wiya established his monarchy with Damascus as his capital. Since then, through the centuries, no revenues in cash or kind have been sent to the Hijaz. The prophecy continues.

PERSIA

The Prophet said to Suraqa b. Maalik, “What will your grandeur be when you are adorned with Caesar’s armlets!” (Baihaqi from Ibn `Utba)

Baihaqi records that when among other spoils, Caesar's armlets were sent to Caliph `Umar Faruq, he sent for Suraqa b. Maalik and slipped them over his arms. `Umar Faruq said, "All gratitude to Allah who has taken away the armlets of him who called himself lord of mankind and has decked the arms of Suraqa b. Maalik, the Arab *mudalji* with them."

Three features of this prophecy deserve careful attention:

1. That `Umar Faruq's Caliphate was genuine in the sight of Allah, Who made him carry out the pronouncement of his revered master, the holy Prophet;
2. The conquest of Persia;
3. It was foretold that Suraqa would live until the conquest of Persia. A few years after this event, in 29 A.H., he died. (al-Isti`ab)

PROPHECIES MADE MANY YEARS EARLIER

Let us now examine prophecies that were recorded in the books of Traditions long before their occurrence. These books were current in the whole world of Islam several decades ahead. Hence, their authenticity, and the truthfulness of their author, the holy Prophet, becomes apparent. Prophecies which relate to the signs and nearness of the Day of Judgement shall certainly take place at the appointed time and in the exact manner in which they are foretold (which is only in the knowledge of Allah).

INDIA

We read from Sunan Nassai` and Abu Huraira in Baihaqi:

The Prophet Muhammad (SAW) foretold '*Ghazwa-al-Hind*' or the Conquest of India.

Imaam Nassai` who recorded these words in his Traditions was born in 215 A.H. and died in 303 A.H. India was first attacked by Mahmud of Ghazni in 393 A.H., almost a century after Nassai`s book was published.

In the old Muslim books, Hind (or Ind) is the name of the region of the river Indus. The prophesied *ghazwa* may be defined as having taken place at Attock, where the river was crossed.

PROPHECY - 654 YEARS EARLIER

Bukhaari and Muslim record that the Prophet said,

“The Day of Judgement will not come until the light of a fire burning in the Hijaz is not reflected on the camels of Basra.”

This prophecy is recorded in Bukhaari and Muslim. Bukhaari died in 256 A.H., and Muslim in 261 A.H. During their very lifetimes, their works were on the curriculum of all Muslim institutes of education, and were in wide use everywhere.

The prophecy came true in the 2nd Jamadi of 654 A.H. i.e. four centuries after the death of Bukhaari. Some of those who witnessed the fire prophesied, wrote books on it. Shaikh Safiuddin, an educationist of Basra, recorded that when the fire was ablaze, the bedouins of Basra recognised their camels in its light.

The fire began on the First Jamadi from a hill. The next day there was an earthquake, which became more violent on the following day. On the fourth day there was terrible thunder and on the fifth, smoke covered both earth and sky, the flames were

reduced and the rocks on the hill began to melt. It seemed as if the city was being showered by springs of red-orange water. The fire appeared to be advancing towards Madina. On Friday night the Madinites spent all night praying in the Prophet's Mosque, and morning found the fire turning away from the direction of the holy city. It is further recorded that even during this event, the breezes that came to Madina were miraculously cool and pleasant.

PROPHECY - 656 YEARS EARLIER

“The Hour of Doom will not come until you have fought those Turks who have small eyes, pink complexion, flat-noses, and their faces are broad like shields.”

This calamity took place when Halaku Khan destroyed Khorasan and Iraq, and devastated Baghdad. Ultimately, he was defeated in Asia Minor in 656 A.H., five centuries after it was recorded in the Traditions of Bukhaari and Muslim.

PROPHECY - 700 YEARS EARLIER

Tabrani and Abu Na'im record from Ibn Mas'ud that the prophet said, “Do not meddle with the Turks until they attack because they will be the first to deprive my *Umma* of sovereignty.”

PROPHECY - 855 YEARS EARLIER

The conquest of Constantinople is clearly stated in Imam Ahmad's compilation and Muslim on the authority of Abu Huraira, and in Dawuud on the authority of Ma'az b. Jabal. Imaam

Ahmad died in 241 A.H. Constantinople was conquered in 855 A.H. (1353 A.C.) by Sultan Muhammad Fatih.

PROPHECY - 1348 YEARS EARLIER

On the day of the Conquest of Makka, the 20th of Ramzaan, the Prophet handed over the keys of the Ka`ba to Sheba b. Uthman and Uthman b. Talha with the words,

“Take these keys for ever and ever; none will take them away from you except he who is a tyrant.”

There are three prophecies in these few words:

1. Abu Talha’s descendants would continue until the Last day as custodians of the Ka`ba;
2. The keys of the Ka`ba would continue to remain in their custody;
3. He who takes away the keys from them would be a tyrant.

We are witnesses to the truth of these prophecies. The first two of the keys of the Ka`ba have all along been retained by the descendants of Sheba; as for the third, history records that Yazid b. Muaa`wiya forcibly took them away and the world to this day denounces him as a tyrant. Later, they were taken back from Yazid and returned over to Sheba’s clan. In all the centuries since then, no one has dared again to deprive this clan of those keys and be denounced as a tyrant!

A PROPHECY FULFILLED BEFORE OUR EYES

According to Muslim, Abu Mastur Qarshi told `Amr b. al-`Aas, the conqueror of Egypt, that in later times the Christians

would dominate the world. `Amr objected, but Abu Mastur said that he was repeating only what he had heard from the Prophet!

It should be noted that this dialogue was reported when the Muslims were at the zenith of their power; they had not met with defeat in Iraq, Syria, Sudan, Persia or Khorasan. Everywhere the Christians were being pushed back by the Muslims and there was no sign of Christian ascendancy in numbers or in power. Imaam Muslim died in 261 A.H. and all throughout his life, the followers of the Prophet held the sway, but he faithfully recorded the truth as Abu Mastur, too, had faithfully and fearlessly narrated it.

ANOTHER SUCH PROPHECY

“A time will come when my Umma will be divided into seventy-three sects.” These words of the Prophet are recorded by Haakim and Baihaqi on the authority of Abu Huraira and Muaa`wiya, and by Tabrani from `Awf b. Maalik.

In the days of the revelation of the Qur’aan, the Prophet’s Umma had but one name - Muslim. This was the name used since the time of the grand patriarch Abraham. *“Huwa sammakumul muslimiin.”* (22:78) Up to the period of `Ali’s caliphate it was the only name used for the followers of Islam, but after the rebellion against him, and because of external influences, an abundance of sects, each with their own name, began to appear. The fulfilment of Muhammad’s (SAW) prophecy in this regard is clear for all to see.

The reader should bear in mind that only a few prophecies have been given here as examples, and that many others exist besides these.

THE PROPHET'S PRAYERS

the Prophet's prayers are also miracles

Muslims believe that Allah answers the prayers of every one of His creatures, if they are well-meaning, spontaneous and come from humility, and if the heart is passionate and God-Conscious.

“Who is there besides Allah that answers the prayer of the afflicted?” (27:62)

His obedient ones are particular to Him, “When the supplicant prays to Me, I hear his prayer and answer it.” (2:186)

Allah is the Lord of Wisdom. He is swift in hearing the prayers of His Messengers in order that His own greatness, and their honour, may be recognised by the hearts of all peoples. He answers their prayers in abundance too until such acceptance itself becomes a virtual miracle, a symbol for increasing one's faith and guiding one to the right path and remaining firm and steadfast on it.

Let us now look at a few of the Prophet Muhammad's (SAW.) prayers.

It is recorded from Anas in Muslim and Bukhaari, that during a famine in some parts of Arabia, while the Prophet sat on the pulpit, delivering a sermon, a bedouin stood up and begged Muhammad (SAW) to pray for him because he and his family had lost everything and were starving. The Prophet lifted his hands in prayer and where the skies were clear a moment before, thick, black clouds gathered and began to rain. It rained that whole day and almost continually until the next Friday, when the same bedouin began to complain that their houses were crumbling down. The Prophet prayed for the rains to cease, and in whichever

direction he pointed his hand, the clouds dispersed until the skies over Madina were clear again (Baihaqi and Ibn `Asaakar give the exact words of the Prophet's prayer for these rains).

BLESSINGS FOR THE RIGHTEOUS AND VICE-VERSA

Tabrani records in his '*Ausat*' that Damra b. Thaliba requested the Prophet to pray that he be martyred. The Prophet prayed, "Allah! I make Ibn Thaliba's blood forbidden to the unbelievers." This revered companion went on to tear dauntlessly through the ranks of the enemy and return safe and unhurt.

Imaam Ahmad, in *Shab bul eiman* and Baihaqi record that a young man came to the Prophet and requested that he be given permission for adultery and fornication. The Companions stared at him and began to rebuke him, but the Prophet bade him sit near, and asked him,

"Would you like the same for your mother?"

The young man answered, "No, may I be your sacrifice!"

The Prophet said, "Yes, none would like it. Would you like the same for your daughter?"

"No, may I be your sacrifice!" the young man exclaimed.

"Yes, no one would like it for one's daughter. Would you like it for your sister?"

"No, May I be your sacrifice!" answered the man again.

"Yes, no one would like it for one's own sister. Would you like it for your aunts?"

"No, may I be your sacrifice!" he retorted once more.

“Yes, no one would like it for one’s own aunts, either.”

Then the Prophet placed one hand on the young man’s heart and prayed, “Allah, forgive this man his sins, cleanse his heart and protect his modesty!”

The young man never again let such a thought cross his mind.

It should be noted that first, the Prophet convinced the man by argument that just as he would be outraged by lewdness among the women of his family, so others, too, would feel similarly offended by such behaviour among their womenfolk.

Bukhaari records from Ibn `Abbaas that Khusru Pervaiz, the ruler of Persia, tore up the epistle sent to him by the Prophet through his envoy. The Prophet commented with the words, “Now, they too are torn up!”

Only a week later, Pervaiz was murdered by his own son who had fallen in love with his father’s mistress, Shiriin. Persia was to suffer even further, its fire-worshippers forced from their homeland and its last Khusru killed by Caliph ‘Uthmaan’s armies.

Baihaqi records from `Abdullah b. Abu Bakr that Baheer b. Bahira, who belonged to the Tayy`i clan, recited before the Prophet two verses of his composition on the conquest of Dumatul-Jandal.

The Prophet was so pleased with these couplets that he invoked blessings on him. “May Allah never wax him old!” Baheer lived to ninety years of age and his teeth and gums remained firm to the last.

Bukhaari records from Ja`ad b. `Abdul Rahmaan that Saaib b. Yazid lived to 94 years of age, and his eyesight, hearing and

general health remained in good form, all of which Saaib used to ascribe to a prayer of the holy Prophet.

PRAYER FOR A DISTINGUISHED COMPANION

A tradition recorded by Anas tells how the Prophet blessed `Abdul Rahmaan b. `Awf with the words, "May Allah bestow His blessings upon you!" `Abdul Rahmaan used to say that the effect of these words throughout his life thereafter, was that even if he picked up a stone, he would expect to find gold or silver lying underneath it.¹

Anas b. Maalik records how the Prophet once prayed for him in these words,

"Allah! Increase his wealth and his children and bless whatever Thou bestowest on him!"

Anas used to say, "By Allah! I have abundant wealth and the number of my sons and grandsons is nearly a hundred!" (Anas served the holy Prophet for ten years).

Abul Aaliya has reports in Tirmidhi and Baihaqi that Anas had an orchard which blossomed twice a year, and that in it there was a flower which gave off a fragrance like that of musk.

Ibn `Asaakar and Ibn Munda record from Yazid b. Abu Maryam how his father, Maalik b. Rabi`a, told him that the Prophet had prayed for an abundance of children for his son, and that he, Abu Maryam, now had eighty sons.

Muslimah b. Aku reports in Muslim that the Prophet saw a man eating with his left hand and told him to eat with his right

1 He left millions of riyals for his descendants. Ed.

hand. The man answered in stubborn pride, “I cannot eat.” Later, the man could never lift his right hand as far as his mouth.

Bra` reports in Bukhaari that, after the assassination of Abu Rafe`, `Abdullah b. `Atiik was coming down the stairs when he fell and broke his shin bone. He mentioned this to the Prophet, who asked him to stretch his leg out. The Prophet placed his hand on the fractured part and the leg was healed immediately, leaving no sensations of pain.

NAMES OF THE HOLY PROPHET

The sacred name of the holy Prophet (SAW), itself a great gift and a sign from Allah indicating that he is the chief of all the Prophets, the crown of the universe and all that is in it. It is a name descriptive of its owner, its commentary contained within itself. Its details are covered by the verse, “*Muhammad Rasuul-al-Laah*” (48:29) (Attribute I of this volume)

Given below are the names of Muhammad’s (SAW) immediate ancestors; important as they are in his genealogy as the Prophet.

The name of Muhammad’s (SAW) father was `Abdullah, the servant of Allah, the Modest, the Moralist; his mother was Aamina, the harbinger of peace, and his foster mother was Haliima, the mild and forbearing. This signifies that Muhammad (SAW) was that holy personage whose body was derived from ‘*Ubudiyyat*’ (obedience), ‘*abd*’ (servant of God); whose completion of the human form took place in a receptacle of peace, ‘*amn*’, and who was bought up with the milk of supreme kindness, forbearance, patience and humility (*hilm*). Such a combination of excellent qualities in names was not accidental, but reflected the status of the child who was, indeed, Muhammad (SAW) i.e. worthy of praise.

The literal meaning of this name also contains the prophecy that its bearer is the Knower of all that is Visible and Invisible, that he shall remain to the end of time the most regularly and constantly exalted. (Sura 94)

Whose sacred name is it that is mouthed by the lips of millions at a time, that dominates their hearts, and the majesty of which is proclaimed from the minarets of the mosques throughout the world?

Who is he whose example of conduct guides man every moment of his breath, whatever his station or creed?

Who is he that is so exalted (*mahmud*) in his deeds and so peerless in his teaching?

Who is he whose pace extends from this earth to the high heavens?

Who is he whose noble words of advice cover all the land and waters?

He is, indeed, Muhammad (SAW), the praised. Praise (*hamd*), the root of his name, has a peculiar relation to him.

The name of his status as intercessor is *Maqam-e-Mahmud* (the praised station). His followers are known with the title of *Hammadun* (those who praise most Allah the Almighty), and the Book brought by him begins with praise of the Almighty, “*Al-Hamdu Lil Laah Rabbil-`Aalmiin*” (All praise be to Allah, Lord of all the worlds!)

His name is also Ahmad, the one who praises his Lord the most. Thus, the rest of his two names, the praised one and the praiser, is the same. It is not accidental that the root of all the above four words is ‘*Hamd*’ (praise). It is the artistry of the Lord for the exaltation of His beloved.

He is Muhammad (SAW), who is praised by every speck of dust; and he is also Ahmad, who more than the raindrops and sand-grains, proclaimed the name of his Creator and Guide, the One True God.

1. It is Muhammad (SAW), the loved one, who loved friend and foe alike and loved to perfection, who was beloved but unmindful whether he was loved or not; who was wanted but was himself above want.

2. He is *Matlub*, the sought for, but he did not seek anything from others.
3. He is *Matbu`*, the one obeyed by others who, themselves, are blessed in turn by being obeyed by others.
4. He is *Nabii*, the Prophet whose very form has lifted the veil of mystery from the eyes of so many.
5. He is *Rasuul*, the Messenger whose message has given special destination to mankind and brought total blessings to humanity, given perfection to religion, and distinguished its followers with the pleasure of Allah.
6. He is *`Abd*, the servant, whose service has elevated the concept of service to the throne of vice-regency.
7. He is *Mua`llim*, the teacher who fulfilled those words and hope of Jesus who said that 'the spirit of truth' would fulfill the mission which he himself would leave undone.

It is Muhammad (SAW) who keeps open the doors of his teachings; therein is no remuneration; no symbolism or secret instruction between him and his pupils; the motto of his school is: learn what you know not.

"Yu allim-u-kum maa laa takuunuu talamuun." (2:51)

(He teaches you that which you do not know)

His lessons begin with the end of the knowledge of which mankind is already familiar with.

8. He is *Amiin*, the trustworthy, a title St. John described him with in his Gospel, and which even the unbelieving Quraish called him by long before his enunciation. It is a title that describes his stature and explains his station as a trustee of Divine revelations as referred to in a tradition from Abi Sa`id in Muslim.

9. He is *Ummi*, the untaught, the unlettered, by which title, Makka received the honour as being called *Umm-ul-Qura*.

He was untaught and innocent like a noble son and truthful in all his deeds and sayings, as a new born babe.

He was untaught and his teaching is not dependent on the words of books.

10. He is his own argument (*Burhan*) as the Qur'aan says,

“*Qad jaa-kum burhaanu mir Rabb i kum,*” (Now has come the argument from your Lord.) (4:174) Imaam Sufyaan b. `Ainia in his commentary of the Qur'aan states '*burhan*' means the holy Prophet.

11. He is *Bashr*, human, and the precedence man has over other creatures is because Muhammad (SAW) was human.

He was human like other humans, but being the recipient of revelations, he is exalted above all others. He is addressed in the following manner, “Indeed we sent thee with truth as bearer of good tidings.” (2:119)

12. He is in truth *Bashiir*, the bearer of good tidings and *Mubasshar*, the giver of glad tidings, He is the only confirmer of the prophethood of Jesus, and also the confirmed one of Christ himself as the Qur'aan and the Bible say, “And giving glad tidings of a Messenger to come after me whose name shall be Ahmad.” (Qur'aan 61:5), “The spirit of truth which proceedeth from the Father, he shall testify of me.” (15:26 St.John¹) and “The spirit of truth is come he will guide you unto all truth.” (St. John 16:13)

1 Besides Christianity, Islam is the only other religion that testifies to the prophethood of Jesus and bestows upon him the same blessings and praise.

13. He is *Baiyina*, shining proof, an embodiment of clear signs, emphatic symbols and arguments of truth, whose existence is all truth. His evidence dispels the darkneses that enshrouded the people of the Book and the unbelievers. He radiates light. He is the sun whose appearance is evidence that there is a sun.

14. And he is *Habiib*, the Beloved of God whose nearness to Him is described in the tradition, “*Fa iza ahbabtuhu kuntu sam-`a-hul-lazi yasma`u wa lisan uhul-lazi yantiqu.*” (So when I love Him, I become His hearing with which He hears and His tongue with which He speaks.)

15. He is *Haliim*, the mild-natured, profoundly wise, and forbearing, a title which was given to him even before his prophethood. It is the name of one who bore all vicissitudes, tolerated being stoned and in return scattered pearls and gems. On hearing invectives he sought not revenge but merely prayed for his enemies’ guidance. As Abu Taalib describes him,

“*Halimun, Rashidun, Aadilun, ghair-u taishin; you Wali iIahum Laisa unho bi-ghafilin.*” (He is forbearing, virtuous, just and mild, and under the protection of Allah Ta`ala, the all-Aware).

16. He is *Khazin*, the treasurer as shown by the tradition in *Musnad-e-Ahmad b. Hanbal*, “I am the treasurer. I give as I am Commanded.” He is *Khaazin* the keeper of the Treasures of Providence, the pearls of blessings from his house.

17. He is *Khalil-ur-Rahmaan*, the friend of the Beneficent One. The Arabs believe that there are ten different stages of love: a little inclination and attachment of the heart; intention and consciousness of the inclination; spontaneous longing; persistent love that is inseparable (from the lover); *wudaad* or purity of love (Allah calls Himself *wudood* or Pure Love); *shagaf* or love that penetrates to the very core of the heart; *ishq*, from the word *ishqaa*

(a yellow creeper that dries up the tree around which it grows). At this stage, which Ibn Abbas reached, the lover attains:

al-yatiim (meekness and humility extreme);

al-ta`bud (when the lover having renounced all desire of property or honour, becomes a slave of the beloved);

and *khulat* (when the heart is relieved of all other temptations, and the mind, of anything other than the beloved). The Prophets Abraham and Muhammad (SAW) accomplished this last stage.

It is commonly believed that Abraham, at this last stage, was *Khalil* (friend of Allah) while Muhammad (SAW) was *Habiib* (beloved of Allah). However, a Tradition also describes Muhammad (SAW) as friend of the Beneficent One, “Allah has taken me for His friend as he took Abraham for His friend. If I had to choose someone as my friend from mankind, he could only be Abu Bakr, but I have been chosen by the Lord and I have no choice left.”

18. He is also *Khatiib*, the most eloquent preacher among the prophets, and also their Imaam or their preacher as a tradition says.

Khutab, from which the word *khatiib* is derived, means eloquence, and *khatiib* or speaker, preacher, orator, is one who has perfection of eloquence and clarity of expression. Moses, according to the Qur’aan, prayed to God that he be allowed to take his brother, Aaron, with him, because he himself was shy of speech while Aaron was an eloquent speaker. The prophet Muhammad (SAW) required no such assistant. His eloquence and lucidity of expression in his language so full of depth and vision, was there for all to see. It is as such that he is capable of being a

preacher to the prophets. *Khatiib* also means sermoniser, one who praises good and admonishes evil.

19. He is *Khaafiz*, as the Qur'aan says,

“*wakh-fiz janaha-ka lil-Mu`miniin.*” (16:88)

(*Lower your wings for the believers*).

Just as birds protect their young under their wings, so the Prophet, protected the believers with love, tenderness, forbearance and care.

20. He is *Khirat-Allah*, a haven of refuge and blessings - the best in mankind).

21. He is *Da`i ilal-lah*, the caller towards Allah. He invites people to Allah. The right to invite someone is justified, only when the permission to invite is given. When the Qur'aan describes Muhammad (SAW) as the inviter to Allah, the words ‘by His permission’ are clearly stated. Yet the Qur'aan emphasises that Muhammad (SAW) is permitted to invite all mankind to Allah’s abode, to nearness to Him and to His pleasure. If a servant invites someone without the permission of the master, the reaction of the master can be well judged.

22. He is *Rahmat*, mercy as the Qur'aan says, “Mercy for all the worlds,” (*Rahma-tul-lil-`Aalamiin*). Allah is the Lord of all the Worlds; the Qur'aan is *zikrun lil alamiin*, the subject of study for all the worlds; the Ka’ba is blessed and a focal point for direction for all the worlds; Noah’s Arc was a sign for all the worlds (21:91), but Muhammad (SAW) is titled ‘Mercy for all the worlds’. (21:107) The extent and blessings of this title may be better appreciated if one considers the words of Allah, “My Mercy covers everything.” (7:156) These blessings thus extend to the believers who became rulers of the earth and are destined for

Divine salvation in the Hereafter, as well as to the unbelievers who have been relieved of various shackles and superstitions by the Prophet's reforms and prayers.

Also benefited are women and children, orphans, widows, travellers, captives, slaves, rulers and the ruled, rich and poor, for whose rights and welfare, he formulated well-defined political, civil and military rules and principles by which he bound himself and bound his whole Umma.

His blessings too also fall upon bird and beast, for whose care, and slaughter and sacrifice, he made distinct rules.

His blessings extend over highways, paths, centres from where water was served to travellers, and their places of arrival. All these places were required to be kept clean and secure of all pollutions. Specific rules were made for all these places and centres.

Even the condemned enemy was not deprived of blessings of mercy. Likewise, animals of sacrifice were to be shown respect and consideration. Thus, it is fully established that from every aspect and angle, he was the mercy for all the worlds.

23. He is the *Ruh-ul-Haqq*, the Spirit of Truth, a title first ascribed to him by Jesus before his apostles. (St. John 16:11-16)

The phrase 'Spirit of Truth' occur only here, announcing his mission and his glory. The Spirit of Truth preaches to all the world; he lifts the humblest to the highest; life-giving words pour forth from his mouth; he resurrects dead hearts; his teachings purify the outward and the inward, and brighten the intellect and the heart.

24. He is *Sayyid* (chief, born for leadership).

A Persian couplet reads:

“O thou art are holding a place on the throne of leadership since eternity, the beauty, grace and benevolence that is possessed by all the beautifuls of the world, is collectively possessed by thee alone.”

Yet he was beyond any inclination to be called a *Sayyid* and was more happy to be called the servant of his *Sayyid*, the Lord Almighty. His grandsons, Hasan and Husain, are also honoured by the title of *Sayyid* and are the *Sayyids* of the youths of paradise. So, too, were his ministers *Sayyids*. (Tirmidhi from Abu Sa`id, an authentic Hadith).

The Prophet said, “Abu Bakr and `Umar are the leaders in Paradise of the old for the formers and the later” (Tirmidhi). Muhammad’s companions were also known by this title. We all know that when Sa`d b, Mu`az, an Ansaar chief, called upon the holy Prophet, he instructed the Ansaars present there to, “Stand-up and give a reception to your *Sayyid*-chief.” (Tirmidhi from Anas)

He is also *Sayyid-e-wuld-e-Adam*, the *Sayyid* born of Adam and a title which literally means, the leader of all mankind. Here, his followers include all those who preceded him, Adam himself included, as well as those who would succeed him. In an authentic Hadith, Muhammad (SAW) confirmed this, declaring, “Adam and all his progeny will be under my banner on the day of Judgement.”

25. He is *Shaar`a*, the formulator of *Sharia* or law. The enormity of such a task becomes apparent when one considers that after Moses, Israel could produce no law-giver for two thousand years. Even Jesus admitted, “Do not think that I have come to abrogate Torah, rather I have come to confirm and strengthen it.”

Among Hindus, Manuji Maharaj has presented the Sumirti. I appeal to the intellectual honesty of all the legislative councils

of the world to examine critically these three ‘Sharias’ and judge which of them is the most perfect and exhaustive in all details concerning general principles, human needs and the civilised way of life.¹

The truth is that all the human-oriented laws of the world compare most unfavourably with Islamic law, containing as it does spiritual truth, rational truth, theology and a foolproof law under one roof.

26. He is *Shaaf’I*, the Interceder. Some, such as Christians, believe that an interceder is one who intercedes by virtue of his own authority. This is an incorrect view which confuses intercession with forgiveness. Only God is the Forgiver. An interceder must have God’s permission to intercede, and must speak the truth concisely and without mental reservation. These two qualities make intercession appropriate and acceptable and as such, the holy Prophet alone is distinct in having the privilege of the Exalted Station and the honour of the Great Intercession.

27. And he is *Shaahid*, the witness. A good witness is he who brings truth out of the hidden; whose evidence informs the uninformed, educates the uneducated and makes visible the invisible.

“I bear witness that there is no god but Allah,” is (his evidence), before all creatures and all worlds, and by these words he proves that Allah alone is Divine and worthy of worship.

Many religions were, and are, unable to resolve the problem of worshipping and seeking assistance from other than God. The

1 “It is to Mussulman science, Mussulman art and Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages.” Marquis of Duffrin and Ava. London - 1890, p-24

Prophet lifted the veil off the hidden truth. By the evidence, “I bear witness that there is no god but Allah and Muhammad is His Messenger,” he clarified the truth about revelation, of the relation between action and the soul, consequential reward and punishment over actions, the need of the law (Sharia), the stability of Divine laws and the establishment of mandatory laws. All this happened only on the basis of the testimony of the holy Prophet. Glory be to Allah! With how great and truthful an evidence this witness came alone to this world and before departing, not only established millions upon millions of other witnesses of the same evidence, but also made the coming generations witnesses of it, and gave them the authority to be witnesses over people - “Taku nu Shuhadaa `alan-naas.” (2:143)

28. He is *Sahib*, one who accompanies. Jesus, himself, foretold his followers of Muhammad (SAW) when he said that he would ‘be with you’ (St. John 14:16). Jesus meant that the Prophet’s company would remain until the end of humanity.

The unbelievers used to call him *sahib-i-Quraish*. Whatever their motive was in calling him this, Allah himself used the words in a better sense, “*Wa ma sahib u kum bi majnunin.*” (Your companion is not mad. 81:22)

Among the prophets were some who, seeing the obstinacy and evil deeds of their people, left them and went into seclusion. But Allah, knowing the constancy of Muhammad (SAW) did not forsake him nor allow him to withdraw from His mission. The Prophet was patient and his perseverance was drawn only from His Creator’s assistance.

29. He is *Sa`di*, one who is outspoken in speech. He plainly told the savage, blood-spilling idolaters, “You and the idols that you worship will be made fuel of hell-fire.” (21:98); he announced to

the Jews, who dominated Arab society because of their business empire and practises of money-lending and usury; and to the Christians, who ruled over Syria, Egypt, Asia Minor and Europe, “O people of the Scripture, you are not and will not be anywhere on the path of truth, until you act upon the Torah and the Bible and other Books that were revealed unto you from your Lord¹.” (5:68)

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- 1 All other books of the Old Testament stress the Oneness of God and foretell the advent of the Prophet Muhammad (SAW.) e.g.

DEUTERONOMY

- a) “If thy brother, thy son, thy daughter, or the wife of thy bosom, or thy friend which has thy own soul entice thee to serve other gods then stone him till death.” (13:6-10)

EXODUS

- b) “For thou shall worship no other god... for the Lord is a jealous God.” (34:14)
- c) “Thou shall make thee no molten gods.” (34:17)

HABAKKUK

- d) “The holy one came from Paran (Makka). His glory covered the heavens, and the earth was full of his praise.” (3:3) (the letter ‘p’ is replaced by ‘f’ in the Arabic language as all non-Muslim scholars know e.g. Paris is therefore written as Faris)
- “He beheld and drove asunder the nations...(his ways are everlasting).” (3:6)

“What profiteth the (graven image) that the maker there of hath graven it.; (2:18)

EZEKIEL

- f) “Repent and turn yourselves from your idols and all abominations.” (14:6) (see also 44:12)

HAGGAI

- g) “The glory of the latter house (Makka) shall be greater than that of the former and in this place will I give peace.” (2:9)

MALACHI

- h) “Hath not One God created us.” (2:10) Such verses are many more.
- Ed.

He was the Outspoken One who told his own followers,

“...I have no power of injury or profit,” (72:21)

“...I have no refuge besides Allah and I find no support in any save in Allah,” (72:22)

and *“...Warn even the very nearest of kin to you.” (26:214)*

30. He is *Sadiq*, the truthful one. Truth is high in the stages of the soul's sphere. Truth is the soul of deeds, and the criterion of the relevant conditions and circumstances. Truth is the door which leads to the Majestic Court; truth is the foundation of religion and the central column on which faith stands. It is the truth whose assembly sessions will be held in the proximity of Divine Royal Court. Says the Qur'aan, “Lo! The righteous will dwell in the midst of gardens and rivers, in an assembly of Truth, in the presence of a Sovereign Omnipotent.” (54:54-55). The holy Prophet is that *Sadiq* and it is this attributive name which is mentioned in the Gospel of John (19:11,15:26). The holy Prophet was known as truthful in his community, in his homeland and in its surroundings. Out of his devotees emerged *Siddiqs* (truthfuls) and *Muhaddiths* (interpreters of traditions of the holy Prophet).

The friend of Allah, Abraham prayed, “Grant me honourable mention on the tongue of truth in later generations.” (26:84)

31. He is *Masduuq*, who acknowledged truthfulness. His truthfulness was witnessed by the heavens and the earth, on land and waters. Priests, monks and rabbis testified to his truth. The worshippers of Latt, Manat and `Uzza confessed their falsehood to submit to his truth. The books of Psalms, Daniel, Isaiah, Jeremiah, Habakkuk, Haggai, Malachi, Zechariah and John are full of his truthfulness and praise. `Abbaas b. Mardas, a well-

known Christian bishop who converted to Islam, wrote in his eulogy to the holy Prophet:

“I believe in Allah, his enemies I defame.

Those who bypass him are put to shame.

I face towards Ka`ba a devotee’s sign,

He revealed the Truth, for Him, I pine.

Glad tidings of his coming the holy `Isa (Jesus) gave,

God-given guidance took start in the cave.”

In his apocalypse, John referred to Muhammad (SAW) as the truth; and when this truth personified came, he was described in the Qur’aan as ‘*al-lazi ja-a bis sidq*’ (the one who has come with the truth). (39:33)

32. He is *Ta haa*. He is far from the attractions of this world; he is nourished by perpetual blessings, and he has come with the authority of *Radiya lahu qaulan* (whose intercession Allah accepts). (20:109) Allah Himself is the custodian of his tranquillity, his joy and his pleasure.

33. He is *Tayyab*, or chaste. His origin, his birth, his parentage, his spouses, his descendants, his physique, his elements, were all untainted by any defects or baseness. He was pure and holy, and the pure and holy sing his praises and invoke salutations on him.

Hassaan b. Thaabit says of him, “Allah and the angels who surround the glorious Throne, and also those who are pure and purified, send their benedictions on Ahmad, the blessed one.”

34. He is *Taahir*, or pure. He was the noblest of birth. His ancestors, who bore his light, were untainted by any bloodshed.

For their high lineage, they were held in great honour and esteem, and were never enslaved.

He was both pure and the purifier. He taught purity and by his own purity, inward and outward, purified his devotees. His education established a community to whom the Qur'aan refers, "In it are those who love to be purified, and Allah loves those who keep themselves pure." (9:108) The basis of his commands and deeds is "Thou might purify and sanctify them." (9:103)

35. He is *`Abdullah*, the Servant of Allah. Devotion is the very acme of being human. Wherever Allah speaks of his prophets with love and acceptance, He adds the word *`abd* (servant) to his name.

"Speak to them of our *`abd* David." (38:17) "Speak to them of our *`abd* Ayub (Job)." (38:41) "Speak to them of the mercy of your Lord, to His *`abd* Zakariya, father of Yahya (John the Baptist)." (19:2)

The Prophet Muhammad's (SAW) devotion was like that of an evergreen tree, the fruits of which are very sweet! "Blessed is He Who has revealed the Qur'aan, the criterion of right and wrong, to His servant." (25:1) His exemplary devotion entitled him to be the recipient of the Qur'aan - the Guide till eternity.

"Is not Allah Sufficient for His Devotee?" (39:36) This assurance from the Lord is also a fruit of total devotion.

"Praised be He, Who carried His servant on a night journey (Ascension)." (17:1). This higher status is the sweetest fruit of devotion.

"He revealed to His servant what He revealed." (53:10) Such an honourable address is the result of only total devotion.

Jesus spoke in his mother's lap, "I am Allah's servant" (19:30) Yet Allah speaks of Muhammad (SAW), "When Allah's servant stood up (for prayer)." (72:19)

Thus, in one place it is Jesus who speaks of himself and in the other, it is Allah that speaks of Muhammad (SAW). Allah also mentions Muhammad's (SAW) standing for worship and preaching. The difference is of the comparative status.

Muhammad (SAW) was the servant of Allah, and the Lord Himself was a witness of his flawless devotion. He was `Abdullah, and as a Caller for devotion to Allah, he was the most successful.

In the *Kalima-e-Tawhiid* (article of declaration of the Unity of Allah), the words *`abd hu wa rasul u hu* (His Servant and His Messenger) are inseparable from the name of Muhammad (SAW). It is impossible to disjoint the words from his name, just as it is impossible to disjoint the words *La Ila ha ill Lal-Lahu* (having none as partner in His Sovereignty) from the name of Allah.

O my Lord, I repeat the *Kalimah Shahadat* (article of declaration of the Oneness of God) and deposit it as a trust in your treasure of Mercy. I testify that there is no god but Allah, the One, having no associate in His Sovereignty. I also testify that Muhammad (SAW) is His Servant and Messenger. I am fully agreeable to believe in the Lord as my Sustainer and to declare Islam as my way of life (religion), Muhammad (SAW) as my Prophet and the Qur'aan as my Imaam (Guide).

36. He is `Awf, the forgiver. The forgiver is also one of Allah's holy names; thus, as we have seen, the various names of the Prophet are but the shadow of Allah's Divine names. The Prophet's virtues reflect Allah's gifts to him.

There are several instances of Muhammad's (SAW) forgiving nature. He forgave the eighty who, on seeing the Muslims in prayer, tried to assassinate him on Mount Taniim. He forgave Zainab, daughter of Haarith b. Salaam, even after she confessed that she had tried to poison him. In the hour of glory of the conquest of Makka, he forgave the chiefs of the Quraish who had persecuted and tortured the Muslims for thirteen whole years. He forgave Ibn Salul, the chief of the hypocrites and his band in Yathrib. The holy Prophet even freed six thousand prisoners of war of the battle of Hunain on an oral submission. The poet Hassaan writes,

“Afuww-un anil zallat yaqbilu uzra hum,

Fa in ahsanu fal-lahe bil khair-i ajwarun.”

(He forgives all slips, and entertains all their excuses; and if you do good, Allah is the Recompenser).

Such instances of pardon, compassion and forgiveness have not been seen elsewhere in history.

37. He is *Faatih*, the victorious. If victory means the acquisition of territory, only nominal instances might be found in the Prophet's life. Of the five famous battles of Badr, Uhah, Ahzaab, Khaibar and Hunain occupation was taken only of Khaibar and even then, the owners were allowed to retain their possessions on condition only of the Muslim right of suzerainty. Of the other four battles Ahzaab and Uhah took place on Muslim territory while after Badr and Hunain, no territory was annexed following victory. For the above reasons it is clearly necessary to ponder upon the meaning of the word *faatih* as it applies to Muhammad (SAW).

In chapter 48 of the holy Qur'aan, the words of the opening verse *Inna Fatahna* (victory and great help) are promised to the Prophet. Yet this victory is only to acquire the privilege that from thence onward, the Quraish shall not interfere in the propagation of Islam. Thus, the Prophet was victorious by way of his teachings which opened the bosoms of the unaware to light; illumined the mysteries of the spirit; removed the obstacles for those eager to walk on the straight path; emancipated mankind; and endowed all and sundry with the rights of the liberty of religion. The achievement of his sublime objectives was his greatest victory.

38. He is *Qaasim*, the distributor. "*Allah is the Bestower and I am the distributor*" (Bukhaari). The blessings which the holy Prophet distributed everywhere and to everyone, the light and logic with which he illumined every vision the world over brought pearls of wisdom to believing men and women, comprising a vast subject.

He satiated that Arabia which was starving for knowledge and thirsty for rights. It was in the light of his noble teachings that his incomparable companions distributed Zoroastrian treasures of the Persian monarchs and of the people of the Book and the polytheists among the poverty-stricken¹. The Arabs, who owned nothing but deserts and sand dunes, now made every human being a co-sharer of their gifts; seated all peoples without distinction at their table; set up, east to west, water reservoirs for the thirsty, and inns and guest-houses with free board for the destitute and those in travel, as foretold in the Bible.

1. He shall break the oppressor into pieces. (Psalms 72:4)
"And he shall live and to him shall be given the gold of Sheba; prayer shall be made for him continually; and daily shall he be praised." (Psalms 72:15)

They honoured others as equals and treated them with grace; made strangers their brethren, and embraced enemies. In this way, the whole world is today still obligated to the Prophet's magnanimity. Such dispensation was unknown to the world before Muhammad (SAW).

39. He is *Mustafaa*, the elect,¹ one of the most special names of the Prophet, which is reserved only for him. It appears from the Qur'aan that the word *istifa* applies to the Prophet Noah, Abraham and Moses because of their Divine revelation or direct communication with Allah. Both these reasons are perfected in Muhammad (SAW). In Deuteronomy 18:3, the recognizable feature of the Prophet to come is stated to be that "the word of God shall be in his mouth."² The detail of Divine revelation, its continuity and perfection that are embodied in the Qur'aan are not to be found anywhere else. Therefore, Muhammad (SAW) can only be that chosen one. The words of the Qur'aan are, "Allah raised Adam, and Noah, and the 'family of Ibrahiim' above all people." (3:33) In the family of Ibrahiim, the Prophet Ibrahiim himself, his descendants, and Muhammad's (SAW) descendants are included. The reason for this phraseology is that 'Ibrahiim's family' being chosen, is dependent on Muhammad's family being included in it.

40. He is *Muta`a*, the obeyed one. Although it is Allah and Allah alone who must be obeyed, He Himself has decreed that those

1. 'My elect' is the exact translation of *Mustafaa*.

"His name shall endure for ever (as long as the sun); and men shall be blessed in him; all nations shall call him blessed." (Psalms 72:17)

"The kings of Sheba and Seba shall offer gift." (Psalms 72:10) Ed.

2. I will raise them up a Prophet among their brethren (i.e. in line of the Prophet Ismaa'il), like unto thee (i.e. Moses), and will put My words in his mouth; he shall speak unto them all that I shall command him." (Deuteronomy 18:18) Ed.

who obey him must also obey His Messengers. Those who disobey His Messengers therefore, shall be looked upon as having disobeyed Allah (4:64). With this command it is stated, "He who obeys the Prophet, obeys Allah." (4:10) and, "He who obeys him is, indeed, guided." (24:54) The Qur'aan states for the Archangel Gabriel, "That he is to be obeyed and trusted." (81:21) and, "Truly Allah is his protecting friend, and Gabriel and the righteous among the believers; and further more that the angels are his helpers." (66:4)

The above two verses then denote that Gabriel, the trustee of revelations, is, along with other angels and believers, among those who assist the Prophet Muhammad (SAW). That is, the Prophet is the one who they must all obey.

There is no other among mankind, whether prophet, saint, imaam or martyr, who dares demand obedience to himself, so setting aside the holy Prophet. This fact is revealed in an authentic tradition, "Had Moses been alive he would have followed me."

It is every Muslim's faith that salvation and approach to God and attaining to His pleasure are only by way of obedience to His Messenger, Muhammad (SAW). We declare today that should anyone claim obedience to Moses, but be averse to obedience to Muhammad (SAW), then he is far from salvation. The higher stages of Divine nearness and Divine pleasure will remain beyond his reach. The higher status of the Companions and other religious leaders is due entirely to their being the most obedient to Muhammad (SAW).

A Persian verse reads, "The Prophet of Arabia is the symbol of honour for both the worlds, whosoever does not obey his teachings only buries his head in dust." The great poet Sa'di says,

“The straight path cannot be attained but by obedience to Mustafa (SAW).

41. He is *Mahi*, the eliminator of falsehoods. An agreed tradition from Jubair b. Muti`m reads, “Lo! For me are five names. I am Muhammad, I am Ahmad, I am *Mahi*. I am *Haashar*; I will assemble people around me on the day of Judgement, and I am *Aaqib* (the last of the Prophets), and there shall be no prophet after me.

Muhammad (SAW) dispelled darkness and corrected error; he destroyed idolatry, the concept of ‘*other than God*’; he lifted the veil between people; filled up dark cavities of doubt and disbelief, and pulled down the foundations of sin and transgression.

It is he who demolished Arabia’s three-hundred and sixty idols with the words, “Truth has come and falsehood has vanished away; verily falsehood was ever bound to perish.” (17:18) It is he on whose counsel the Christians renounced calling Mary as God’s mother; it is he whose teachings salvaged Persia from the cult of Mani; it is he whose guidance drowned such lewd sects as *Waam Margy and Chitr Rangdeon*; it is he who saved infant girls from being buried alive, and innocent young brides from being burnt to death; and it is he who declared wine and gambling to be both a curse and a sin, and every intoxicant to be injurious to man’s health. It is Muhammad’s (SAW) pure teachings that demolished all vile and mischief, and subdued hypocrisy and useless ceremonials.

42. He is *Haashar*, the gatherer. On Judgement day, he will be the first to rise from his place of rest; to witness the resurrection of the dead, to answer the call of the Lord and play the distinctive role of intercessor.

43. He is *Aaqib*, the last of the Prophets. He is their fulfillment and their perfection.

44. He is *Nuur*, or light. He who walks on the path of his religion is distinguished as the one who receives light from the Lord. (29:22) The Book revealed to him is described as 'the Light' and it ordained, "Follow the light sent forth with him." (7:157) His sacred name is described as light in Sura al-maidah: "Now has come to you the light and the Transparent Book." (5:15) In *Khazin* and *Muaalim* (commentaries of the Qur'aan), the word light is said to refer to him. He is the light which explains the commands of Allah and the dimensions of his prophethood. His teachings are light for the illumination of his listeners. It is such light that is asked for in this prayer of Muhammad (SAW):

"O Allah! Cast Thy light in my heart, in mine eyes, and in my ears, light on my right and light on my left, light above me and light below me, light before me and light behind me! Make light my own! Let there be light in my tongue, in my blood, in my fibre-sinews, light in my hair and light on my face!. O Allah! Grant me light! Allah! Increase my light! O Allah! Cover me with light!"

Ka`b b. Zubair, in his famous Panegyric '*Baa-unta-S`ad*', says, "Indeed the Messenger is a minaret of light from whom light is obtained."

45. He is *Muddaththir* (from the word '*tadthir*') which means a bird putting right its nest. The world is a nest which the Prophet set right and made strong by perfecting the material, moral and spiritual requirements of humanity. He gave warnings; raised high the oneness of God; purified people of all inner and outer uncleanness and cured them of their diseases, both those of the heart and mind. Such a reformer is called *Muddaththir*.

46. He is *Muzzammil*, the enwrapped one. Muhammad (SAW) could not bear to see the dark, ugly face of the world. His ears could not tolerate its falsehood and calumnies. This is why he secluded himself in the cave of Hira where the sacred lights were opened to him according to his pure nature. The vision of the higher angels was made manifest to him; eternal words were sounded in his ears; the mystery of being fearful of God and the mysteries of praying to God in solitude, and with singleness of mind were unfolded to him.

Those who found this world too averse sought an escape from it. Sincere devotees like the Buddha, Dev Jans, the celebrated Biyasje and many others were all disciplined ascetics. These luminaries of human history sought their way out for themselves. Monks and nuns with selfless motives went into monasteries. Thousands of Jain devotees gave their lives in such exercises.

Yet Muhammad (SAW), blessed with invocation and single-mindedness to Allah, spent his day in guiding humanity and solving its problems; his nights were devoted to submission before his Lord; his warnings and happy tidings brought many nearer to the straight path and helped others to find solutions to their difficulties and saved yet others from destruction in the ferocious waves of disbelief. They were given not only new life by the teachings of this *Muzzammil*, but were also so transformed by his exhortation, that their life-style and devotion to duty becomes a beacon light for the guidance of many others.

He is *Muzzammil*; he came with dignity like that of Moses against the folk of pharaohs, and gave the believers a certitude like that of Jesus Christ. The sublime teachings of *Muzzammil* act as a soothing balm for those who have gone astray.

47. He is *Mashhud*, the witnessed one. Imaam Qurtabi correctly states that while all other prophets are *shaahid* (witnesses), only Muhammad is the witness and also the witnessed one. That is because prophets like Jacob, Moses, David, Solomon, Shuaib, Daniel, Yermeah, Habakkuk, John, and Jesus (peace and blessings be upon them), foretold his advent, his place of birth, his status, his looks, his migration, his revelations and his sacred teachings. Thus, he was witnessed by all of them.

Thomas Carlyle, Sir Moore Washington, John Davenport and Edward Gibbon have all eulogised Muhammad's (SAW) purity of heart, far-sightedness, concern for humanity, selflessness, simplicity of life, and purity of objectives, and of means and methods. Furthermore, his name and his status as Messenger of Allah, is proclaimed from the minarets of mosques five times daily throughout the world; truly then he is the witnessed one!

48. He is *Ra`uuf* and *Rahiim*, the gracious and merciful. These two are among the beautiful names of Allah, but the Lord Himself describes Muhammad (SAW) as *Ra`uuf* and *Rahiim*, it is enough that we also recognise him as such.

49. He is *Muzakkar*, or preacher. In the dead of night, when caravans and pitch camps would not dare proceed further, he ventured out and admonished those resting on sands and behind rocks, making the name of Allah a permanent recitation of their hearts and lips. He would frequent markets and crowded fairs, and announce,

"O people! Say there is no god save Allah, and you will be successful!"

Climbing up a hill, he was stoned but still he proclaimed the sacred name of His Lord to the people below. On the battlefield,

surrounded by enemies, his arms and his head bleeding and two of his teeth broken after being stoned, he preached and admonished the unbelievers. In bed with two days of high fever, his head aching and his body weak, he made his way to the pulpit and gave his parting message; that there is no god save Allah. He thought of the *Umma*'s future, and warned and reminded them to remember Allah's holy Name. He was, indeed, an unflagging admonisher, in whom admonition was perfected!

50. He is *Mubaarak*, the Blessed. He is blessed; his religion is eternal; his Sharia is based on wisdom conforming to human nature and he is the par excellent guide until the Last Day. Wherever Islam has made its way, it has firmly fixed itself. All countries belong to him; he looks upon all regions as his native land.

51. He is *Mahajir*, the emigrant. The Qur'aan frequently praises the emigrants and the helpers, but the emigrants especially so. The emigrants are those who left their kith and kin, all their possessions and their native towns, to be with the Prophet. They could not bear the thought of staying away from him despite being fully aware of the sacrifices they would have to make. Their migration was accepted by Allah because of the Prophet's migration.

The Prophet was a migrant as Ibrahiim, Lut, Ismaa'il, Musa and Haaran were migrants. May Allah's peace be upon all of them.

52. He is *Haadi*, or guide. Guidance has two aspects: The first is enthusing one's heart with belief. It is in this sense that the Qur'aan says, "You cannot guide whom you wish to guide, but Allah guides whomsoever He wishes to guide." (28:56)

The second aspect is that of calling one to faith and belief, and fortifying the invitation with arguments, spiritual or intellectual reasoning, and performing the duties without any self-interest purely for mankind's welfare. Confirming this meaning are the words of the Qur'aan, "In truth, you guide to the straight path." (42:52)

Muhammad (SAW) carried out his Mission in both these manners, in the best of ways. By nature magnanimous and gentle, he drew people to himself like a magnet. Meeting him, even his enemies would forget their enmity; and his language was so fascinating and penetrating that every word would go to the heart.

His way of argument and reasoning was not that of philosophers and logicians, but simple and based entirely on common-sense. He would present an argument conforming with the man's own nature, and his environs.

Allah opened those laws of nature to Muhammad (SAW) on which depends the evolution of mankind. The Prophet's method of argument was such as would directly absorb the attention of his addressee and show him the path to the truth.

The Prophet was so complete and perfect an example for men and women to live by, that his deeds were always a true reflection of his words. This correspondence between word and performance makes him a true guide for humanity.

53. He is *Ya siin* and *Sayyid*, chief of humanity and chief of all creation. These meanings have been given by Imaam Ja'far Sadiq and Shaikh `Abdul Qadir son of Shah Waliyullah of Delhi in his translation of the Qur'aan. His truth, his honesty, his straightforwardness have been universally acknowledged. Now whether one believes in his prophethood or not, it cannot be denied that in the past, prophets came by twos and threes, but succeeded in

converting only one soul. He is that chief who came all alone but liberated thousands, pulling them from darkness to light. He never went out of Arabia, but his mission conquered all the continents within 25 years of his death. It is he who is vision for the blind and light for the seeing; he lifts the veils off many a heart, sounds the call of truth to the ears; he dispels the rancour between the Israelites and Ismaa`ilites; he unites Arabs and non-Arabs; he is chief of freedom-fighters and patron of slaves. Although the Umavis, Abbasides, Fatamites, Rakhshidiya, Moghuls, Turks, Africans, Algerians and Hijazis look upon themselves as peerless in administration, and every kingdom denies the other, yet every crowned head and chief is proud to be the humblest before the holy Prophet, and is eager to sit on the dust of the Prophet's court as better than a regal throne. The holy Prophet is *Sayyid* and supreme head of men and women of all the world.

54. He is *Khatam-un-nabiyin*, the seal and last of the prophets. In the words, "*Wa laakin rasuul allahi wa khatam-an-Nabiyin*," (but he is the Messenger of Allah and the seal of the Prophets) (33:40). What a multidimensional magnetic force is present in this term, and how great and comprehensive an impact it has on human minds! Before it was revealed, numerous prophets appeared amongst the Israelites, innumerable reincarnated deities were believed to have been born amongst the Hindus and in China and Persia, a countless number were looked upon as having received Divine inspiration. Yet Muhammad (SAW) to be the 'seal and last of the prophets', no other religion claimed this title for one of its own, thus confirming the truth of Muhammad's special status.

In the words of `Abbaas b. Mirdaas Aslami, "O the last of the prophets, thou art the sent - one with truth, making smooth the path of Guidance."

I close this chapter at name number 54, the numerical value of the holy name Ahmad as per formula of *Abjud*. God willing, I shall add the commentary of the remaining 38 names of the holy Prophet to make the total 92, as per the numerical value of the name Muhammad. As a poet says,

“Daamaan-e-nigha tung wa gul-e-husn tu bisyar,

Gul-cheen tu az tangi-e-daamaan gila daarad!”

(You have gifted an orchard full of beautiful flowers which give smell of your handsome characteristics. Alas! The basket of the flower-picker is very small).

SUNNA - THE WAY OF MUHAMMAD (SAW)

In his book '*Kitab us Shifa*', Qazi Ayaz¹ quotes a tradition from `Ali Murtaza which, in a few words, clearly tells us about the Prophet's character, way, and habits. `Ali asked the Prophet, what his way was, and he replied,

"Ma`rifa (Recognition of the Divine Being) is my capital;

Wisdom is the root of my diin (way of life);

Love is my fundamental; Base.

Fondness is my drive;

Remembrance of Allah is my inseparable friend;

Confidence upon Allah is my treasure;

Grief is my comrade;

Knowledge is my weapon;

Patience is my apparel;

Divine pleasure is my prize;

Humility is my pride;

Abstinence is my craft;

Faith is my sustenance;

1 Qazi Ayaz holds a distinguished position among the traditionalists. His Book '*Akmaal*' is an outstanding commentary of Sahih Muslim. His other compilation '*Masharay-qul-Anwar*' is a feather in his crown. Before giving my comments on the verses of Hadith, I came by two books on the subject; one by Allama Shams-ud-din, and the other by Ibn Qiyyim (Madarraj-ul-Saalaikiin). Ibn Qiyyim is an illustrious disciple of Ibn Taimiya - a profound scholar of the entire Islamic literature. I have benefited myself from these two books in the commentary that follows. May God bless them all.

*Truthfulness is my companion;
Obedience to Allah is my safety belt;
Striving in the way of Allah is a part of my nature;
And in prayer is the delight of my eyes!"*

MA`RIFA (MYSTIC DIVINE KNOWLEDGE) - MY CAPITAL

Without capital, no trade can make a start. Thus, without recognition and knowledge of God, no spiritual and moral advance can be made. In the above quoted Hadith, knowledge is termed as capital.

Translated literally, *ma`rifa* means recognition of Allah. In mysticism, the word also means guidance, and the 'extreme end' as well. It should be noted that *Ma`rifa* begins with knowledge of one's own self. For one on the path, it is necessary to begin with self-analysis and recognition of one's own faults and weaknesses. Whoever does so is blessed.

Both the Bible and the Qur'aan tell us that after he had disobeyed Allah, Adam recognised that he was naked and so immediately gathered leaves to cover himself. Thus, the first lesson bequeathed to us by humanity's first parent is that as soon as one realises an error, one should immediately set about making amends.

Literally, and in Sharia, the two words '*ma`rifa*' and '*ilm*' (knowledge) mean recognition. Scholars look upon knowledge as superior to recognition while mystics hold recognition to be higher than knowledge.

In the Qur'aan we read,

“When they heard what was revealed to the Prophet their eyes became wet with tears because they recognised the truth.” (5:83)

“When we raise them up and they think that they stayed in the graves for but part of a day, they will recognize one another.” 10:45

“When the brothers of Joseph arrived in Egypt and came to his presence, he recognised them.” (12:58)

“Those We have given the Book, recognise him (the holy Prophet) as they recognise their own sons.” (2:146)

In these four quotations, the word *ma`rifa* is used for recognition and, in each instance, the recognisers are human beings.

Now consider the use of the word ‘*ilm*’ or knowledge:

“*Know that this is being revealed with Allah’s knowledge.*” (bi-ilmil-Laahi). (Hud 11:14)

“*Allah has sent it down with His knowledge.*” (4:166)

“*Say, My Lord! Increase me in knowledge.*” (20:119)

In these verses, knowledge is related to Allah. According to the literal meaning, *ma`rifa* is recognition of a thing, and *ilm* is knowledge of its internal quality. Therefore, *ma`rifa* may be said to be the visual and *ilm* the confirmation of what is recognised. In the tradition quoted above, *ma`rifa* is spoken of as the capital; that is the condition when the individual begins to recognise himself as bondsman, and God as his Lord and Absolute Master. This recognition becomes his guide all along the path. The mystics have elaborated considerably on the course and observation of recognition.

According to Shibli, what concern has the recogniser with other relations, the Lover with complaining, or the bondsman with demand. When Junaid of Baghdad was asked, "What is the definition of an `Aarif (recogniser) he replied, "The colour of water appears to be the colour of its container." This statement means that the colour of devotion becomes manifest on the devotee. He is patient in the face of suffering, thankful for blessings, happy with whatever glad tidings of Truth he receives, and is humble and prostrate before Divine warnings.

Zul Nuun of Egypt says, "There are three signs of a recogniser: the light of piety should eclipse his light of recognition; his inner faith must not contradict his outer condition; abundance of blessings lead him not to fall into the forbidden. *The truth is that recognition leads to awe; and within this awe lies the unfolding of mysteries to the heart.*

This meaning is clearly brought out in the tradition, "*I am more than any of you in recognising Allah and I also fear Him more.*"

Appreciation of Allah is that light which is placed in the heart of the believer so that he may develop a sense of appreciating His attributes and use sensibly the evidence and proofs. The recogniser believes in Allah's Attributes, looks upon them as transcending the metaphorical and avoids distinguishing between attributes and the Being, and still further, ignoring all means and intermediaries, proofs and evidence, and he leaves himself entirely to the favours of his Master. Only then does he attain appreciating Allah according to his worth.

The words "*siraatal-laziina `anamta alai-him,*" (the path of those on whom Thou hast bestowed Thy blessings) (1:7), point to this secret.

WISDOM IS THE ROOT OF MY RELIGION

al-`aqlu-u-asl-u-dini

Christianity believes that intelligence has no right to interfere in religion. The concept of Trinity is considered above human understanding or intuition, and a Christian must faithfully accept it whether or not it conflicts with his true, inner feeling. Islam, on the other hand, gives no such command but instead, stresses the importance of intelligent reasoning in matters of religion. Intelligence and the intelligent are held in high esteem. The Qur'aan says, "*Thus do We expound our verses for intelligent people.*" (30:28), "*We have left impressive signs for intelligent people.*" (29:35) and "*Uncleanliness due to disbelief is on them who do not use their intelligence.*" (10:100)

We are told that knowledge and intelligence are corollaries of one another; results are achieved by using both together.

"Understanding of these things is for those who have knowledge. (29:43)

Anyone who reads the Sharia (Islamic Laws), will also reflect on the logic underlying each rule and principle, and realise that intelligence¹ and the Sharia are inseparable. Appended to the command for prayers are the words, "*Prayers restrain one from lewdness and the forbidden, but remembrance of Allah is greatest (thing in life), without doubt.*" (29:45)

So it is with other Islamic commands and duties. For fasting, "*Prescribed for you is fasting as it was prescribed for those before you, so that you may learn self-restraint (Taqwa).*" (2:183)

1 It is to Musalmaan science, art and literature that Europe has been in a great measure indebted in its extrication from the darkness of the Middle Ages. Marquess of Dufferin. See Vol-I. Ed.

The logic in respect of zaka`t (poor-due), *“Those who pay the poor-due, their reward is with their Lord and on them shall be no fear, nor shall they grieve (2:277)*

For the Hajj pilgrimage, *“So that they may witness the beneficial signs of Allah.” (22:28)*

Retaliation, *“So that he may taste the penalty of his evil deed.” (5:95)* and

“There is life for you in retaliation.” (2:179)

Intelligence is also described as being an innate part of human nature. Intelligence appreciates argument. That is why it is stated, *“Come forth with your argument and reason, if truth is on your side.” (2:111)*

Intelligence is opposed to intimidation and force, and, therefore, it is stated, *“There is no compulsion in religion.” (2:256)*

It should be clear that Islam is rooted in intelligence and watered by acquisition of knowledge. The Prophet said, *“Intellect is the foundation of my Diin (Way),”* and finally the Qur’aan reads, *“This is a reminder for none but the intelligent.” (2:269)*

Our young men interpret ‘wisdom’ as their own sense of wisdom. Those who can not understand or interpret the laws of their government, and those who cannot appreciate man-made inventions have no right to consider their own interpretations as superior to the law-giver or the Jurists.

LOVE IS THE BASE OF MY SUNNA

Wal hubb Aasaasi

It should be recalled that in poetry or prose literature, the word '*ishq*' is used frequently for love, but in the Qur'aan or traditions, this word and its derivatives are never used. The word used instead is '*hubb*' (its '*u*' as in put) or affection. There is considerable difference between the two. Arabic lexicon Qamus tells us, "Madness is of various kinds; *ishq* is one of them."

We shall, therefore, do well to go into the different uses of the word *hubb* (affection).

1. *Habbaba-al-asnaan-u*, teeth are clean and shining;
2. *Habbab-el-ma-u*, water is clean and pure. In this sense, a bubble of water is called *habab*;
3. *Habbab-al-bahiir-u*, the camel has gone down on its knees;
4. *Habb* is food-grain, seed or the original thing; the core or the black spot of the heart is called *habba-tal qalb*;
5. *Hab-al-Maawu*, the pond where water is contained. Here, the act of looking after the water is kept in mind.

It will be seen that *hubb* implies cleanliness, purity, and transcendence. Such love is the essence of all virtue, the very treasure of life.

The Qur'aan confirms,

"Some who take unto themselves rivals to Allah, loving them with a love which is due for Allah (only)." (2:165)

Furthermore, Allah's love for his believers and the love of the believers for Allah is stated thus, *"Soon will Allah bring a*

people in their stead whom He will love and who will love Allah.”
(5:54)

The Traditions emphasise, “What Allah loves most amongst good deeds for Him is faith in Him and next, *jihad*, striving for all that is good.

“The deed Allah loves most is that good deed which the doer continues to do.”

“Allah loves that one should act upon what he has been permitted.” e.g. No fasting when on travel and reducing the prayer to its half.

And, “Of all deeds Allah loves most is that prayers be offered as soon as the time comes.”

The above traditions indicate the love Allah has, for his devotees and for their good deeds. We may now consider those verses of the Qur’aan which are about love for Allah.

“Say, if your mother and father, and your sons and daughters, sisters and brothers, your clans and your wealth which you have accumulated, and your trade in which you may fear a loss, and the houses that you love, are more dear to you than Allah and His Messenger and striving in His path, then wait until Allah pronounces His command.” (9:24)

This verse clearly acknowledges the love which human beings must have for their blood relatives, environs and wealth but also warns against it dominating one’s love for Allah..

Thus, the Qur’aan clarifies the path to civilisation and single minded devotion, and while leaving aside monasticism, advises the way of moderation and justice between extremes.

Complete dedication is synonymous with love. One who probes the truth about love will realise that all virtuous deeds grow from obedience to God.

From love is born the attribute of steadfastness in the love of Allah; love is the quarry of fear and hope. It persuades us to repent. It is the Love of Allah which makes one accept the pleasure of Allah and equally remain steadfast in gratitude.

True patience is that which arises from love; otherwise it is helplessness. Abstinence, too, is that which is motivated by love, otherwise it becomes another kind of helplessness or want of means.

Modesty is that which is born in love, which is nurtured in etiquette and reverence; otherwise it is no more than artifice or temperamental bashfulness.

Our total love should be for Allah, and the heart, with all its strength, absorbed in remembering and thanking Allah, for His benevolence and beneficence; otherwise our behaviour will be no more than indigence.

Love, then, is the strength of heart and soul; food of the spirit; solace of the eyes; life of the body; vigour of the heart; success of life; incessant triumph and evolution of existence.

THE STAGES OF LOVE

Love begins with fascination; that is, the heart's concern in a certain direction. Intention reinforces this relationship and as water flows naturally into deeper ground, so the lover is drawn further to the beloved.

The heart becomes afire and there is a perpetual feeling of burning within. The lover becomes conscious of attachment and gradually aware of praiseworthy qualities or attributes of Allah.

As this consciousness increases, so does the love until it takes total possession, and is felt in the very core of the heart. Sufferings and obstacles appear to be fleeting. Days and nights are spent on improving ways of nearness and communication with the Lord. All anxieties and obstacles evaporate, other than the thought of the Beloved. Visualising the Beloved, and love for the Beloved alone, takes hold of the body, mind and soul.

The next stage is '*ishq*'. This word is derived from '*ashqa*', a flowery creeper that dries up any tree around which it climbs. The same becomes a person, suffering from this disease. The next stage is that of slavery; the lover becomes a slave to his only thought, and emancipation from it becomes impossible.

The highest (but one) stage is that of *abudiyat* or subservience to Allah where the lover has no claims to make. Nothing in the world remains for him; his body, his heart, his soul, his desire, his motive are no more for him. He is happy to be free of them and is not merely content with the object of his devotion but grateful that he is the slave of his enslaver.

Yet beyond still, is the condition of *khullat* or the extreme stage of obedience-orientated love. Every heart-beat, every hair, every breath becomes one in their purpose; emotions and desires are non-existent; heart, mind and soul are united not in seeking the attainment of the beloved, but the attainment of the beloved's desires; not the desire for the beloved but the beloved's pleasure, the service of His Lord.

Such a state is beyond common understanding and achievement. Perfection in this has been achieved only by the

prophets Ibrahiim and Muhammad (SAW). In *darood*, which is recited in every prayer, these two names are used, one has precedence being the first, the other marks the fulfilment. One is the example, the other follows that example. “O my Lord Allah! Shower blessings on Muhammad and his Umma (community), as thou did to Ibrahiim and his community (Aaal). O my Lord Allah! Bless Muhammad and his Umma as thou did to Ibrahiim and his Aaal.”

Before we end this subject, we may state the causes that are *jalib-e-muhabbat*, helpful in the obtainment of love and *Jazib-e-Muhabbat*, or the absorbent of love.

Causes of the continuing progress or evolution of love for the Divine Being are as follows:

1. Recitation of the Qur’aan with its meanings, and reflecting understanding Divine intention;
2. Increasing the number of voluntary or optional prayers (*nawafil*) besides the compulsory ones;
3. Constant remembrance of Allah, pronounced and secret in the heart and practising what has been remembered and pronounced;
4. Study and observation of the sacred names and attributes of Allah by way of the heart;
5. Remembrance and mention of the manifest and hidden, favours and obligations, material and spiritual blessings;
6. Perfect reverence at all places of worship, and remembering the Lord with presence of mind and soul;
7. Total heart-felt humility while offering prayers and remembering Allah;

8. Selflessness i.e. sacrificing one's desires for seeking His pleasure;
9. Companionship or association with sincere lovers of the Lord;
10. Discarding all that causes distance between the Lord and man.

It is hoped that by reflecting on the above guidelines, and by adopting them in some measure, the treasured spring which lies sealed in every heart will gush forth and water the roots of longing into blossom.

O my lord Allah! Grant me your love and make easy for me all means that bring me nearer to you.

FONDNESS (SHAUQ) - IS MY MOUNT

wa al-shauqu markabi

The word '*shauq*' or longing does not occur in the Qur'aan. Instead, the word *laqa* or meeting is used. The reason for this, as the `Ulama believe, is probably to avoid ambiguity over whether or not longing ceases as soon as the object of love - meeting the Lord face to face is obtained. Some believe that *shauq* is the journey towards the beloved; therefore, when the destination is achieved, the journey comes to an end.

However, the word is found in two of the Traditions. In one we read, "I beseech Thee for the pleasure of seeing Thy countenance and the longing for meeting Thee!"

In this Tradition '*shauq*' is compounded. This means that longing is an outcome of the many reflections of love, but its grade

is less than what emerges from true love, because fondness is the product of love.

“Small is that spark that keeps the heart warm;

That flame which rises from the heart’s candle!”

Longing makes the physical limbs submissive to action, and creates continuance of action. It is longing that magnifies the blessings of the hereafter to make it appear nearer than temporal blessings and it is longing that enables the broken wing to fly. It is longing that fathoms deep caves and climbs the tallest peaks. Longing lights up the path of true love, that does not permit the weary traveller to halt for rest.

The extent of longing depends on the dimensions of love. If love is abundant, then so is longing; if love is meagre, then so is longing. For the devout traveller there is no better ride than longing. Longing is that mount which jumps across ravines, and crossing over perilous bridges of test and ordeal, brings one to the highest heaven where the sight of Allah is possible.

“Tuba - the delicious tree of heaven is for the longing ones,

Tuba is for the Friends.”

REMEMBRANCE OF ALLAH IS MY SOUL’S AMBITION

Zikr Allaah aniisi

Imaam Ibn al-Qiyyim says:

‘*Zikr*’, remembrance of Allah, is the believer’s provision on his journey; is the password which enables him to proceed further; is life of the heart without which the limbs become numb; the weapon with which enemies and highway robbers are overcome;

the water that quenches the heart's fire; that antidote which cures the disease within. When we fall ill, His Remembrance acts as a curative. When we miss His Remembrance, we fall apart.

The Qur'aan uses the word *zikr* in ten ways:

1. Absolute command, *"O believers celebrate the praises of Allah in abundance."* (33:41)
2. *"Remember Allah with humility and fear in your heart."* (7:205)
3. *"Glorify Him morning and evening (to overpower forgetfulness and thoughtlessness)."* (33:42)
4. *"Be not among those who forget Allah and He made them forget their own souls."* (59:19)
5. *"Munificence of Allah and salvation flow from frequent remembrance of Allah: Remember Allah much that you may benefit."* (8:45)
6. They are praised who remember Allah much, *"Allah promises forgiveness and a great reward for those men and women who remember Allah much."* (33:35)
7. Those who are thoughtless about remembrance of Allah are in great loss, *"O believers! Do not let your wealth or your children make you forgetful of Allah's remembrance. He who does that is a loser."* (63:9)
8. Allah's remembrance is superior to all deeds and prayers, *"Prayers prevent you from lewdness, but remembrance of Allah is greater."* (29:45)

According to the Qur'aan, the purpose of good deeds is to accelerate the remembrance of Allah:

- a. “When you have concluded your prayers, celebrate Allah’s praises standing, or sitting, or lying down on your sides.” (4:103)
 - b. “When you have concluded your prayers (the congregational Friday prayers), disperse through the land and seek of Allah’s bounty and celebrate the praises of Allah exceedingly so that you may prosper.” (62:10)
 - c. At the end of the command for fasting, “So that you may glorify Allah for having guided you.” (2:185)
 - d. And at the end of the command for Hajj, “Remember Allah when you have accomplished your holy rites.”(2:200)
 - e. According to Hadith, Paradise is promised for those whose last thoughts at the time of death are about the remembrance of Allah.
9. Intelligent and sagacious are those only who remember Allah, *“Behold! In the creation of the heavens and the earth, and the alternation of night and day, are signs for the men of understanding who remember Allah standing, sitting and lying down on their sides, and contemplate the wonders of creation in the heavens and the earth.”* (3:190-191)
- Remembrance of Allah is bracketed with good deeds. This signifies that it is the soul of good deeds.
10. For prayers it is stated, *“Establish prayers for the sake of My remembrance.”* (20:14)

REFERENCES FROM HADITH

“Circumambulation of the Ka`ba, the going to and fro between Safa and Marwa, and the casting of stones, have been commanded for the remembrance of Allah.”

In one of the traditions in Muslim from Abu Huraira, the people who remember Allah (as a matter of habit) are described as men of distinction, that is, people believing in the absolute Unity of Allah.

In Musnad Ahmad from Abu Darda`a we read: The Prophet said to his companions, “Shall I not inform you of what is best in your deeds, purest with your Lord, highest in grade and more valuable than gold and silver; better even than that you slaughter the necks of your enemies or they slaughter yours?” The Companions asked what that might be, and he said, “Remembrance of Allah.”

In Muslim we read: “Those who sit down to remember Allah, angels gather around them, Allah’s mercy and His peace comes down upon them, and Allah speaks of them to his angels.”

In Muslim from Muaa`wiya, we read: The Messenger of Allah came where the Companions were gathered and asked them why they were there. They answered that they were glorifying their Lord for having guided them and thus doing them a great favour. He asked, “Can you say that on oath?” They answered, “We say that on oath.” The Prophet said, “I did not ask you to swear because I doubted your word, but because Gabriel, on whom be peace, just came to tell me that because of you, Allah is pleased and shows His pleasure to angels.”

A bedouin inquired what deed was the best of all deeds, and the Prophet told him, "That your tongue may be moist and fresh with the Remembrance of Allah when you are leaving this world."

Another man came to say that there are very many commands of Islam, let me act on one of them. The Prophet told him, "Keep your tongue busy in the remembrance of Allah."

In various traditions we read, "O people! Recreate yourselves through the gardens of paradise." They asked, "What are the gardens of paradise?" And he answered, "Gatherings of people where Allah is being glorified."

"Remember Allah morning and evening. He who desires to know what his status is before Allah should consider what the status of Allah is in his own heart, because what Allah's status is in the heart, the same is the status Allah grants to him."

In Tirmidhi and other Traditions, the holy Prophet narrates from the Prophet Ibrahiim, the patriarch, "Convey my salutations to your followers, and tell them that paradise is like white and pure earth flowing thereon rivers of sweet water. There are blossoming flowers giving smell of 'glory be to Allah', 'Praise be to Allah', 'there is no god but Allah and Allah is very great'.

From Abu Musa in the various Sahihain we read, "He who remembers Allah is like the living and he who does not, is like the dead."

An authentic tradition reads: Allah says, "He who remembers Me in silence, I too remember Him within Myself and he who remembers Me in any group, I too remember him in a group that is better than his group.

There are three ways of remembrance, each increasing in their importance; namely oral remembrance, remembrance within the heart only and remembrance both with the heart and tongue.

Further, there are also three kinds of remembrance, the first of which is to talk of Allah's attributes, their meaning, His praises and His Oneness. The second type is to talk about the good and against the prohibitive; what is lawful and what is unlawful. And the final kind is the talk of the blessings of Allah, his gifts, benedictions, obligations and providence.

Still further, there are also three grades of remembrance, the first is that remembrance that eliminates thoughtlessness and forgetfulness of the Lord. The second type is that remembrance that liberates from limitations and brings one to the omnipresence of God. Finally the last type of remembrance is that which makes one forget one's own existence and brings one to godliness and truthfulness.

Blessed is he who succeeds in making remembrance of the Lord an act of profound love. Blessed is he who learns to distinguish the transience of this world from the immortality of the Lord and the hereafter!

RELiance ON THE LORD IS MY TREASURE HOUSE

as siqat-u kanzi

With regards to the Prophet Moses's mother, the Qur'aan says, "When you fear (that he may be killed), then cast him in the river, *but fear not nor grieve.*" (28:7)

Moses's mother did not have the fullest reliance on what was inspired in her, she would never have left her infant to the mercy of the waters.

Reliance, therefore, is implied trust in God. It is infallible trust in the Lord in the centre of a good heart. Reliance is what enables one to see beyond. It is the beginning of all vision.

Reliance is also felt in times of despair. It is then that the despairing one thinks of no words against God nor allows himself to feel any misgivings. Reliance is also felt in times of hope. Then, one thinks gratefully of his blessings and confesses that he, indeed, has no right to complain. Such reliance is obtained by profound vision over this world's unique order, when one sees that every speck of dust, every leaf, every atom of the universe, its very existence and its components are blessed and enriched by Allah's bounty! This scenario strengthens one's reliance and confidence that he will never be deprived of Allah's all-covering bounties.

GRIEF IS MY FRIEND

Wal huzn-u rafiqii

'Fear', 'terror' or 'humiliation' are words which in other languages may be considered synonyms of '*huzn*' or grief, but in the Arabic language every word has its own meaning. '*Huzn*' is that heartfelt grief which is felt over the inability to do good to

others though it may not be spoken about. The Qur'aan uses the word frequently for Prophets and saints.

For instance, the holy Prophet is addressed in the Qur'aan, "Do not grieve over what they say about you." (36:76)

When the Prophet, out of his great love and compassion for humanity, used to grieve over the fate of the unbelievers, his Lord advised him not to do so.

The Qur'aan also mentions a tradition concerning Abu Bakr's anxiety during the flight from Makka. At one point, he was with the Prophet in the cave of Thaur, the mouth of which was surrounded by enemies, when the Prophet banished his grief and calmed his heart, saying "Do not grieve. Allah is with us." (*Laa tahzan. Innal Laaha Ma`-naa*). Abu Bakr's heart, true and faithful, was full of genuine fear, and sinking as to what might happen. The Prophet, on the other hand, was concerned for the Quraish, who were only inflicting a self-destructive injury on themselves. The Prophet's words elevated his companion's solicitude to Allah's love and support.

The support and strength that is radiated by the word 'Allah' is superior to that of His other Beautiful Attributes, and in it, all the attributes are subordinated to that light, and all causes and consequences merge in it. A Sufi reaches the high station of his achievements only by reciting the exclusively personal name, 'Allah', over and over again..

Allah inspired Moses's mother with the words,

"Do not fear nor grieve; "We will bring him back to you, and We will make him one of Our Messengers." (28:7)

Here, there are two good tidings: the first to allay her fear that her floating baby may be drowned, the second, to soothe an

unaware mind of the good tidings of prophethood that was to be conferred on Moses.

Reflecting on these verses, the implications of the tradition under consideration should be clear. The grief that keeps the heart clean and pure is for human salvation or human guidance.

The Prophet's heart was full of love for Allah's creatures; sympathy for humanity was in his very blood. Exactly as a shepherd looks after his flock, he prayed for every single human being lest any should stray from his fold and fall victim to the devil.

The Prophet's grief never left him. At times, during his predawn prayers (*Tahajjud*), he spent the whole night praying for his followers. Once, he spent the whole night repeating this verse of the Qur'aan , "If you do punish them, they are Thy servants; and if you do forgive them, you are the Exalted in Compassion and in Power." (5:118)

KNOWLEDGE IS MY WEAPON

wa al-ilm-u salahi

Latter day Sufis give precedence to '*haal*', ecstasy, over '*ilm*', knowledge, although the facts demand just the reverse. Knowledge commands while ecstasy is subject; knowledge guides, ecstasy obeys; knowledge leads, ecstasy follows. Knowledge is '*Imaam*', leader and ecstasy is the follower. Knowledge extends over the present and the future, this world and the next; ecstasy is confined to the ecstatic. Ecstasy is a condition that destroys itself if it is not controlled by knowledge; it is an unguarded fire, an unbridled horse. If the reins of knowledge are not placed in his mouth, it may destroy both the rider and the

horse. Knowledge, however, is the heart's life, the vision's light, the bosom's relief, the mind's exercise, the soul's aroma, the friend of those turned wild. It is the balance in which words, deeds and circumstances are weighed; it pronounces judgement between doubt and faith, wandering and true guidance; even the means for recognising Allah (*ma`rafat*) are provided by it. Knowledge is the only means of glorifying, praising and appreciating His Unity. It distinguishes between the permissible and the forbidden; it reveals the grades and rights of the inheritors and close relatives, felicity and Unity.

Imaam Ahmad b. Hanbal says that knowledge is more necessary than food and water; food and water are required but twice a day, but knowledge is needed at every step, and with every breath.

It was in pursuit of knowledge that Moses went out on a long sea-journey, and obtained the solution of three problems as the fruit of his toils.

Allah ordered the Prophet Muhammad (SAW) to pray regularly in the words, "*Rabb-i zid-ni ilma*," (My Lord increase me in knowledge). Consider that a trained hound and a falcon attain¹ so high a status that game caught by them have been made permissible, but not that by the untrained of the same species. Their status is that of a neighbour. All this upgrading of them is due to knowledge taught to them.

Knowledge is that sign whose beginning is based on argument and its last identity is the dispelling of ignorance.

There are three grades of knowledge:

1 In Arabic language such a trained dog or falcon is called a teacher, Mua'llim.

- i) That which is achieved by the faculty of sight;
that which comes by hearing;
that which comes by experience.
- ii) That which is born of outward and inward purity;
which is granted to the courageous and the truthful of nature
in word and deed, in an atmosphere when there is little of
knowledge all around.
- iii) The third grade is that which is commonly known as *ilm-e-ladunni* (inspired knowledge). Such knowledge is the fruit of total obedience to the commands of the Lord and when that status is obtained to perfection by the prophets, and the heart is developed for absorbing the refulgence radiated from above, the Bountiful One opens the channels of recognising Him and the many truths, which are not within the reach of logicians and philosophers. Such knowledge is an argument for the seeker as well as an evidence for others.

Here we may refer to those who charge that Islam was spread by the sword. The Prophet refers to knowledge as his sword, and those great triumphs which were attained as the fruit of knowledge! The fact is that the Prophet did not conquer forts and citadels, impregnable rock walls and trenches. Such conquest is for Tamerlanes, Napoleons, and Halakus. The Prophet's conquest is of hearts and minds.

This was seen at Khaibar where some citadels wherefrom the Jews, who had throughout the years been instigating the Arab tribes against Muslims, were captured. In those very days some recently converted nobles of the Abyssinian Court, and a caravan of several hundred Yamanis, arrived to pay homage to the Prophet. Allah's purpose was to show to the Jews that by relying

on stony rocks, they were opposing that Prophet whose banner was flying high across the seas and across the deserts, and in countries that were never militarily conquered by Arabs.

Abyssinia is that country whose General Abraha having conquered Yaman, advanced with sixty-thousand of the most valiant troops to conquer Makka and pitched his camp only four miles away from the city. This episode took place only fifty-five days before the Prophet's birth, is referred in the Qur'aan as that of the 'People of the Elephant' (Sura 105). These invaders could hardly have foreseen that the time was at hand when their Emperor would yearn to be accounted as a brother of the Prophet's commoners, and their country would face the Ka'ba with heads bowed in the worship of Allah! Besides, this abortive invasion ended in the complete destruction by supernatural means, of Abraha and his forces. (see Vol-I)

It is necessary for any nation or state to have in its ranks reputed swordsmen whose very terror may force people to renounce their erstwhile religion. How, then, is it that warriors like Deraar, b. Sharjiil b. Hasna, `Adiy b. Haatim, `Ikrima b. Abu Jahl, Miqdad b. al-Aswad al-Kundi, Maqdam b. Ma`ad Yakrab, Khaalid b. Walid, Zubair b. al-`Awwaam, and `Ali Murtaza, submitted to an unarmed Prophet?

And how did the weaponless Prophet, almost resourceless, a shepherd in early life and an orphan, overpowered these warriors? It is only too obvious that those valiants could not have been humbled by the sword and could not have left their old religion merely to save their lives.

It will have to be admitted that the Prophet did possess some magnetic power, other than sword that overpowered the lion-hearted, the established heroes and converted them into servants

and saints. Why should have they used the sword to eliminate foxes and sheep. The more we think the more does it become clear that the words of the Prophet, “Knowledge is my weapon”, testify to a truth which cannot be refuted and has been widely conceded by the West and the world.

The success and triumph which the Prophet Muhammad (SAW) achieved could only have been that knowledge which the Omnipotent One had conferred on him; knowledge that dispels all darkness and lights up the path of all travellers; the light that brightens the eyes, and gives vision to the hearts. Knowledge is that weapon which serves as a vision for mankind, and in the words of the Qur’aan, “Hazza Basaairu lilnaas.” (these are clear guidelines for men) (45:20)

PATIENCE IS MY APPAREL

wa-alsabr-u ridaai

The Qur’aan mentions the virtue of patience *in ninety places* and in 16 different ways. As a command,

Moses said to his people, “Seek Allah’s help in patience and constancy.” (7:128) “Seek help with prayer, perseverance and patience.” (2:45) “Be patient and counsel others to patience.” (3:200) “*Be patient yet is thy patience only with the help of Allah.*” (16:127)

NON-PATIENCE DISAPPROVED

“Be patient as the steadfast among the messengers were, and be not in haste for the unbeliever’s punishment.”(46:35)

“Do not turn your backs on the enemy.” (8:15)

“Be not faint-hearted nor grieve.” (3:139)

PATIENCE LAUDED

“Those who are patient in tribulation and hardships, and in battle, they are of the righteous and the God-fearing-dutiful.” (2:177)

“Allah loves the patient.” (3:146)

“Allah is with the patient.” (2:153)

It should be remembered that companionship of the Lord is commonly obtained by knowledge and environments; the other is the exceptional, which is the result of Allah’s approval, protection and victory. The above verse is under that exception.

“If you have patience, it is better for the patient.” (16:126)

“If you bear patience, it will be better for you.” (4:25)

“And We will certainly bestow on those who are patient their reward according to the best of their actions.” (16:96)

“The patient will be given their reward without measure.” (39:10)

“Give good tidings to the patient.” (2:155)

“Surely, If you are patient and dutiful, and the enemy comes upon you unawares, your Lord will help you with five-thousand angels sweeping on.” (3:125)

A tradition explains, “Allah has said that only the patient are steadfast.”

“He, who is patient and forgiving, is indeed, of great valour, and steadfast and resolute in the conduct of affairs .” (42:43)

“Woe be to you (if you do not understand) that Allah’s reward is better for those of faith, but that none shall attain except the patient.” (28:80)

“And no one will be granted such goodness except those who exercise patience and self restraint - none but persons of the greatest good fortune.” (41:35)

“We said to Moses, bring your people from darkness into light and teach them the history of Allah’s ways because in this there are many signs for the patient and those who are thankful.” (14:5)

Among Allah’s signs are the ships that sail on the high seas, lofty as flying banners. If Allah wills, the winds would cease to blow and these ships would stop where they are. There are signs in this for every patient and thankful one. (42:32-33)

To attain to heart’s desire and the Beloved, to be relieved of fear or enter paradise is for the patient.

“Angels will gather around them from every gate and say: May there be salutations of blessings in recompense for your patience, and the abode of the Hereafter is still better.” (13:23-24)

The patient attain to leadership, “We made leaders (Imaams) only of those who guided people according to our commands and were patient.” (32:24)

Allah has spoken of patience in the Qur’aan along with Islam, faith, fear of Himself, gratitude to and reliance in Him. This alone shows how great a value is attached to patience. Faith without patience is not possible.

Sayyidina `Umar Faruq said, “*Kharu aishin adrakna-hu bis-sabr.*” (I found the best of comforts in patience).

A Sahih tradition goes, “Strange is a believer’s way! His condition is all good, a condition not to be found in any other. If he gets something pleasing to him, he is grateful for it, and doing so is better for him; and if he gets something harmful, he is patient, and doing so is also better for him.”

In Arabic, the equivalent word for patience, namely, *sabr*, literally means ‘obstruction’. For instance, “*Qutila falamun sabaran,*” (so and so was obstructed and killed). The same meaning is conveyed in the verse, “Keep yourself content with those people who call on their Lord morning and evening and beseech Him alone.” (18:28)

In conventional phraseology *sabr* derives its meaning of patience because it implies withholding tears, complaints and restlessness.

There are three different phases of patience: Patience out of obedience to Allah; patience in side-tracking a sin and patience in trials.

Human action is involved in the first two, but in the third, the deeds of the individual concerned are not involved. Joseph’s patience on his separation from his father, or being dropped in a dry well, are laudable enough, but far more demanding was his patience in the face of the false accusations levelled against him by the Pharaoh’s wife. Youth, bachelorhood, a solitary room, temptation, absence of Joseph’s relatives who might overawe him, and no show of modesty by the woman, Joseph’s subordination to her, advances made by a good-looking woman, her wiles and seductive charm, threat, and attraction and her subordination to him and effort to flatter Joseph. To challenge all these formidable

attractions and jump over all pitfalls, calls for patience of the highest order which only a Siddiq (the truthful) can manifest.

Ibn Taimiyah believes that patience by obedience is superior to patience by avoiding the forbidden, because, according to the Prophet, Allah prefers obedience to renunciation of sin (ma`siyat), and the consequences of disobedience are worse than those of sin.

There are also three categories of patience:

1. patience in *Allah - Sabr Bil-Lah*;
 2. patience for *Allah - Sabr lil-Lah*;
 3. patience with *Allah - Sabr Ma` Allah*
- 1) Patience in Allah means that it is not for one's own self but for Allah's sake. As the Qur'aan says, "Be patient; yet is thy (patience) only with the help of Allah." (16:127)
 - 2) Patience for Allah implies that it is for Allah's love, and the motive is increasing nearness to Him. There should be no expression of *quwwat-e-nafs* (personal interest), nor any desire for public praise.
 - 3) Patience with Allah implies that the individual submits himself wholly and without reserve of any kind to the commands of Allah, positive and negative. He moves onward where he is commanded to move on; he stops where he is commanded to stop. Such patience belongs to the very truthful, as was exhibited by Joseph stated above, and is the most difficult to have.

Khawaja Baghdadi was questioned about patience, and he replied, "Patience is to take the bitterest of medicines, drop by drop, and yet without a wrinkle on the forehead." Yahya b. Mu`az (May Allah be pleased with him), believed that the lover's patience is more difficult than that of the pious. That is, patience

with the beloved is astonishing. "Patience in every situation is good; But I cannot bear the pangs of distance between me and you."

Quoting a tradition Bukhaari reports in his book *al-adab*, that the Prophet was asked what is faith consisted of and he replied, "*Al sabr-u wus sama-hat-u*," (forbearance and large-heartedness)

However, to speak of one's condition to Allah is not impatience. As the Prophet Jacob explained to his family, "I complain of my anxiety and grief only to Allah." (12:86)

Job cries, "O Lord! Distress has seized me, but Thou art the Most Merciful of the mercifuls." (16:83)

An Arab poet says,

"When calamity comes on you then have the better patience, for your Lord already knows; about your condition; but if you complain about God to a son of Adam, you complain about the Merciful to one, who can not show mercy."

Readers of the Prophet Muhammad's (SAW) life know the sufferings, pains and sorrow that he had to undergo while conducting his greatest mission of truth. There were times when filth was piled up on his doorsteps; when ditches were dug on his usual paths and filled with thorns, cleverly concealed so that he might fall on them; or a camel's entrails would be thrown on his head when prostrate in prayers; or stones rained upon him to prevent him from reciting the Qur'aan. There were also times when he was besieged for months and food supply was blocked out. It was such tremendous exhibition of patience that earned for him his Lord's praise, "Your patience is only for your Lord." (16:27)

It became only for the holy Messenger to say, “Patience is my apparel, the raiment of beauty and glory.” His choicest blessings on him, in proportion to the volume of his gratitude and the burden of his trials.

ALLAH’S PLEASURE IS MY COVETED PRIZE

war rida ghanimati

The *Sufiya* (Mystics) have three different *opinions about Rada* or Allah’s pleasure. Scholars of Khorasan hold that Divine pleasure is one of the stages of progress which can be achieved by exercise. The Iraqi scholars say that the stage of *Rada* (Lord’s pleasure) does not come from endeavour but from bestowal. The third school compounds the two and holds that in the initial stages, *rada* is obtained by exercises and is one of the stages but in the later stages, it needs all the total conditions and, therefore, can only be by Divine Bestowal.

The first school also argues that Allah praises those who seek His pleasure, and for this endeavour He has gifted them with inclination and endeavour to that end. If this were beyond human power to do, He would not have gifted anyone with such faculty. The Prophet said, “Only he relishes faith who has found pleasure in accepting Allah as his Sustaining Lord, Islam as his religion, and Muhammad as His last Messenger.” Further, he said, “His sins are forgiven who, after listening to the Aazan (Call to Prayer), recites the words, ‘I have pleasure in Allah as my Sustaining Lord, in Islam¹ as my religion, and in Muhammad as the Messenger of

1 “Raditu Billah Rabbuw Wa Bil Islam-e-diinuw Wa Be Muhammadir-Rasullan.”

Allah.” These two traditions are the base of *diin*. It proves four things:

(i) We find here our pleasure in Allah’s Divinity and in His sustenance attribute; (ii) the holy Prophet being His messenger, worthy of being obeyed; (iii) pleasure in adopting Islam as our way of life and (iv) total submission to the requirements and commands of the religion. Whosoever possesses these four qualifications, we can rightly say that he attains the status of a *siddiq* (truthful).

Verbal claim is easy, success in test and trial difficult, specially when the desired intention of the self is involved.

Joyful acceptance of the Divinity of Allah implies the realisation of His Unity through love and trust in Him. Hope should be centred in Him; fear should be only of Him, all energies should be channelised towards Him; and the object of worship should be Unity (single-minded faith in His Oneness).

Joyfully accepting the Divine Sustaining Lordship implies recognition of the Divine method of reliance, trust and seeking help only from the Lord, and to be happy with all that Allah does, irrespective of our expectations.

Joyful acceptance of Sayyidina Muhammad (SAW) as a messenger implies that obedience to his commands should be a matter of unfailing duty and that love for him should be greater than for one’s own life or anybody else. Guidance and verdicts should be sought and acted upon with pleasure only from Him, the governance of none other should be tolerated, particularly in matters of divine knowledge where there cannot be another opinion, howsoever great the scholar or saint may be.

Joyful acceptance of happiness with Islam implies that all the commands of Islam of do's and don'ts should be acceptable without the least reserve, no matter how great another authority may hold contradictory opinion. Many a name of *scholars or Saints* come to the mind, but the faithful must not accept any of them. Pleasure with Islam means that all opinion or verdicts against the tenets of Islam should be completely ignored.

It should be remembered that joyful acceptance (*Rada*), is graded after reliance, trust and acceptance. Since the attainment of it entails great toil and suffering, Allah Ta`ala did not make it a mandatory command, though fondness (*shauq*) for it is endowed to man.

Yahya b. Mua`az (may Allah be pleased with him), was asked how one can attain to the state of joyful acceptance, and he answered, "When one becomes fully mature in four things: acceptance of whatever is given him; contentment over what is not given him; he should continue worship during contraction, dullness of heart (*inqibaaz*), and also be regular in devotion during manifestation."

Hasan b. `Ali was informed that Abu Zar preferred poverty to wealth, and illness to health. Hasan said, "May Allah have mercy upon Abu Zar. I hold that he who trusts Allah's choice of the best, will never seek anything but Allah's choice."

Faziil b. Ayaz told Bashar Hafi, "Pleasure of the Lord, is superior to abstinence for, there is no desire beyond this state."

Caliph `Umar wrote to Abu Musa Asha`ri, "There is total safety in joyful acceptance of the pleasure of the Allah Ta`ala. If you can, remain in this state, otherwise go on being patient."

Allah says in the Qur'aan, "O satisfied Self (*nafs i mut-ma-inna*), turn to thy Lord in joyful acceptance, now be among My devotees and enter thou My paradise." (89:27-30)

These are words that will be recited to a devotee when he departs from this life and also during the congregation of the day of Judgement so that he may be delighted. As a result he now enters the fold of Allah's chosen group of devotees, enters paradise, as a reward for being pleased with the will of Allah Ta`ala.

HUMILITY IS MY PRIDE

Wa Al-ijz-u Fakhri

It is commonly believed that the Prophet's words are "al-faqaru-fakhri," (indigence is my pride), but this is not substantiated by any tradition. Sahib-e-Majm`a-`al-Bahar quotes the words "Humility (*al-ijz*), is my pride," as is in the tradition commented upon here.

The Arabic *ijz* means meekness before the Allah Ta`ala, the One and Only. Consider how people who achieve success get bloated with pride, and compare and contrast this with the great messenger of Allah whose odes are sung by every speck of this earth and every star in the heavens; whose command sways the minds and souls of men and women, whose greatness is proclaimed and echoes to the skies, yet he submits himself every moment of his life, every breath in humility and looks upon such humility as pride.

Consider his prayers, how the words shake one out of one's indifference, lift the veils off the heart and incline one to bow the head unconsciously before the Lord of Eternal Glory.

Reflect on the words of the prayer we quote here, the choice of phraseology and its diction, and see how greatly the Prophet looks upon meekness and humility as distinguishing marks of pride, and the pattern on which he wishes to prepare his followers.

“Allah! Thou art seeing me where I am and Thou art hearing my words; Thou knowest my hidden and my manifest; nothing about me is hidden from Thee; I am one, who trembles and fears; I acknowledge my weakness; I am a suppliant in search of a refuge; in utter meekness, I beseech Thee; I cry to Thee like an abject sinner; like a frightened blind man, I call for Thine assistance; my lament is like his, whose neck is bowed down, whose eyes are full of tears, body bent, the nose rubbing over the earth. Deprive me not, the Mercy, O Lord! Be compassionate and merciful with me. Thou art the Most Merciful of the merciful, the Most Responsive of the responding, the most Munificent of the munificent!”

This is that great lesson of appreciation (*ma`rafat*), and if one presents one’s self with such humility and these words of prayer before the Great Benefactor, He would assist him, love would be the light of his path, and sincerity and truth would lift him from dust and seat him on the throne of honour and acceptance.

PIETY IS MY PROFESSION

wa al-zuhd-i hirfati

The Arabic *hirfa* is that industry or labour which one makes one’s means of subsistence. *Zuhd* is disinclination. In Sura-e-Yusuf we have, “The men of the caravan held him in such a low estimation.” (12:20) *Shai-un zahidun*, is a thing not worthy of

attention. In Sharia (Islamic laws) disinclination to the things of this life is *zuhd* or piety. To some, *zuhd* is absence of reliance on what they have and absence of regret for what they have not.

Ahmad b. Hunbal holds that *zuhd* is of three categories:

(i) Abstinence of the forbidden (ii) To renounce the excess in permissible things, (iii) Renunciation of all things which stand in the way of meditation of Allah; and this status is for the *aarafiin* or Recognisers (devotees).

The two words should be noted: *hirfa* is the means of subsistence and *zuhd* is total renunciation. The reliance, then, that one has in his Allah Ta`ala, does not allow him to make the present goods and chattels his source of tranquillity, nor any want of them create the least anxiety in his mind.. This is the highest phase of piety. Neither can such piety be looked upon as standing in the way of earning a subsistence or as being opposed to the evolution of civilisation.

FAITH IS MY SUSTENANCE

wa al-yaqiin quwwatiu

Faith has been mentioned and commented upon several times in the Qur'aan, "Those who have faith in that which is revealed to you and in that which was revealed before you, and also believe in the Hereafter, these are the people who are guided by their Lord, these are the ones who succeed."(2:4-5)

Guidance and success are derived from faith: "We appointed leaders (*Imaam*), only from amongst those who sought guidance from Our Commands because they were patient and had faith in our signs." (32:24)

Leadership is stated to be the result of the combination of patience and faith. “For the faithful there are signs in the earth and in their own selves.” (5:20-21)

What the soul is to the body, belief is to faith. Belief is the spirit of the working of the heart, reality of truth. The `Ulama debate whether belief comes from endeavour or is inherent. This writer’s contention is that looked upon from one angle, *namely cause and means, it is from endeavour, and as originating, it is inborn.*

Sehl Tustari holds that the beginning is made from revelation or apocalypse (*makashifa*), and then, as one progresses from experiment and observation, one inevitably arrives at belief.

Zul Nuun of Egypt thinks that there are three signs pointing to the firmness of belief: *the believer associates with few people; does not shower praise for receipt of a gift; and does not condemn anyone for not giving.* He also says that belief is to see a thing for Allah, to turn to Allah in everything, and seek Allah’s help in everything.

There are three stages of faith. In the first stage, commands positive and negative, knowledge of the spiritual, and material, and the Hereafter, knowledge of the Beautiful Names and other attributes are included.

At the second stage, there is no need for argument, logic is considered useless, and seeing replaces hearing. This is called *`ain-ul-yaqiin* (belief as though seen with the eyes), i.e. certainty of sight.

At the third stage, reality appears as it is, confusion disappears, the truth dazzles forth. This is *haqqul-yaqiin* (the very truth fortified by certainty). This condition is enjoyed only by the

Prophets. To their eyes are revealed the hidden and the mysterious, and the present and the next worlds are seen as clearly as others see only the material and the apparent. Now, consider that the Prophet Muhammad (SAW) describes 'Faith' as his sustenance. He thrives on belief. This shows how far removed he was from the material. To appreciate how formidable this conviction was, one has only to consider the conviction of his companions.

During the battle of Uhud, a companion was eating of a bunch of grapes, thinking that he would be better nourished to fight. Just then the Prophet's words echoed in his ears that the fruit of paradise were for the martyrs. Immediately he threw away the grapes, saying it would take some time to finish them, and jumped towards the field fighting with great prowess until he fell.

The Prophet's herald (Naqib) `Abdullah b. Rawaha, an Ansaar, was in the midst of the fight when his brother brought him a bowl of soup to re-energise him. Rawaha swallowed but two or three mouthfuls and threw the bowl away, saying, "I must hurry to meet my comrades as quickly as possible." Faith disintegrates the veil of superstitions and doubts, and the reality lifts veil from its fore. The glamour and glimmer of faith is superior to what we see with our eyes. A devotee of such calibre observes the hidden unfolded to him and achieves the reality of truth and the spiritual mysteries are sighted by him.

TRUTH IS MY COMPANION

Was-sidqu shafi`i

When a person joins another in his objectives and works in unison, he is described as a *shafi*. In the Qur'aan are the words

“*Wash-shaf-i wal-watr,*” (By the even and the odd (contrasted). (89:3)

Sidq is a thing’s reality and its utmost strength. *Azm-e-sadiq* is strong and flawless determination; *muhabbat-e-sadiq* is true and perfect love; *khabr i sadiq* is news that is true and forceful.

The Qur’aan has the word in several places. The Prophet is enjoined to recite the prayer, “My Lord! Let my entry be by the Gate of Truth And Honour, and likewise my exit by the Gate of Truth and Honour, and give me out of thy grace a sustaining Power.” (17:80)

In this prayer, entrance and exit with *sidq* (truth) are taught. Such entrance is that attention of the devotee that he has towards Allah and His Commands. In this presence of mind, there is not a shadow of doubt; there are no limits to its advancement. The Prophet’s entrance into Yathreb (Madina) was such that there were no limits to its blessings.

‘*Mukhraj A Sidqinw*’, is that lofty state where the devotee is lifted beyond all desire and all material preoccupation. No tradition, hope, benefit, fear or any thought or thing can obstruct his path. The Prophet’s departure, Hijra from Makka, a distancing from his native city, grief of separation from relatives, migration and desert-tramping are included in the exit. Further in the words, “Give the believers the happy tidings that they have a lofty rank of truth before their Lord.” (10:2)

The words *qadama sid-qin* in the original text imply to those virtuous and auspicious deeds which the obedient devotee made during his mortal life and before he passed away to his grave, were acknowledged by his God.

Presentation of deeds, *taqdiim-e-aamaal*, can be from believer and disbeliever, obedient and disobedient, alike, but *qadam-e-sidq*, lofty rank of truth, can apply only to the deeds of the believer.

A prayer of the Prophet Ibrahiim in the Qur'aan is,

“*Waj-`alnii lisaan-a sidqin fil aakhiriin.*” (26:84)

(Keep alive good Mention of me in later generations)

The words ‘*lisaan sidqin*’ mean good praise, a reward for those whose words and deeds, great and small, Allah looks upon as up to the criterion of truth.

OBEDIENCE ADDS TO MY HONOUR

wat-ta`at-u hasabi

Obedience, equivalent to the Arabic text, *ta`at* from *ta`wa*, means total submission to commands of the Lord, from the heart’s core.

Hasab is that eminence which comes from abundance of wealth, or from good deeds, or generosity. As a rule, people look upon eminence as coming from comparative distinction, but the Prophet holds obedience to the Lord as a mark of great distinction, found most among the prophets, particularly in the last of them.

One of the terms of the Hudaibiya truce was that those of the Quraish who went to the Muslims would be returned to the Quraish but the Muslims who went to the Quraish would not be returned to the Muslims. Some of the eminent Muslims, like `Umar, Usaid b. Hudair, Sa`d b. `Abaad, and Sahal b. Hanif, lamented that this clause was detrimental to Islam and the prestige of the Muslims, and the new convert’s maltreatment at the hands

of the Quraish. They prayed day and night for the glory of Islam and the Muslims, hence they expressed their anxiety to the Prophet, but he neither refuted their argument nor commented on the words but simply told them, "I am Allah's Messenger and I can do nothing except as He commands. He alone is my Helper."

This shows how greatly the Prophet bound himself to obedience to Allah. Neither the enemy's derision nor approval or disapproval of friends and supporters could influence him to do except as the call of obedience demanded from His Lord.

Allah supported His Messenger by commanding all mankind, "He who obeys the Messenger of Allah obeys Allah Himself." (25:54) and, "If you obey him you shall prosper (be guided)." (34:54)

JIHAD (STRIVING) IS MY NATURE

wal jihad-u khuluqi

Jihad is striving with all one's strength and heart and soul for achieving the good. Khulq is inborn nature, inclination and aptitude. In Sharia, *jihad* is of two kinds: sacrificing your wealth and of one's own person, as in the words, "Strive with your wealth and your lives in the path of Allah." (61:11)

Striving with either is not easy. There are people who will spend of their wealth to save their own lives, and others who will risk their lives to save their wealth, but to strive with both wealth and life for Allah is for a few. There are times when concern for life and wealth become obstacles in the way of personal or social duty, but those dedicated to the path of God do not hesitate to sacrifice both for His pleasure. The Qur'aan says, "Strive for Allah as striving should be." (22:78). Such striving implies the

acquisition of knowledge of God, of His pleasure, of drawing nearer to Him and evolution of the soul. Striving should be literally what it means as well as in the Sharia connotation, sincere, with unswerving attention, faith and good deeds. The word also demands the assembling of all manner of means, including life to the service of Diin (way of Allah), and proclaiming the word of Allah Ta`ala with available means, not caring for one's wealth and life. Thus, carrying out the demands of religion and exalting the words of the Lord of Glory is real Jihad! Says the Qur'aan, "Strive in His cause as ye ought to strive." (22:78)

A look at the life of the Prophet Muhammad (SAW), shows how greatly these various strivings comprised his performance and how far ahead he was of his followers. His life-purpose, his desires, his intentions, his rest and work were all attuned to striving for Allah. That comfort and ease known to those in power, that indolence and leisure, that listlessness so dear to the well-to-do, were unknown to him. These sterling qualities were adopted by his companions in proportion to their capacity and talent.

Non-attached to family ties and friends, unconcerned with comfort and ease, they were altogether strivers. They bade farewell to their native city and taught the whole world such values of high character and fortitude, quest for the right, with firm purpose and perpetual endeavour that east and west alike forever resounded with "the name of Allah, the One exalted to the heights." (9:40) By such criterion, the Companions made the world the sign-post of their sterling deeds and memorable performance. The vision of a life after life on this earth became clear before eyes. As a result of such fostering and education there came to Muslims, within a short period of time, abundant benefits, spectacular triumphs and prosperity. How we wish that Muslims

readopted those great lessons and rescheduled their life's programme, and became entitled to be included among the live nations of the world although their ideal of life is not high. At present very few of us deserve being called living. It is necessary for the faithful to match their courage with their motives, so that they may receive the blessings of the prophets, siddiqs and saints, and be crowned with success in both the worlds. Such triumphant success shall as well entitle them to the crown of the *khilafat*.

PRAYER IS THE DELIGHT OF MY EYES

wa qurrat-u ainee fis-salaat

Hajj comes once in a life-time, zaka`t may be appointed for one day in a year and fasting in Ramzaan comes after every eleven months, but prayer is compulsory five times a day. A child of seven years of age must be taught his prayers and at ten, he should be reprimanded for neglecting them. On a journey, at work or at home, in poverty or wealth, even during sickness or captivity, prayer is an unrelenting duty. As long as the individual has his mental faculties intact, the obligation is not waived. Prayer is the first among good deeds and on the Last Day, the first question asked will be about prayers.

Prayer is the main pillar of religion and its glory. The building of mosques, the call of the muezzin, the appointment of *Khatiib*, Sermonisor and Imaam are all for the sake of prayers. The prestige of the *Huffaz* (those who can quote the Qur'aan from memory) is exhibited when they recite the Qur'aan in front of the prayees in the mosque.

Prayer fosters the disciplines and encourages punctuality, brings people of different colour, culture, thoughts and nature to

assemble around a centre and learn obedience to the Lord under the leadership of the chosen head of devotees, the Imaam.

Prayer obliges one to keep the body and clothes clean; to wake up early in the morning and keep away from useless pursuits and diversions, which serve only to waste time and money. Prayer attracts the devotee in such a way that he establishes direct communion with God and resolves the secret of mutual dialogue. Prayer is the consummation of devotion and of being human; the guide to morals, the protection against temptations, the guarantee of mercy and blessings and light and logic to the devotee. Prayer reinforces faith that God is indeed Lord of all creation, it inculcates brotherhood among Muslims, determines grades of success, spreads the light of the Prophet's mission and brings peace to a disturbed mind through nearness to God. Prayer alone affects the soul and body endowing the human being with angelic qualities. For the believer, prayer is his Ascension (*Mi`raj*) and his prostration is his presence before God. A religion that has no prayer is no religion at all.

Among the arguments for the supremacy of Islam over other religions, the foremost is that only Islam makes compulsory five daily prayers. Islam provides the opportunity for direct communion with God, without any intercessory or priest. These are the benefits to the common man; how much more must they have been to the Prophet? Although our prayers are not to be compared to his, we should try to make them, as he said, the delight of our eyes and the comfort of our hearts.

THE QUR'AAN – SELECTED VERSES

SPECIAL FEATURES OF THE QUR'AAN

The Qur'aan is that holy book whose pure verses were revealed to Muhammad (SAW) during his prophethood of twenty-three years and which, he recited exactly as he received them. Therefore, it is the duty of the Prophet's biographer to dwell not only on his life and mission but also on the Qur'aan itself. This subject is briefly discussed in the first volume of this work.

The names of the Qur'aan, like the names of Allah too, are ninety-nine; the most exalted of them is '*Kalaam Allah*', Word of God and the most well-known, *al-Qur'aan*.

Imaam Ibn Qiyyim writes in his book '*al-Mashuq-ela-`ulu-mul-Qur'aan*' that the word 'Qur'aan' is derived from '*Qera-atal Hauz*'; '*Hauz*' being a pool that is full of water to the very brim. The Qur'aan is layered with meaning and comprises all the various branches of knowledge. It is the embodiment of the knowledge of God, a safe container of Irfan (the fullest appreciation and knowledge of the Lord) and truth; hence, it is known best by the name Qur'aan.

WHY IS THE QUR'AAN INDISPENSABLE?

To answer this question, it is necessary to be familiar with the socio-political and religious situation of the world at the time of its revelation.

Iran was engrossed in polytheism, lewdness and incest; even marriage with daughters, mothers and sisters was prevalent.

The Christian church of Rome had deviated from the teachings of Christ and was persecuting and killing millions of those who would not conform with it.

China was lost in the depths of ancestor worship and the superstitious placating of evil spirits. Such practises and beliefs became the people's creed yet they styled themselves as heaven's children.

India was given to drunkenness and obscenity of the worst kind, considering the infanticide of girls and gambling the behaviour of nobility and honour.

Finally, Arabia itself outclassed them all in most of these vices. Certainly then, a veil of darkness lay over the earth.¹

The old scriptures had long become irrelevant for purging such evils. The people of the Books did not obey their commands. As such, the world needed a comprehensive and divinely guarded Book capable of covering all aspects of the human psyche to rejuvenate humanity, drowned in sin and superstition. Therefore, Allah brought eternal light to satisfy the needs of the spirit. Unfortunately, there are people who, while they believe in God, deny that there can be any need for guidance from Him. They confess that if He, the light of the heavens and the earth gave eyes to see, He also created uncountable hues; if He gave ears, He also created a variety of sounds and voices; if He gave legs to walk, He also paved the earth with paths, smooth and rough and if He gave mouths to eat with, He also created fruits and corns of many

1 (The Qur'aan): "It has created an all but new phase of human thought and a fresh type of character." Rev. G. Margoliath's Introduction to the Qur'aan (Rodwell's translation).

"The Qur'aan is a glorious testimony to the unity of God." Gibbon - p-665

kinds and a variety of tastes. That is, for every limb and organ there is also a separate world of its own.

But they refuse to believe that there is a similar world of the spirit, the spirit which commands their realm and is their real treasure.

We present the history of the world to show how much the world stood in need of the Qur'aan. After the arrival of the Qur'aan, all religions incorporated Islamic principles in their teachings. Today, ironically enough, the periodical revisions they have made in their revealed Books, are presented as arguments for themselves. After going through the history of the evolution of their faiths and revisions, it will become clear the world was and still is, in need of the Guarded Book, the Qur'aan.

PROFOUND IN MEANING, ELOQUENCE AND LUCIDITY

It is obvious that to appreciate the eloquence and beauty of a language, one must be comprehensively conversant with it. Even the illiterates of Arabia produced poets of great eloquence who composed all manner of poems, eulogies, odes and heroics. Yet all of them admitted without regret that the language of the Qur'aan was above incomparable to their own and not of human expression. It is amazing to think that an illiterate man arose, claiming to be the mercy for all the worlds, the last of the prophets and the Prophet for the guidance and obedience of the whole world and in support of his claim, produced a Book holding it as the criterion of his truth, and the warning for those who denied its supremacy. The most eloquent ones of his own country, speaking the same language, stood silent and amazed in his presence. The Prophet stated six categories of comparison of manuscripts and in

each one, the superiority of the Qur'aan has been irrefutably established. As one scholar wrote: *"The truth is, that I do not find any understanding author who controverts the elegance of the al-Qur'aan, it being generally esteemed as the standard of the Arabic language and eloquence."*¹ Although the Qur'aan is lucid, unpolluted Arabic, its eloquence, diction, flow and clarity transcend all other books of any language.

It should also be noted that the world's most respected writers, such as Firdausi, Homer, Sa'di, Shakespeare, Valmik, Milton, Goethe, Bacon, Nabigha, Cicero, Imrau'ul-Qais, Khusro and many more, whose beauty of language is praised everywhere, spent their talents on producing works of their own imagination; they had no limitations on whatever they wished to write and were not bound by facts and truth, but used metaphors and other embellishments to their heart's content. If they had to write a treatise on law or on sacred subjects or natural truths, their works would be commonplace. Yet the Qur'aan, however, is sermon and law, metaphor, news and the foretelling of future events in one book. It never digresses from the truth nor the requirements of the soul, yet sustains its eloquence, lucidity and glorious choice of words and beauty of style throughout.²

Besides, a great writer has his particular canvas and no more. Sa'di's counsels make their way into the heart, but to unroll the carpet for pageantry and such colourful sublime gatherings was beyond him. Firdausi was a master of war heroics and

1 'Rise and Progress of Muhammadanism' - A.R. Henry Stubbe, M.A., London. p-158

2 "It (al-Qur'aan) embodies much of a noble and deep moral earnestness and sententious oracular wisdom and has proved that there are elements in it on which mighty nations and conquering empires can be built up." Rev. J. M. Rodwell, M.A., The Koran, London. p-15

picturisation, but his pen wavered on ethics and counsel. The same holds true of the Arabs, Imrau`ul Qais, Antra, Abu Nawas, and Abul Atahiya.

Similar is the position of the men of letters of the west, whether they be poets, dramatists, novelists or editors. Reynold cannot be compared with Gibbon, nor Carlyle with Shakespeare, nor Herbert Spencer with North Brook. They all differ in their style, expression and eloquence. The Qur'aan however, is a treatise which unfolds its nature, its essence and advances argument and proof, states the relevant history of nations, the causes of their rise and fall; reflects with profound light on other religions, unveils the mysteries of the soul, matter, beliefs and universally accepted dogmas and draws up a charter of laws and principles for the achievement of civilised citizenship, civic discipline, individual rights and obligations. To cover such a variety of subjects it uses a variety of styles of language, yet it never loses its dignity, clarity of meaning, or beauty of expression. Whether it is compassion and mercy or Divine Unity, rejection of the false statement of facts, promises or warnings, the glory is always there in all its splendour and sublimity.

Eloquence and lucidity are embodied in the choice of words as well as in their meaning. Although we quote here only a few of the six thousand six hundred and sixty-six verses, it should not be assumed that these are the only ones in support of our contention. A few flowers may be plucked from the garden, yet the garden remains full of many more such blossoms.

PRINCIPLES OF DEVOTION

“Should I not worship Him Who created me and to Whom we all have to return?” (36:22)

THE QUALITY OF BEING HUMAN

“We have honoured the children of Adam. We carry them on the land and the sea and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.” (17:70)

POSITIVE COMMANDS

“Lo! Allah enjoins justice and kindness and helping your relative...” (16:90)

THE FORBIDDEN

“Say my Lord forbids you immodesty, (hidden or open), sin, rebellion, and shirk (associating partners with God), and saying about Allah things of which you are ignorant.” (7:33)

COOPERATION

“Help one another in good works...” (5:2)

EVERY LIMB WILL BE QUESTIONED

“The hearing, the sight and the heart will be questioned.”
(17:36)

COOPERATION IN SIN FORBIDDEN

“Do not help one another in sin and transgression.” (5:2)

MEASUREMENT OF DEEDS

“He who does even a little good shall see it (rewarded), and he who does even a little evil shall see it (punished).” (99:7-8)¹

JUSTICE AND MERCY

“If you return evil for evil, it is doing no more but the same, but if you forgive and do good, Allah Himself shall reward you...”
(42:40)

JUSTICE, MERCY AND PARDON

“And indeed whosoever takes revenge after being wronged, against such there is no cause for blame. The blame is only against those who oppress men with wrong-doing and flagrantly transgress beyond bounds through the land defying right and justice. For such there will be a penalty grievous. But indeed if any show patience and forgive, that would be an exercise of courageous will and resolution.” (42:41-43)

GENERAL FORGIVENESS

1 The Qur’aan is down-to-earth in its discussion of good life. A. Michner, Islam: the Misunderstood Religion. Reader’s Digest, USA, May 1955. Ed.

“It is better to forgive. Do you not prefer that Allah should forgive you?” (24:22)

TURNING ENEMIES INTO FRIENDS

“Repel evil with what is better; return good for evil; then your enemy will become your warm friend.” (41:34)

FREEDOM OF RELIGION

“Let there be no compulsion in religion; Truth stands out clear from error.” (2:256)

PROFESSION WITHOUT PERFORMANCE

“It is disgusting to Allah that you say things that you do not yourself act upon.” (61:3)

RESPONSIBILITY FOR ALL DEEDS

“No soul shall bear the load of another soul.” (6:164)

PUBLICISING EVIL IS ALSO EVIL

“Allah loves not that evil should be noised abroad in public except where injustice has been done.” (4:148)

SOFT SPEECH AND GENTLE BEHAVIOUR

“And the servants of the Beneficent One are those who walk with humility on the earth, and withdraw themselves from the ignorant, saying peace.” (25:63)

UNLIKEABLE HABITS

“Allah does not like the arrogant and the vain.” (31:18)

BACKBITING

“Do not speak evil of another behind his back. Backbiting is as if you eat of the flesh of your dead brother.” (49:12)

HELPING OTHERS IS PIETY

“You will not attain piety unless you give of that (as charity) which you love most.” (3:92)

GENERAL BROTHERHOOD

“The believers are indeed brothers one to another; so set things right between your two brothers, and fear God.” (49:10)

WOMEN’S RIGHTS SAME AS MEN’S

“Women have the same rights on men that men have on women (but men have a degree of advantage because they are bound to feed the family).” (2:228)

HUSBAND AND WIFE

“Women are the apparel of men and men are the apparel of women.” (2:187)

SEPARATING WIFE DISAPPROVED

“Keep your wife with yourself, and be afraid of Allah.” (33:37)

GRATITUDE

“If you are grateful, I shall increase my bounties.” (14:7)

SELF-DENIAL

“Nor do I absolve my own self of blame; the human soul is prone to evil.” (Joseph 12:53)

AVOIDING WARFARE

“Keep yourself fully prepared for defence, and also at the frontiers. In this way you will keep away the enemies of Allah and also your enemies.” (8:60)

PERFECTION BELONGS ONLY TO ALLAH

“He alone (Who sustains the universe) is owner of perfections and praises.” (1:1)

DEFINITION OF DIIN

“Let there be no change in Allah’s diin (Tawhiid), that is the right religion.” (30:30)

PURPOSE OF THE TRUE WAY OF LIFE

“Allah does not wish any hardship for you. He wants to make you clean and purified and that He should complete His favours on you, so that you may give thanks.” (5:6)

GOD’S RELATIONSHIP WITH THE FAITHFUL

“Allah has inscribed mercy on Himself for you.” (6:64)

“He is bountiful in forgiveness and love for you.” (14:85)

“Allah is the protecting friend of the faithfuls; He takes them out of darkness and brings them to light.” (2:257)

VALUE OF HUMAN LIFE

“For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter, it shall be as if he had killed all mankind, and who so saveth the life of one, it shall be as if he had saved the life of all mankind.” (5:32)

1 The Qur’aan in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences often rhymed, possess an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation. The Wisdom of the Qur’aan-p-viii, by John Naish, M.A. (Oxen), D.D.

BREACH OF PUBLIC PEACE FORBIDDEN

“Remember the bounties of Allah and do no mischief on the earth.” (7:74)

PRINCIPLES OF SPENDING

“And those who when they spend are neither prodigal nor niggardly but hold a just balance between the extremes.” (25:67)

DIVIDEND FROM THIS WORLD AND THE NEXT

“Seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion in this world and be thou kind even as Allah hath been kind to thee, and seek no ways for corruption in the earth.” (28:77)

HELPING THE POOR

“And give to the kinsman his due and to the needy and to the wayfarer. That is best for those who seek Allah’s countenance, and such are they who are prosperous.” (30:38)

THE UNRELIABLE

“Heed not the type of despicable man-ready with oaths.” (68:10)

PRAY TO GOD

“Call ye, then upon Allah; being sincerely devoted to Him.”
(50:14)

GLORIFYING GOD

“Say: Praise belongs to Allah, and peace be upon His servants.” (27:59) “Brevity is the soul of wit.”¹

The more we reflect on these brief words, the more their truth will be manifest. Here is Divine Unity, the highest grade for His creatures and the repudiation of the concept of associates of Allah.

NO DISPROPORTION IN CREATION

“You will not find any want of proportion in the creation of the Beneficent, so turn thy vision again, seest thou any flaw.”
(67:3)²

QUR’AAN AND THE SPIDER’S WEB

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- 1 Reflect on the above verses. “The Koran abounds in excellent moral suggestions and precepts - maxims of which all men must approve and which are suitable for the common man in any of the incidents of life.” J.W. Drafter, Intellectual Development of Europe. p-344
 - 2 “We must not be surprised to find in such verses of the Qur’aan the fountain head of the sciences.” H. Hirschfeld, Ph.D., M.R.A.S., New Researches into the Composition and Exegesis of the Qur’aan.

“And surely the frailest of houses is the spider’s house, did they but know.” (27:59)

Here, knowledge is likened to the marvellous creation of a spider’s web. German scientists have discovered that every fibre of the web is entwined with four fibres, each of which is further entwined with four-thousand other fibres. Thus, God has endowed the spider with such artistic craft as may well amaze us.

QUR’AAN AND THE HONEY BEE

“And thy Lord inspired the honey-bees...” (16:18)

The bee-hive is another amazing piece of architecture; a whole city ruled by a queen, masons and other workers plying to and fro, separate apartments and departments of equal measurement, for each a regular army, guards to protect the treasure of honey and nurses to look after the young. The conclusion is that when Divine inspiration does such wonderful things for a bee, how much more must it have done to raise one endowed as he was with superior intellect, power of speech and physical and spiritual qualities.

QUR’AAN AND ANTS

The ants said, “Disappear into your habitations lest Sulaimaan and his troops trample upon you, and they may not even be aware of it.” (27:18)

Ants, too, have places of refuge where even Kings cannot harm them. This verse teaches the weakest of people to remain vigilant, well-disciplined, united and God-conscious. The Lord has provided means to keep alive even the frailest of creation, if it has the will to live. Thus, weakness is no argument for extinction.

LIGHT OF THE HEAVENS AND THE EARTHS

Allah is the Light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp. The lamp is in a glass, as if it were a shining star. This lamp is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil glows forth of itself though no fire touches it.

“Light upon light, Allah guides into His light whom He will.” (24:35)

THE EARTH AND THE HEAVEN

“Observe all things in the heavens and the earth...”¹ (10:10)

This verse perfectly sums up the Divine commands to make a scientific study of the contents of the earth and heavens, a study that can elevate man to the highest level.

1 Every subject connected with heaven or earth, human life, commerce and various trades is occasionally touched upon by the Qur’aan. In this way the Qur’aan was responsible for great discussions and to it was directly due the marvellous development of all branches of science in the Muslim World. The Jewish philosophers treated metaphysical and religious questions after Arab methods. Finally, the way in which Christian scholasticism was fertilised by Arabian theosophy need not be further discussed.” “Medieval astronomers in Europe were pupils of the Arabs.” “The Qur’aan gave an impetus to medical studies and recommended the contemplation and study of Nature in general.” Hartwig Hirschfeld. Ph.D., M.R.A.S., New Researches into the Composition and Exegesis of the Qur’aan London. p-9.

THE HIGH SEAS

“Allah it is, Who has made the high seas subservient to you so that you may eat flesh thereof that is fresh and tender and that you may extract therefrom ornaments to wear.” (16:14)

BENEFITS FROM THE SEA

Sea trade, such as that of fresh meat and fish is worth billions of pounds, but Muslim nations, ignorant of this verse, deprive themselves of an adequate share in it. The trade in corals and pearls is also worth billions.

During the time of the *Khulafa-e-Rashidin* (the First Four Caliphs), Bahrain was under Muslim rule. Shipping and control of the seas was indispensable to world dominance. Caliph `Uthmaan laid the foundations of a navy and conquered Crete, Malta, Tripoli and other islands. Mu`sa b. Nasiruddin and General Taariq conquered Spain; Khair ud Diin Barbarosa forced Europe to recognise Turkish sovereignty but later, Muslims refused to appreciate the value of the high seas and so lost the rulership of the world.

Besides material benefits, missionary work depended on shipping. During the reign of the Ummaiyad `Abdul Maalik, Muslim merchants brought Islam to South India and Bengal, Burma and Malaysia long before Mahmud of Ghazni marched into the Punjab.¹

1 . Islam had the power of peacefully conquering souls by the simplicity of its theology, the clearness of its dogma and principles. In contrast to Christianity, which has been undergoing continual transformation since its

RARE SUBJECTS AND DEPTH OF MEANING

The Qur'aan claims depth and broadness of vision, elegance and clarity of expression in all its subjects,

“Wa laa ratbinw wa laa yaa-bisin `illa fiikitabim mubiin.” (6:59)

(There is not a grain in the depths of darkness of the earth, nor anything fresh or dry, green or withered but is inscribed in a Record Book, clear to those who can read).

And, “No example or similitude do they bring to thee (to find fault), but We reveal to thee the truth and the best explanation thereof.” (25:33)

A learned Muslim can, on the basis of this claim, challenge anyone to come address any problem concerning culture and civilisation, purification of the spirit or salvation, whether derived from ancient philosophy or modern research, or of the platonic mysticism or the Muslim platonic mystics or the *ishraqi* (Orientalists), its clear-cut explanation will be quoted from the Qur'aan.

All the peoples of the world who believe in God, acknowledge His Divine Unity. An idolater or Trinitarian tries to prove Unity in the midst of plurality, but the Qur'aan excels all other scriptures in advancing this theme. The Qur'aan is clear and transparent whereas the other Books are vague and confusing.

The Qur'aan declares, “That no one can produce the like of it.” (17:88)

These words are not mere eloquence but reveal the truth and clear-cut explanations of the problems facing the *Platonists*, or *Ishraqiins* (orientalists), and the *atheists*. Every verse lifts up the veil and illumines the eye. For instance, the Qur'aan states:

“Do they not look at the camel, how they are created? The sky how it is raised high? The mountains how they are firmly fixed? And the earth how it is outstretched?” (88:17)

Here, the Qur'aan names four things: the camel, the sky, the mountains and the earth. These things were commonly seen by the Arabs, but they failed to find anything amazing in them untill the Qur'aan prompted them to see the grandeur and craftsmanship of these creations of the Almighty. The unending deserts and valleys of Arabia were transformed into pages of readable knowledge. By its choice of subjects, the Qur'aan, is a source of inspiration for the eyes the hearing and the intellect and a guide for stray thoughts and emotions. The Qur'aan is thus the very life of the heart and soul, the solace of its lovers and the guidance for its seekers. Honour and wealth, scientific knowledge and social reform, progress and achievements in this world and the next, all flow from the bottomless reservoir of the Qur'aan.

INFLUENCE AND EFFECTS

It was `Umar, referred to as General `Umar or the ‘St. Paul of Islam’, by Europe, who, fully armed, stepped out of his house and determined to finish the Prophet once and for all. On his way however, he heard some words of the Qur'aan and, dropping his sword to the floor, hastened to the holy Prophet's presence to

embrace Islam, thus earning the befitting title of ‘*al-Faruq*’, the discriminator between good and evil.¹

Asa`d b. Zurara, a respected chief of Yathrib, made plans to kill Musa`b b. `Umair, one of the first missionaries sent to Yathrib but instead, on hearing some verses of the Qur’aan, swore allegiance to Islam on the hands of the very man he had set out to destroy.

Thumaama b. Athal hated no man more than the Prophet and no city more than Madina. Yet he was availed of the opportunity to listen to the Qur’aan for two days; the words of guidance penetrated into the depths of his heart and as soon as he was freed, without any condition, he presented his life-long allegiance to Muhammad (SAW).

Khaalid b. `Uqba heard the Qur’aan recited and was lost in amazement, declaring,

“By Allah! There is marvellous sweetness in this;

Marvellous too its freshness!

Its roots are, indeed, well watered;

And its branches are laden with fruit!

These are not the words of a mortal.”

Walid b. Mughira, a crafty old Quraish and a sworn enemy of Islam, confessed to the great beauty, cadence and sweetness of the language of the Qur’aan.

1 “Incidentally those well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of sword.” Lawrence W. Browne, *The Prospects of Islam*, London. p-14

Zul Bijadain was a well-to-do, young herdsman. He used to hear the Qur'aan on the lips of travellers crossing his way and memorised some verses. Finally, leaving his home and estate, he raced to Madina to serve the holy Prophet.

In order to better appreciate the Qur'aan, it is necessary to study the events related to the first recipients of the divine message. Those to whom murder was but a sport left their all to serve Islam. Those who had worshipped three hundred and sixty idols became preachers of Divine Unity. Those whose profession was to plunder the orphans and widows became guardians of the destitute and preachers of compassion and mercy. Those headstrong clans and tribes which never recognised any law now began to present themselves for punishment for such crimes as murder, adultery, theft and drunkenness.

Can any civilised society present a similar example of criminals showing such respect for law and importance for self-reform? Incidentally, it is now common practise for jails in Europe and America to invite Muslim priests to give instructions to their convicts. The results have all along been stimulating. Ed.

The effect of the recitation and reading of the Qur'aan was such that the markets became deserted because the people flocked to hear what brought them greater pleasure and tranquillity of heart.

Thus, the Qur'aan powerfully affects the mind, the tongue, the heart and all the human senses; and the effect it has on the individual, it also has on the whole of mankind.¹

1 "That inimitable symphony, the very sounds of which move men to tears and ecstasy." (Marmaduke Pickthall's Foreword, English translation of the Qur'aan)

EDUCATION

Nowhere is the Qur'aan's influence seen better than in the lives of the Prophet's companions, the saints and those who lived by its teachings; in their patience, their sufferings and their tolerance; in their God-fearing sympathy for the masses, their fraternising purity of character, their hospitality and their indomitable courage. The principles of attaining the real goal of life, laying the foundations of supreme culture, civilisation and governance are laid out by the Qur'aan for the benefits of all mankind.

Captain Isaac Taylor, in a speech before the Congress of Wolver Hampton Church on 12th May, 1887, said:

“Wherever the savage regions of Africa came under the shadow of Islam, adultery, gambling, infanticide, breaches of promises, murder, superstition, drunkenness and general mischief disappeared. But where another religion came, their morals became worse than ever before.”¹

“O believers!” says the Qur'aan, “You are the best of peoples evolved for mankind, enjoining what is right, forbidding what is wrong.” (3:110)

Suhaib was a blacksmith whom the Quraish would not allow to migrate to Madina along with all his wealth. Yet despite this, he gave everything he had to his oppressors and left Makka. To what source can such sacrifice be traced?

Abu Salma was migrating to Madina along with his wife, Umm Salma, and an infant child when they were both detained

1 St. James Gazette, London, dated 12th May, 1887.

and separated from him. Despite his broken heart and disturbed mind, he continued his three hundred miles long journey, sustained only by his nourishing faith in the Qur'aan's message. From where did he get such spirit of sacrifice and courage?

The Great `Umar Faruq used to pasture his father's camels and remained constantly terrified by his strict discipline and ferocious temperament. As a Caliph, he ruled over some two and half million square miles of territory. His admirably altruistic administration, his surprisingly unbending ways of rendering justice, his sincere concern for social welfare of all his subjects Christians, Jews and Magians included, and his total devotion to Islam will for ever remain worthy of emulation. His ability to rule over regions spread over three continents was the result of the Qur'aan's teachings and inspiration which invariably transformed brutes into benefactors of humanity, and criminals into the cream of society.

Though outnumbered by fifty to one, Khaalid b. Walid defeated the flower of the Roman legions in the battle of Mu`ta. From where did such prowess¹, determination, valour and spirit of sacrifice come but from the Qur'aan, preserved in their hearts, under the infallible and inspiring guidance of their most beloved Prophet.

ACCEPTANCE AND RECOGNITION OF THE QUR'AAN

1 "Nine swords were broken in his (Khaalid's) hand, and his valour withstood and repulsed the superior numbers of the Christians. Caled (Khaalid) is renowned among his brethren and his enemies by the glorious appellation of the 'Sword of Allah' conferred on him by the holy Prophet." Gibbon. *Decline and Fall of the Roman Empire*. p-686. Ed.

For a book to be regarded as accepted, it must be widely read and abundantly publicised. There is no book in the world besides the Qur'aan which is read every day by one billion human beings. It may be true that the Bible is printed in huge quantity but this fact alone cannot define it being as widely read or publicised. The word '*Tadaawul*' implies that the book should be used for the purpose for which it was prepared. This applies only to the Qur'aan.¹

Acceptance includes that reverence which the exalted book inspires in the hearts of its readers and makes permanent therein. Ashama Najashi of Abyssinia, still a Christian and seated on his throne, listened to Ja'far Tayyaar reciting Chapter Maryam (Mary of blessed memory) of the Qur'aan. Tears flowed copiously from his eyes, as if watering his garden of paradise.

`Umar Faruq was on his way to the mosque when he was found lying on the ground against a wall and had to be carried home. It was discovered he had heard a man reciting the Qur'aan, and as the words regarding punishment in the Hereafter crossed his ears, he trembled and his legs gave way. Lubaid `Aamri was a poet of such calibre and stature that it was said of him, "*Write his verses on your necks, even if you have to write them with the point of a dagger.*" One day, he called on `Umar, the great, who asked him to recite some of his verses. Lubaid apologised, saying, "Since Allah has given me the Qur'aan, I find no pleasure in my poetry." The Caliph was so pleased with this answer that he increased the poet's annuity by five hundred dirhams. When Abu Talha was apprised of a new revelation, "*You will not attain to*

1 "The Koran is probably the most often read book in the world, surely the most often memorised... It possesses the ability to arouse its readers to ecstasies of faith... The message inspired men to revolutionise their lives." James A. Michener - Readers Digest - May, 1955 (American edition). Ed.

righteousness until you give away in the path of Allah, that which you love most,” (3:92), he immediately called upon the Prophet and offered for charitable purposes his most prized orchard that yielded fifty-thousand dirhams every harvest. Crowned heads like Mahmud Ghaznavi, Salahuddin Ayyubi Yusuf-Tash Qand, `Abdul Rahmaan-al-Dakhil conqueror and King of Spain, and Mansur `Abbaassi were rulers of great grandeur and awe. If anything restrained them from excesses, it was the Qur’aan which, when read aloud in the royal court, extinguished¹ the fires of regal rage. There are, then, many instances which may be quoted to prove how immense has been the acceptance of this holy Book and how deep and profound its reverence in human hearts.

MERITS OF THE QUR’AAN

There are many features that distinguish this *Book*, the ‘*Imaamum-Mubiin*’ above all previous holy books but here we shall mention only a few of them. The teachings of the Qur’aan are for the whole world and for all peoples, a feature not shared or claimed by any other Book. This will be plain to anyone who so frequently reads the words ‘God of Israel’ in the Bible, in contrast to the Qur’aan’s “*Rabbil-`Aalamiin*” (Allah Ta`ala of all - literally, all the worlds).

As the Book itself proclaims: “*This Qur’aan is a clear message and reminder of warning to everyone who lives,*” (36:69-70) (*i.e. men with sense*). Every person with the slightest or utmost

1 “Those who control their wrath and are forgiving towards mankind, for Allah loves those who do good.” (3:134) Imaam Hasan, the Prophet’s grandson was furious when his servant smeared his clothes with soup, he was bringing in a tray for the Imaam. The servant recited these verses. He was forgiven and freed. Ed.

intelligence, is addressed by it. Has any other Book made a similar claim?

Jesus spoke of non-Jews as dogs: “It is not meet to take the children’s bread and to cast it to dogs.”¹ (chapter 15-26 Matthew). The teachings of the Qur’aan, however, are all-comprehensive. The Books of the Scriptures, the Vedas, the teachings of Confucius, Buddha, Zoroaster and Jamasp are all mono-sided. In the Bible, the Torah is but news and commandments, the Psalms, a collection of hymns and the Gospels, Parables and Sermons.

The Qur’aan, on the otherhand contains an abundance of meritious subjects:

1. Sermons and commandments;
2. Parables, warnings and good news;
3. Divine Attributes and Unity;
4. Proof of the Lord’s Providence;
5. Simple ways of approach to Him;
6. Sweetness of faith and reliance on and submission to Him;
7. Details of life and death of this world and the next;
8. Investigation into human nature and its recognition;
9. Secrets of what God does, specimens and manifestation of His nature;
10. Consequences of the Lord’s wrath;
11. Achievements of Divine assistance.

1 . Also: “I am not sent but unto the lost sheep of the house of Israel.” (15:24 Matthew)

Every subject is stated with such dignity and clarity, that its beauty purifies the soul from the base and the material, and instills in one fear of the Creator, thereby allowing one to achieve the light of Certain belief (*Haqqul Yaqiin*) and that spiritual elevation, such that it is impossible to imagine a superior code of law and reforms.¹

Among the Divine Books, in the Qur'aan are there to be found two streams flowing side by side; one of the knowledge of the Hereafter and the other, of the knowledge guided by the intellect. Everyone, sage or illiterate, is satisfied by the same verse that fills a Hebrew philosopher like Ishaaq Hunain with amazement, nourishes the heart of an African, causes the great commentators Raazi and Ghazali to confess their helplessness and shortcomings, and offers a solution to all the anxieties of a mere bedouin of Tahama. The Qur'aan is an ocean that holds countless treasures in its depths and with its waves casts aside to the shores the scum and froth. Furthermore, there is always that dignity of words and intonation in which the mysterious is wrapped up, drawing all and sundry to itself.

1 The Creed of Muhammad (SAW) is free from suspicion or ambiguity, and the Koran is a glorious testimony to the unity of God. The Prophet of Mecca rejected the worship of idols, and men and stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish.

In the Author of the Universe, his rational enthusiasm confessed and adored, an infinite and eternal Being, without form or space, without issue or similitude, present to most secret thoughts, existing by the necessity of His own nature and driving from himself all moral and intellectual perfection. These sublime truths, thus, announced in the language of the Prophet, are firmly held by his disciples and defined with metaphysical precision by the interpreters of the Koran." Gibbon. Decline & Fall of Roman Empire. p-665-667

Is there any other book that is recited morning, noon and night, is partly or wholly memorised and yet always leaves its reader thirsting for more and never fully reveals its divine secrets?

The Qur'aan is both a guidance in spiritual matters and a code of laws. Its teachings are not confined to any particular peoples, nations, or language, but instead fully conform to universal human nature; it does not allow paradise to be monopolised by a single race, as the Hebrew religion does; nor make the whole world dependent for its salvation on a single family; nor does it teach humans, as Christianity does, to become super-natural; nor does it stipulate commandments that are impracticable; nor does it exclude the rich from the kingdom of heaven and neither does it make marriage hateful. Rather it is a balanced guidance for the peoples of the entire world¹.

Is there a Book besides the Qur'aan that, as a constitution, has made governments successful over fertile territories, and moulded peoples of different complexions, races and nationalities into one, above all marks of discrimination? If there is any such book, it should be presented for comparison with the Qur'aan.

A singular feature of the Qur'aan is that it gives due appreciation to the prophets of other religions and does not falsify truth, wherever it may be. Included in this feature are the need for coexistence, peace and fairness. The Qur'aan, in the words of Jesus, categorically states, "confirming the laws which came before me," (61:6) (*Musaddiqal lima baina yadaiha*). Thus, confirming righteousness is one of its foremost principles.

1 The Qur'aan abounds in excellent moral suggestions and precepts; Its composition is so fragmentary that we cannot turn to a single page *without finding maxims of which all men must approve*. Dr. J.W. Draper, A History of the Intellectual Development of Europe, Vol-I. London. p-343-344.

Another distinguishing feature of the Qur'aan is that it is '*qaulun fashun*', (the decisive discourse). That is, it resolves those intricate problems which man was not capable of solving, or those which the former Divine Books had left for future reference.

There are many such problems. For instance:

1. Divine attributes and Recognition of the Divine Being
2. Existence and manifest evolution of the soul and its immortality
3. Salvation and acceptance in Divine pleasure
4. Distinction between the Creator and the created
5. Providence and the provided; intercession and deeds
6. Punishment and reward; stages of reliance and submission
7. Spiritual affection and love; grades of patience and gratitude
8. Substance of devotion and soliciting assistance; effacing untruth
9. The truth about Divine assistance and support
10. Sin and repentance, monasticism and meditation; grades of prayer and its acceptance
11. Inheritance and divorce, rights of parents, wives and husbands, Children, and neighbours
12. Rights of the physical body
13. Human issues, social rights and obligations
14. Pre-emption
15. National rights; consultative council and state head
16. Laws about democracy and autocracy

17. Causes of disorder and the blessings of peace
18. Observance of limits set by Allah
19. The rendering of justice and showing of mercy
20. Laws about the ruler and the ruled
21. Finally, the constitutional or despotic form of government.

To appreciate better the Qur'aan's verdict on the above, it is first necessary to hear statements of the disputants.

Many were the problems facing mankind that utterly degraded his condition. The Qur'aan pulled him out of this morass, and carved out for him a straight path, designed by the Almighty, the All Wise, Who has the minutest knowledge of anything and everything, Who covers and comprehends the past, present and future and has perfect knowledge of human nature.

Among the distinguishing features of the Qur'aan is the fact that its presenter is one single man. Consider the Vaidis, in which at least three names are ascribed to every *shurti* or 'revelation'. According to the latest research by Arya Samajists, one name is that of a male. When these names are added up, their number runs into hundreds, and in between any two of them is a period of several centuries.

The Bible is a collection of at least thirty Books, comprising as it does the entire Old Testament and the New Testament, which contains the four main gospels of Matthew, Mark, Luke and John, the Acts of the Apostles and the works of Paul, Peter, John and the other disciples of Jesus.

But, in contrast, the Qur'aan is inspired in one individual and presented and preached by him from beginning to end. Accordingly, the work is self-consistent, complete and

conclusive, the mission perfect, the invitation singular and, in providing guidance, enlightenment and in projection of mercy, all relevant subjects, meanings and purport, not dependent on any other work.¹

Another feature of the Qur'aan is that from beginning to end, it maintains its grandeur, dignity and cultured style. There is not one immodest word or shocking narration as we find in other revealed Books. Besides all this detail, it is still an abridged account.

The Bible, literally or allegorically speaks of the sins of the Jews as those of Jerusalem and, applying the feminine gender to that city, uses such obscene words about her nakedness as none have ever dared to read out in a church before noble men and ladies.

In Yajir Vaid, verses: 19:76, 19:88, 20:9 and 25:7, the language is such that neither parent nor tutor would ever dare recite it before his daughter or pupil, much less explain it. The Qur'aan is absolutely immune from all such obscenities and is altogether glorious, a symbol of divine decency of language and purport and inimitable style and instructions.² Even the word 'lavatory' was considered indecent and instead, the word 'lower

1 "Each sura will now be seen to be a unity within itself, and the whole Qur'aan will be recognised as a single revelation, self-consistent to the highest degree." A. J. Arberry's 'The Qur'aan Interpreted' p-XI.

2 "Apart from the message itself, its richly varied rhythms which constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind." p-X. "The ocean of prophetic eloquence." p-XI. Prof. Arberry's 'The Qur'aan Interpreted'.
"The Qur'aan as printed in the twentieth century is identical with the Qur'aan as authorised by `Uthmaan more than 1300 years ago." p-IX Life of Muhammad - Sir W. Muir (Introduction) and Arberry p-IX.

ground’ which refers to the place where a person becomes invisible from public gaze, is used.

In the Book of Ezekiel, God narrates a story of the two sisters, Aholah and Aholibah. Even if taken metaphorically, the story entirely destroys the concept of chastity. The verses are not quotable hence we suffice to give their citations: 23:11, 23:17, 23:25-27, 23:35, 23:36, 23:47 and 23:48 (The Prophet Ezekiel).

In the songs of Solomon, a young man and woman express their love for one another yet the young man also addresses his beloved as my sister and wife:

“Thou has ravished my heart my sister, my spouse.” (4:9)

“How fair is thy love, my sister, my spouse.” (4:10)

“A garden inclosed is my sister, my spouse.” (4:12)

“Thy two breasts are like two young roses that are twins.” (7:3)

Can these verses be recited by a husband before a noble lady and vice versa. In Ezekiel 23:19-20, we read more such shocking detail: “Yet she multiplied her whoredoms... For she doted upon their paramours, whose flesh is as the flesh of asses and whose issue is like the issue of horses.”

AUTHORSHIP OF THE QUR’AAN

An Arabic and Persian Proverb reads, “The language of kings is the king of language,” (*Kalaam-ul-Maluk Maluk-ul-Kalaam*). The Qur’aan is the language of the most exalted King of kings of the world; He Who taught a piece of flesh to talk, a filament of bone to hear, and the senses to feel and understand,

and at Whose command there arose a variety of languages among the children of one mother and father!

Admitting the excellent features of the Qur'aan, some Christian writers, trying to conceal their prejudices in the name of research, contend that it is of the authorship of Muhammad (SAW).

Yet to ascribe the authorship of so magnificent a work as the Qur'aan would be a unique honour to a human being. Why then, did Muhammad (SAW) never claim its authorship?

Would the author of such a marvellous book as the Qur'aan be not defiled by so degraded a vice as untruth? Can the Book that enthused truth in the hearts of millions upon millions and which, in a very few years turned the map and shape of the earth and destiny and destination of Arabia; which having established firm faith in the Living God, made large sections of humanity familiar with everlasting life; emerge from a heart and tongue that itself is not truthful? The philosophy of human nature proves our contention, and even unfriendly writers the world over support us.¹

Let us now turn to the Bible which shows that the Qur'aan was prophesied thousands of years before.

It was the Prophet Moses who brought for his people ten tablets inscribed with God's commandments. But the Hebrews expressed their doubts and demanded that the God of Moses speak to him in their presence. Moses took them to a high mountain,

1 “...to imprint the traditions of genealogical and tribal events on the living tablets of their hearts, such was the tenacity of their memories and so great their power of application that several of his (the prophet's) followers, could during the Prophet's life time repeat with scrupulous accuracy the whole of Qur'aan.” William Muir, p-XVI Life of Muhammad.

where a cloud enveloped them, winds blew and thunder shook the earth and mountains (exodus 19:16), so that with trembling hearts, they told him, "O Moses! You yourself speak to us and not your God, otherwise we shall die." (Exodus 20:19). Moses agreed and they returned to their tents. Then they asked him that God should place His words in his mouth and so he may deliver the words to them. But this request was rejected by God, Who told them that His words would be placed in the mouth of another Prophet who would be from among the brethren of the Israelites. That prophet would speak whatever he heard from God; and those who rejected him would be made answerable for their disobedience."¹

Which prophet, from among the brethren of the Israelites, has there been in whose mouth God placed His words, or who claimed that God had placed His words in his mouth?

The answer can only be Muhammad (SAW) the last of all the prophets.

On Judgement Day, this will be the Lord's argument against those of the Jews and Christian scholars who concealed the truth.

In Isaiah, we also read that, "The Book was given to an unlettered man."

Muhammad (SAW) was the only prophet whose title was 'the unlettered one': "Those who follow the unlettered Messenger

1 Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren (i.e. the Prophet Ismaa'il's progeny), like unto me; unto him you shall hearken." (18:15 Deuteronomy)

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (18:18 Deuteronomy)

"And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (18:19)

and Prophet whom they find mentioned in their own scriptures (the Torah and the Gospels)” (7:157).

SIGNS OF A PRETENDER

In Deuteronomy 18:20 we read, “But the Prophet which shall presume to speak a word in my name which I have not commanded him to speak or that shall speak in the name of other gods, even that Prophet shall die.”

The above verse foretells the Qur’aanic verse 8:94, “Who is guilty of more wrong than he who forges a lie against Allah or says: I am inspired when he is not inspired in anything and who says: I will reveal the like of that which Allah has revealed? If thou could see, when the wrong-doers reach the pangs of death and the angels stretch their hands out, saying: Deliver up your souls. This day you are awarded doom of degradation for you spoke untruth concerning Allah.” Thus, all pretenders are destined to meet tragic deaths untill Doomsday. This also applies to those who are the principal lynch-pins of the pretenders. Ed.

PROPHECIES OF THE QUR'AAN

Can those who do not acknowledge Muhammad (SAW) as a prophet, or who insinuate that the Qur'aan is of his authorship, give any explanation as to how this Book foretells future as well past events such as the origin of the universe, commonly referred to by scientists as 'The Big Bang'. Here, we state some of the events which are foretold in the Qur'aan and which have been taking place word for word throughout the fourteen centuries since the revelation of this glorious Book. Seven prophecies about the Qur'aan:

ANOTHER LIKE THE QUR'AAN CANNOT BE PRODUCED

None shall ever be able to produce the like of it. (17:88) and, "O Prophet! Say that if all mankind and the Jinn together tried to produce the like of this Qur'aan, they could never be able to produce the like of it even if they backed each other." (17:88)

Did not the world's greatest Arabic poets of all ages like Zuhair, Nabigha, Imru-ul-Qais and `Antara look upon this claim as an affront to them?

Why did they not accept such an easy challenge, they who so proudly used to get their verses written in gold on deer parchments and have them displayed on the walls of the Ka'ba during the Pilgrimage days? Or what of the Quraish who, like Abu Jahl, Abu Lahab, and Jews like Ka'b b. Ashraf and Sallam Mushkim spent their wealth, their lives and their children on destroying Islam? Why did not any of these pick up the gauntlet and combine their resources in an attempt to match the Qur'aan?

Is it not strange that a man who was born and bred among them, who spoke the same language, disparaged their superstitions and cherished religion, made passionate denunciation of their revered idols and, in support of his truth, presented a Book which came from his own lips, yet none were able to match his language and to this day, prove his challenge to be a vain boast?

Leaving aside those early times, let us come to such countries as Iraq, Syria, Lebanon, Egypt and Palestine. Here, there are millions of Jews and Christians whose mother tongue is Arabic, and among them, are some of the greatest writers¹, compilers of dictionaries and editors of newspapers and journals. Why do they not accept the Qur'aan's challenge and try to write any work comparable with it? The truth is that the more one becomes versed in the Arabic language, the more he is overawed by the splendour, eloquence and wisdom-based edicts of the Qur'aan, and the more he realises his inability to accomplish such a feat. Some one may say that Muhammad (SAW) quietly prejudged command of the Arabic language of his contemporaries and thereafter compiled the Qur'aan. But what happened to the hundreds of scholars born and bred in Syria, Lebanon, Palestine and Iraq, who share and left marks on the horizon of Arabic literature in the last 1400 years. If at all they broke their silence, it was in unqualified praise of the Qur'aan for its purity, inimitable grace, grandeur, diction and cadence.

That the Qur'aan will eternally remain secure. (15:9)

1 Qatar-ul-Muhiit, al-Mungid, Aqrab-ul-Mawaarid, al-Muhiit. All the above standard books, current amongst Muslims alike, are by Christian or Jew scholars.

Unlike any other revealed Book, the Qur'aan also makes an important vow to retain its own security: "Yea, We have revealed the Qur'aan and indeed, We will be Guardians over its security."

The Qur'aan's greatness and security will be better appreciated if we examine what happened with the earlier sacred Books.

It was Moses who climbed Mount Sinai to receive the two tablets from God, on which were engraved the Ten Commandments. When he came down from the mountain, however, he was so overtaken with rage at seeing his people worshipping a golden calf, he smashed the tablets to pieces¹ and nearly strangled his own brother, Aaron. These, Ten Commandments and other ordinances were rewritten during Moses's lifetime and deposited for safety in the Box of the covenant.

One may ask how Solomon later collected deposits, kept for safety in a box? I Kings 8:9 tells us, "There was nothing in the safety box except two (broken) tablets of rock." We assume that he did so, but it is certain that whatever was locked up in the tabernacle of worship was destroyed when in 586 B.C. Nebuchadnezzar, King of Babylon, attacked Jerusalem, taking the city's monarch, King Jehoiakim, prisoner to Babylon and destroying by fire the House of God and all its vessels (2

1 Exodus: "He (Moses) saw the calf and the dancing; and Moses's anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount." (32:19)
"And the Lord plagued the people, because they made the Calf, which Aaron made." (32:35)

Chronicles 36:5-6 and 19). This event also finds endorsements in Ezra 5:12.

During the reign of the Persian monarch Darius, Zerubbabel and other chief Israelites rebuilt the Temple (Ezra 3:2) but were unable to find the Books of Moses. Ezra, the scribe of the law of heaven (Ezra 7:6), with the help of Haggai and Zechariah tried to recreate the text which Jews today call the Torah. This text was translated into Greek on the orders of the sons of Tikvah about the year 200 B.C. Later, when Ibn Tikvah IV marched on Egypt, his Commander-in-Chief destroyed the Temple and the text by fire. Search was made once again for the Hebrew scriptures but all of them were destroyed and in 166 B.C., all Jews were ordered to worship idols. An old soothsayer escaped with his three sons to his native city, Modan. One of them, Michais, wrote two volumes named after him. Some Jewish sects look upon this work as a miraculous book.

Can there still be any doubt that whether by natural disaster, conflict or human intervention, the original, authentic Books of Moses became lost to the Hebrews, undergoing a series of changes so as to render them incomparable with the modern-day Torah?

What Muslims call the '*Injiil*' comprises, according to Christians, the four Gospels of Matthew, Luke, Mark and John. Matthew wrote Hebrew in Yohuza (Syria), but the original is untraceable. A Greek version is said to have been found though no one knows when or by whom it was translated. The extant translation is such that few accept its authenticity. The well-known commentator of the Gospels, Norton, prefers the Gospel of Luke, though he considers both to be forgeries (*Kitab-ul-Asnad* p-53, 1837 edition).

Luke was a pupil of Paul. He never saw Jesus, and Paul was a stern opponent of Jesus throughout Jesus's life. Luke wrote in Greek while he lived in Antioch. At the very beginning of his Gospel, he claims that his writing is based on careful investigation, but in the words of Norton, "The strange and miraculous things he has written are mixed up with the false, and the author is poetically exaggerating. At that time it was impossible to distinguish the false from the pure." (*Kitab-ul-Asnad* p-61).

If the truth becomes mixed up with the false, how can the text be looked upon as reliable?

Mark Shamaun also wrote his Gospel in Greek in Antioch, but there are many variations between his and Luke's version. John b. Sandai's Gospel was the last to have been written. He, too, wrote in Greek and was most likely a disciple of Jesus. Yet once again, his work betrays influences of ancient Hellenist concepts.

Christians believe that none of the four Gospels were sent down from heaven and that each of them is authored by the man whose name it bears; yet they are considered sacred on the grounds that they were written with the help of the holy Spirit.

If this be true, there should be no contradiction between any of them. Yet contradictions there are, and so many and so vital that it is impossible to reconcile them. Adam Clark, Norton and Aaron are just some of the famous Bible commentators who point out this failing in the Gospels as they exist today.

Pastor French admits that there have been interpolations in four or five verses, besides about thirty-thousand lesser mistakes.

The total number of the pages of all the four gospels in bold type number 146 and in small print, one hundred.¹ If there can be thirty-thousand errors in such small documents, how can one regard them as protected work?

The Persians are a very ancient people, yet whatever their old books might once have been, they were no longer extant even before Zoroaster. The Zend was said to have been spread over 25 chapters but now only the 19th is available. The Pazend replaced the Zend but following Alexander's invasion, it became lost forever. After him, anarchy reigned in Persia for three centuries with hardly any form of religion to be seen anywhere. When Ardeshir Babikan became king, another scripture, the Dasatiir was written. This was given heavenly status. However, when Mani enforced his religion, the Dasatiir was also rejected. After Mani, Muzdak invented his own religion which destroyed whatever was left of Persia's old faith.

The Dasatiir is only a book of prayers to be recited morning and evening. It is said to have been written after the advent of the Qur'aan, which explains why the text begins with the words "In the Name of Allah, the Most Beneficent, the Most Merciful." (*Ba Isme Allah al-Rahmaan al-Rahim*), but translated *Ba Naam Izad Bakshainda Bakshaish Gar Meherban Darad-gar*. This sentence was translated into ancient Durri, to give the false impression that the work was ancient and pre-Islamic.

1 That this (text of the Qur'aan) has remained the same, without any change, or alteration by enthusiasts translators or interpolators up to the present time. "It is to be regretted that the same cannot be said of all the books of the old and New Testaments." F. F. Arbuthnot - The construction of the Bible and the Qur'aan, London, 1885.

After Alexander's conquest, the Persians had no document that could be looked upon as Divinely inspired.

The Hindus have dozens of sects. However, the Arya Samajists and the Sanathan Dharmis are the two major ones. The Aryas hold that only the Mantar Bhag is the real Ved. The Sanathan Dharmis, however, hold that Brahman Bhag is also an integral part of the Ved. In volume of content, too it is twice as big as the Mantar Bhag. This colossal difference of opinion shows that the Vedas did not have divine protection.

Today, Hindus say that there are four Vedas. But Manu in his Samurti mentions only three: Rig, Yajir and Saam; the fourth Veda, Athhar, being excluded.

There are several other ancient Hindu books that mention only three Vedas. There are also others of which about thirty-two carry the same title, Veda. Most Hindus hold the Vedas to be of Divine creation. Among those who do not is Gautam Vaid, who believes that they are man-written. Gautam is a renowned author of one of the six Shastras, which is accepted by all.

Among the other ancient religions of India is Jainism whose followers do not believe in the Vedas, and trace their identity to pre-Vedic times.

It should now be evident that God's protection is not claimed by any books besides the Qur'aan. Not only has it been withdrawn from them, but also from the languages they were originally produced in. Hebrew was the language of the Torah, Aramaic that of Jesus, Durri of ancient Persia and Sanskrit, that of the Vedas. Today none of these is the lingua franca of any people anywhere. God's formidable plan made not only those books unnecessary for the world but also the languages in which they were once current.

In contrast to the above, every word and vowel of the Qur'aan has been consistently proven through the centuries to have come down unchanged.¹ From ocean to ocean, the text of any copy is the same as anywhere else.

If the Qur'aan were not acceptable to God as eternal, it would contain the same nature of defects and mistakes which abound in all other revealed Books yet which are nowhere to be found inside its own pages.

As the Qur'aan addresses the Prophet, "You did not even know how to write with your right hand." (29:48) These words should suffice to prove the Qur'aan's unspoiled authenticity.

CALIPH `UTHMAAN'S CONTRIBUTION

The compilation of the Qur'aan began in the caliphate of Abu Bakr and was completed under that of `Umar. Yet Caliph `Uthmaan's contribution to the writing down of the Qur'aan and the devices for its correct reading and presentation cannot be

1 Every syllable of the Koran is of Divine origin, eternal and uncreated as the Deity itself...

It is one of the arguments against our scriptures that they are not exclusively oracles, professing to proceed directly from the mouth of God. p-XII

Abu Bakr under whose direction the Koran was undertaken, was a sincere friend of Muhammad and an earnest believer in the divine origin of the Koran. His faithful attachment to the Prophet's person, conspicuous for the last twenty years of his life, and his simple, consistent and unambitious deportment as Caliph admit no other supposition. p-XXV

There is otherwise every security, internal and external, that we possess the same text which Muhammad himself gave forth and used. p-XXVII

The Koran consists exclusively of the revelation or commands which Muhammad professed from time to time, to receive through Gabriel as a message direct from God and delivered to those about him. p-XIX

Excerpts from Sir William Muir's *Life of Muhammad*. Ed.

overlooked. It was `Uthmaan who had seven copies prepared under the supervision of Zaid b. Thaabit, the Prophet's calligrapher of Revelations and the chief compiler of the Qur'aan, and sent to the Governors of the seven Muslim provinces. This was done to preserve the Qur'aan and to obviate any chance of differences in intonation. These copies served as master copies so that reference might always be made to them so as to accord with the original.

This is one of the peculiar features of the Qur'aan; no other book in the world has been maintained with such care, caution and veneration. Some critics allege that `Uthmaan made some convenient changes, but such people have no knowledge of the condition of the times, nor of the foolproof mode of circulation of the Qur'aan, nor of the relations between `Uthmaan and the Muslim countries.

Everyone knows that five prayers a day are incumbent on every Muslim. In three of them, passages from the Qur'aan are recited in an audible voice. Since it is permissible to recite any desired passage, different parts of the Book are repeated by millions of Muslims in thousands of places, every day. The Imaam recites aloud and hundreds hear. Among those behind the Imaam are those who remember the verses by heart and some who may even know the whole Qur'aan in memory. This mode of prayer was customary since the Prophet's time. Thus, even before `Uthmaan, the number of those who could recite the Qur'aan had increased to millions. The Book was already written down and its copies existed in thousands. It was, therefore, beyond `Uthmaan's power to alter a single word.

There did exist differences of juristic nature which the companions had with him, but these were over problems of law and often very trivial; for instance, whether prayers should be said

in full or shortened while at Mina, on the pilgrimage to Makka, or whether a very close relative, a mahram, could eat game killed and prepared by a distant relative, a non-mahram, and so on. If the companions were rigid over such small matters and each adhered to his opinion, it is surely impossible that they remained silent in the event of his making the slightest alteration to the Qur'aan?

The Egyptians accused `Usmaan of squandering the funds of the Public Treasury (Bait-al-Mall) and appointing his relatives to high posts. Finally, he was assassinated for these two reasons, but his opponents, the Egyptian and others included, never accused him of such a serious crime as tampering with the Qur'aan.

After him, `Ali Murtaza became caliph. He, too made no alteration whatsoever in the approved and sanctioned compilation by `Uthmaan, nor ever spoke a word against it. Rather, he read, repeated, recited and quoted from the same text during his prayers and in his sermons. This is strongly supported by scholars of the west¹.

During the Siffin² battles, the pro-`Uthmaan Syrians, facing defeat, raised pages of Qur'aanic passages appended to their spears. Their opponents did not declare these passages as inauthentic and readily agreed to the ceasefire.

The whole world of Islam then, friend or foe, learned or ignorant, was agreed on `Uthmaan's distributed copy of the Qur'aan. This is another outstanding feature of the holy Book.

1 Far from objecting to `Uthmaan's revision, `Ali multiplied copies of it. `Ali was more over deeply versed in the Kur'an and his memory would amply have sufficed of to detect, if not to restore any passage that had been tampered with. "Life of Muhammad by Sir William Muir - Introduction. Ed.

2 These battles took place between caliph `Ali and Amir Muaa`wiya, governor of Syria.

COLLECTION OF THE VERSES

“Collection and compiling of the verses and the correct recitation thereof is Our responsibility. And when we make you hear our revelation, you listen to it and then recite it accordingly.” (75:17-18)

“Move not thy tongue O Muhammad in repeating the revelations brought thee by Gabriel, before he shall have finished the same, for the preserving the Qur’aan in thy mind and the teaching thee its correct reading are incumbent on us. But when we shall have read the same unto thee by the tongue of the angel, do thy follow the reading thereof: and afterwards it shall be our part to explain it unto thee.” (75:16-18, translated by George Sale)

As the Qur’aan was revealed at different times over a period of more than two decades, the task of putting it in order was divinely arranged. Just as a writer looks after and arranged the pages of his work, Allah instructed the Qur’aan’s arrangement in such a way that it may be preserved for all times. That is why there is no predating or antedating of any verse. As Professor Arberry says, *“The Qur’aan is one single message and self consistent to the highest degree.”*¹ The rendering, as it exists, is exactly the same as it is in the high heavens.

THE QUR’AAN SHALL BE MEMORISED

1 “There is otherwise every security, internal and external, that we possess the text which Muhammad (SAW) himself gave forth and used.” XXVII - Introduction - Life of Muhammad by Sir William Muir. Ed.

“This Qur’aan comprises those clear signs which are in the breasts of those who have received understanding”(29:49).

Before the Qur’aan, no other book in history had ever been wholly memorised; it was simply unheard of. Therefore, the very fact that the Qur’aan is recited perfectly from beginning to end, and by thousands, is one more proof of its Divine origin. Memorisers of the Qur’aan, or Huffaz, abound in every town and city of the Muslim world, and, should one forget a word, he will usually need only to ask another hafiz instead of referring to a written copy of the Book. As such, this is a formidable prophecy, unparalleled in the history of the religions of the world. Security of the Qur’aan at every step is so foolproof that it can only be from Allah.

THAT MEMORISING THE QUR’AAN SHALL BE EASY

“We have made the Qur’aan easy to remember.” (54:22)

We have just said that the very thought of memorising the Qur’aan is truly unique. It was to be expected that when there appeared before the world so many who had memorised the Qur’aan, the devotees of other religions would attempt similar feats with regard to their own sacred Books, but none ever came forward with the claim that he had succeeded. God gives the reason for this in the Qur’aan; namely, that He has made the Qur’aan easy to memorise. That is, no other Book, even if Divinely inspired, has been endowed with that peculiar quality. This distinction belongs only to the Qur’aan. Such is God’s Power, which the religions of the world find incapable of matching.

THAT THE PUBLISHING OF THE QUR'AAN WILL CONTINUE

Wakitaabim Masturr, fii Raqqim Manshuur. (52:2)

“And by the Book Inscribed. On fine skin parchment unrolled.” (52:2-3)

In this verse, the Qur'aan is named as Kitab - Book and Masturr - inscribed.

Raqq is that fine skin or white page specially prepared for writing. (al-Munjid)

The Arabic word '*Manshuur*', derived from '*Nashar*', implies a sense of publicity or broadcasting.

THAT FALSEHOOD SHALL NEVER CONFRONT THE QUR'AAN

“No falsehood shall come from, before, or behind it; it is a revelation descended from the Praised One, the Wise.” (41:42)

Both ancient and modern philosophies have been used with great vigour to refute the Qur'aan, but to no avail. The ancient can not detract from it, the modern cannot add to it. The Qur'aan is such a perfect document that any modification to it is ruled out for all eternity.

PROPHECIES ABOUT ISLAM

At the time of the Prophet's advent, two Christian kingdoms surrounded Arabia; Abysinnia to the south and Rome to the north. Christianity had entered Arabia about 330 A.C., with the Ghassaan tribe converting to the Nazrene faith, followed gradually by all Arabia, Iraq, Bahrain, the Faraan desert and *Dumatul-Jandal*. Professor Sediollot states that from 395 to 513 A.C., Christian missionaries had been very active, yet Islam not only overpowered all religions within only a few years, but also received many Christians into its fold.

The Jews entered Arabia after they had been banished from Greece and Syria. Their faith spread to Hijaz, Khaibar and Yathrib. With the coming of Islam, these regions were also liberated from the four centuries old Hebrew domination. The eastern parts of Arabia were under Persian suzerainty and their governor used to be appointed by the Persian monarch. Fire-worship had become quite common there. History records the names of those Arabs who, under Persian influence, had taken to incest, reading it as quite permissible. The chaste teachings of Islam eliminated such immoral practices of the fire-worshippers.

Long ago, one Ibn al-Lahi brought an idol from Syria, and three centuries before Islam the most powerful tribes of Arabia had converted to idolatry. Besides the major beliefs there were also the less well-known, such as those of the Sabians, atheists, and those who had no faith in the Last Day. Their followers could be counted by the hundreds or thousands. Islam liberated them from their creed based on total falsehood. This is what the words "*cause Islam to conquer all other religions*" (48:28), mean. This process had commenced in the Prophet's own life-time.

The second prophecy was that Islam would be perfected:

“Fain would they put out the light of Allah but Allah will perfect His light however much the disbelievers may be averse.”
(61:9)

MOSES DID NOT STEP FOOT ON THE PROMISED LAND

Some of the miraculous things Moses did or which he was part of were not repeated by others. For instance, Pharaoh was destroyed at the hands of Moses by Allah; it was Allah who enabled Moses to cross over the sea and land safely on the other side; it was Allah who sent down Manna and Salva to Moses and his people and who shaded them with a cloud by day and made the same a pillar of light for night's darkness. Yet his objective, the final stage of attaining the promised land, was not fulfilled during the life-time of Moses.

DAVID COULD NOT BUILD THE HOUSE OF GOD

Prophet, David was given the kingdom of Israel's twelve tribes; he floored Goliath to death, relegated Samuel to secondary position and built forts, but he was not permitted to build the Temple.

THE TEACHINGS OF JESUS REMAINED INCOMPLETE

Jesus preached his sermons, travelling day and night from village to village and town to town, hardly spending two night in one place, yet his last proclamation was of his inability to

complete his mission and teach the perfect truth, which his people required. (John, chapter - 16).

This, then, was the state of the world before the revelation of the Qur'aan. The time had now come for Islam, the religion chosen by Allah, to be completed and perfected.

The verse 61:9 "*Allah will perfect His light*", quoted above, was revealed at a time when the Refugees from Makka, and the Ansaar, were deprived of sufficient food, and even prayers were offered under fear of death. Only gradually did the time come for the fulfilment of this prophecy; when the sun rose on the plains of Arafat and the Prophet, going up to the highest peak of the 'mountain of Rahmat', seated on his camel, Qaswa, proclaimed to all humanity the blissful message: "This day have I perfected your religion for you and I have completed My favour upon you and have chosen for you as religion al-Islam" (5:3).

ISLAM SHALL GROW FROM STRENGTH TO STRENGTH

"The similitude of the sacred word is that of a sacred tree, the roots of which are firmly set, and its branches grow to the skies and bear fruit in all¹ seasons." (14:24-25) The Arabic word '*tayyibatun*' in the original text is a noun-verb which implies continuance, perpetuity and a growing to height and glory.

It is true to say that most of the peoples of the world do not know where they came from. For instance, some say the Hindus came from the middle of Asia or from Tibet, but nothing is substantiated by historical record. Hence, their roots are unknown.

1 Such a tree is the sacred word - the Qur'aan. It was sown in one spot and its branches spread over all the horizons of the world.

The Israelites were given Palestine on condition that they would abide by the Divine Law, but for three millenniums they remained uprooted. During World War 1, they gave billions to Britain and her Allies on condition that they might be allowed to return. Even if Britain's efforts were to succeed, the condition of the new state would not be what was promised to Abraham, Moses, David and Solomon, but that of such dependence as befell their lot under Bakht Nasr, Gushtasab and the Roman Empire. At present, the Jewish state is a political necessity of the West. The idea is to have a stooge to control the Arabs of the Middle East.

The native country of the Fire-worshippers is Iran but their tree is uprooted from there.

Islam is not a tree of this or that lane or courtyard, but looks upon the whole universe as its garden and brings forth its fruit everywhere! Five attributes of Islam are defined here:

i) its great and highly distinguished canvas of education and equality of rights; ii) its leaves are uncountable and so are its fruits from which everyone receives nourishment. The tree is sacred, is beautiful to look at, nourishing to benefit from, and purifying in essence; iii) its roots are firm; iv) its branches spread across the skies; v) it brings forth all kinds of fruit at all times by God's permission.

The harvest season is fixed for every tree, but Islam is the only blessed tree that yields fruit in all seasons.

SPREAD OF ISLAM IN MAKKA, MADINA AND DURING THE CALIPHATE

During the years in which the Prophet lived in Makka, many Muslims used to hide their identity, or emigrate. At the time, Islam

began to cast its shadow over Yaman and Abysinnia. The second phase began in Yathrib from where, during the Prophet's lifetime, Bahrain, Jordan, Oman, Dumatul-Jandal and upto the borders of Syria became the fruits of this tree.

In the next era of caliph `Umar to `Uthmaan, all the regions from eastern Siberia to the west of Tunisia became similar fruits of this blessed tree. During the Ummaiyad period, Islam jumped over Gibraltar (Jabal-ut-Taariq), and leaping over the sea, conquered Spain. After some seven centuries of glorious rule, decline began.

Those very same Tartars and Turks who had near destroyed Baghdad, were not only overpowered by the sublime force of the ever-blossoming garden of Islam but also embraced it and became its greatest champions and defenders¹.

GREEK PHILOSOPHY AND HINDU SUPERSTITIONS

Islam forged ahead in the midst of adverse times, as well as during its most prosperous period. Greek philosophy, Hindu superstitions and Persian luxury amongst other bad influences made no impact on Islam's onward march.

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- 1 a) The Mongols of the thirteenth century did their best to wipe out all traces of Islam when they sacked Baghdad, but the newly founded empires quickly became Muhammadan states until finally a turk took the title of caliph (still held by the house of `Uthmaan).
- b) Islam brought a spiritual religion to one half of Asia and it is an amazing circumstance that the Turks who on several occasions let loose their central Asian hordes over India and the Middle east, though irresistible in the onslaught of their arms, were all conquered in their turn by the Faith of Islam and founded Muhammadan dynasties. Sir Edward Dennison Roos, p-XI, Introduction to George Sale's translation of the Koran. Ed.

In our present time, modern philosophy and the European powers are encroaching upon Islam. Muslim nations are being disrupted or weakened; Turkey has fallen from its greatness; Morocco has been reduced from its former status; Arab countries and Iraq's administration is being broken; nevertheless, Islam is spreading its benign sunshine over Europe, the Far East and the U.S.A. Diplomats, scientists, doctors, teachers, priests, young ladies, artists, boxers and even prisoners surrounded by the four walls of jails are emerging as the latest converts to Islam all over the world.

In China and Africa, the Muslim population has doubled in the past ten years. When we reflect on the progress of Islam in any one period, we cannot help but be amazed by the power of the commands of Allah and their fulfilment, despite the fact that all Muslim countries are in a state of panic about their future. Finally, no Muslim state is playing any role in the spread of Islamic teachings. All over the world, this conquering of the heart and mind is God-planned.

If, under the pretext of 'Fundamentalism' and the alleged 'militancy of Islamists', the West continues to unleash its scheme of disrupting the spread of Islam, then the All Powerful Lord will surely accelerate its supremacy in some other amazing form, just as it did after the destruction of Baghdad by the Mongols.

ISLAM SHALL PROSPER ON THE BASIS OF ITS RATIONALE

"We shall very soon show them signs of our power in the universe, as well as in their Souls, proving to them that Islam is, indeed, the truth" and thus, an irrepressible force." (41:53)

Such verse of the Qur'aan magnetised the Arabs to Islam. It is obvious that when outer and inner evidence combine, no one in his proper senses can reject the proof. How can truth be refuted when the eyes and the ears, the intellect and the mind are presented with such inspirational evidence? Allah first showed the Arabs those signs which their own conscience endorsed; these signs were then confirmed by the revolutionary spread of Islam in three continents in just one decade under `Umar's caliphate. Then, the seekers of truth had no alternative but to confess to Islam and sacrifice their all in its cause.

The signs produced by Moses were mostly phenomenal; the divine argument concluded on the followers of Pharaoh, but they fell short of appreciating it. In contrast, the effect of Qur'aanic signs are both internal and external. This is why the companions of the Prophet came nearer and nearer to the truth, and in time became the light of guidance for the whole world. Thus the *Hadith As-Sahabi Kal-Najum* reads. "My companions are like stars, whomsoever you follow, you will be guided."

MUSLIMS SHALL DOMINATE IN BATTLES

"Our troops shall always dominate..." Safaat 37:173

In the early stages of Islam, the Muslims were not permitted to fight, even in self-defence; they remained persecuted by all manner of tyranny. But Allah gave them sanction to fight back as soon as they had organised themselves as an army, as fully defined in the Arabic word '*Jund*'. Thereafter, the Muslims were not defeated anywhere. They achieved triumph after triumph; Divine assistance was always with them. Such a sweeping prophecy could only have been proclaimed by Allah, "*Who holds the balance of honour and disgrace; He Whose knowledge*

encompasses the past and the future”(jist of verses: 2:255 and 3:26). Human beings cannot fully comprehend even many events gone by, which happened before our eyes.

The words “Our troops”, can only refer to those that fight for God’s purpose, and not for acquisition of wealth or territory. When the objective changes, the meaning of the words ‘Allah’s troops’ also changes. Thus, if in the past several centuries, Muslim armies have been humbled, the reason is that they ceased to be definable as ‘Soldiers of Allah’; their defeat should not come as a surprise. It follows firstly, that the verse quoted above comprises two prophecies; one, that Muslims shall never be defeated as long as their objective remains the proclamation of the ‘Words of truth’ as ordained by the Lord and secondly, that Allah’s promise shall not hold good if this purpose is replaced by material considerations.

MUSLIMS SHALL GOVERN MANY REGIONS OF THE WORLD

“Wa yaj-alau-kum khulaf-al-ard” (27:62)

“And He will give you governance of the earth.

This verse is addressed to Muslims in general. In fulfilment of this prophecy, the Umayyads ruled Damascus for one thousand months; then extended their domination to Granada and other parts of Spain for several centuries. Muslims have ruled Egypt since the time of the second caliph `Umar. The Abbasides succeeded the Umayyads, ruling with great pomp and power from their capital at Baghdad for six centuries. Their Turk subjects established their own rule in Turkistan, Khorasan, and other parts of central Asia, and one of their branches conquered

Constantinople and some parts of Europe while another branch ruled over India for several centuries. It is clear, then, that Muslims of various countries fulfilled the prophecy which could have come only from Allah, Knower of the Invisible.

GOOD DEEDS REWARDED IN THIS LIFE AND THE NEXT

“They, who do good here shall have a goodly portion in this life as well as in the life Hereafter. Indeed, blessed is the abode of the God-fearing, the dutiful.” (al-Qur’aan, Nahl 16:30)

This verse was revealed in Makka where the condition of the Muslims was deplorable. If one had a piece of cloth for his legs, he had no shirt, and if he had a shirt; there was nothing to cover his head with. Many were locked up because of their faith, while others were tortured with burning coals and stones or whipped and driven around like animals. The non-believers thought that this would continue indefinitely. Allah’s message to the Muslims, however, was that all this would change very soon and that their life in the near future would be very different. Subsequently, the world saw how victory after victory came to these persecuted and death-driven souls, how prosperity kissed their feet and how their honour and glory were acknowledged everywhere.

Abu Dawuud records that the Prophet asked Jaabir’s family whether they had woollen carpets in their home. They answered: “No. O Prophet of Allah!” The Prophet said, “You will get them.”

The time came soon when the floors of Jaabir’s house were carpeted wall to wall.

PROPHECIES REGARDING THE EMIGRANTS

The first prophecy reads: “Those who migrated and were turned out of their houses, they will have a place of refuge and abundance of comforts” (4:100).

Similarly, the second prophecy states: “Those who were turned out of their houses and were persecuted in the way of Allah, and they fought and were killed, their sins will be written off and they will enter gardens wherein rivers flow beneath them. This shall be a reward from their Lord who is the best in giving rewards” (3:195).

Finally: “Those who had faith and they migrated and fought in the way of Allah with their lives and wealth, they have great status with their Lord and they will be exalted. Their Lord gives them good tidings of His blessings from Him and His pleasures, and they will have gardens wherein are perpetual blessings. They will live there forever, verily Allah has great rewards with Him.” (9:20-22)

The promise of the first verse is about this world; the promise of the second and third verse is for both this world and the next. The emigrants left their kith and kin, wealth and whatever they possessed to get to Madina. Allah brought them into possession of big properties, their trade flourished a million fold, and thus the first instalment of the promise was fulfilled in their life on this earth.

The conquerors of Iraq and Syria, Iran and Egypt, Khorasan and Sudan were all from amongst the Makkan Emigrants. Khaalid b. Walid (Saifullah - Sword of Allah) and Abu `Ubaida b. al-Jarrah *Amiin-ul-Ummat*, Sa`d b. Waqqas, `Amr b. al-`Aas, `Abdullah b. Abi Sarah, are the great commanders of the Muslim armies who brought the light of Islam to these countries and made the inhabitants co-sharers in their blessings.

AFTER BEARING ALL DISCOMFORTS MUSLIMS SHALL BECOME PROSPEROUS

“If you are afraid of poverty, Allah’s promise is that very soon He will make you rich by His blessings.” (9:28)

This prophecy was fulfilled after the Prophet passed away. The wealth of the companions was so great that they could not estimate it. When `Abdul Rahmaan b. `Awf Qarshi died, he left one thousand camels, three-thousand goats and one hundred horses, cash and other movables, besides; each of the wives of his household received 83,000 dinars in cash, according to 3/8th of her share. The daily kitchen expenses of Talha b. `Abdullah were one-thousand dinars. Zubair b. `Awwaam had one-thousand slaves. Whatever he earned, through their efforts, he gave away in charity leaving not one coin for himself.

IDOLATRY SHALL BE ELIMINATED FOR ALL TIMES FROM ARABIA

“And Allah blots out vanity and proves the truth by His words.” (42:24) Falsehood implies idols,¹ as the Prophet himself explained. Bukhaari states that when the Prophet entered the Ka`ba on the day of the Conquest of Makka, and saw idols installed there, he pointed to each one of them with a stick that he had in his hand, reciting the words “Say, Truth has come and falsehood has vanished away; falsehood was ever bound to perish.” (81:17)

1 I am the Lord: that is my Name: and my glory will I not give to graven images. (Isaiah 42:8)

The effect of this prophecy throughout these fourteen centuries has been that all Arabia is purged of idols and of idolatry. The Arabic words *bi-kalamti-hi* in the original, signify the power of the Words of Allah. Allah's word circumscribes falsehood. This means that to vindicate truth is the work of His word. Its effect is that falsehood cannot stand before it. India, Assam, and several others are regions where idolatry was practised, but with the arrival of al-Qur'aan through the Muslims, it began to deteriorate, and millions of them entered the Diin of Tawhiid. This was on the principle that wherever the Qur'aan was practised, idolatry came to an end. Protestantism amongst the Christians owes its emergence because of this teaching of the Qur'aan. Protestants do not worship pictures nor keep images of Mary and Jesus, or John in their churches, or bow or kneel before them.¹

THE EMIGRANTS REWARDED

“Give them tidings who migrated after being persecuted for Allah's sake, that We shall bestow on them fine abodes in this world and reward in the Hereafter. Would that other also knew it!” (16:41)

To see which of the revered personalities merited their Lord's bounties we shall have to be acquainted with the names of the emigrants, their condition, their success in the affairs of this world, and only imagine their reward of the Hereafter. A brief verse of the Qur'aan throws light on the destiny of hundreds of these pioneers.

1 They shall be turned back, they shall be greatly ashamed that trust in graven images, they say to the molten images, ye are our gods. (Isaiah 42:17) Ed.

The reward of both the worlds is also stated in the chapter on Joseph: “He said, I am Joseph and this is my brother. Allah has been gracious to us. He who fears Allah and is dutiful to Him, Allah does not allow his excellence to go waste.” (12:90)

PROGRESS OF COMPANIONS AND DEVOTEES SHALL BE GRADUALLY PERFECTED

“Their similitude in Torah and their likeness in Gospel is as a seed which sends forth its blade, then makes it strong; it then becomes thick and stands on its own. The sower is filled with wonder and delight, and the unbelievers with rage and disillusionment (at this progress of Islam). (48:29)

This verse states six grades of growth. The coming out of the earth of a single twig; its strengthening, its thickening, standing on its own; the cultivator’s delight at the sight of it; and the unbeliever’s despair.

Of these, the first two stages, the coming out of the twig and its strengthening, were completed in Makka; the next two ‘become thick and then it stands on its own’, in Madina; and after. This verse is essentially a prophecy.

PROPHECY REGARDING ZAID b. KHARJA

Sayyidina Zaid was purchased from a slave market at `Ukaz for Sayyidina Khadija tul-Kubra. When she married the Prophet, she presented Zaid to him. With the enunciation, Zaid confessed Islam the day, the lady Khadija, `Ali and Abu Bakr did. Thus, Zaid is among the *‘Awwal us saabiqiin’* - among the first to embrace Islam. (9:100) The Qur’aan makes specific mention of him, by his name, (an honour not given to any other companion). The Qur’aan

says, “When you were speaking with him whom Allah has blessed, and you too have blessed.” (33:37) That is, Zaid is a blessing.

WHO ARE THE BLESSED ONES?

Those who are obedient to Allah, shall be with those whom Allah has blessed; they are of the prophets, the Siddiqs, the truthful ones, the martyrs and doers of good. (4:69)

This means that the martyr is blessed, and he who is blessed, must at least be either a martyr, or a doer of good. The quoted verse gives the tidings that Zaid shall be martyred; which he was in 8 A.H. commanding the Muslims at Mu`ta.

NON-ARABS SHALL BECOME MUSLIM AND RENDER GLORIOUS SERVICES TO ISLAM

“If you turn back, (from the commands of the Lord), Allah will bring other nations in your place, and they shall not be the like of you...” (47:38)

This verse is addressed to hypocrites, those who intended to refuse fighting in the cause of Islam. Muslims from non-Arab countries fought in the cause of Islam at *Sudan, Berber, Africa, Andlus (Spain), Khorasan, Sind (India)*, and had no relationship with hypocrites, hinted in the verse.

Prophecy One which comprises six prophecies: The martial services of the Turks and (the Kurds, the Slave dynasty, the Khilijis, the Ghories, Shershah Suri, and the Mughals in India), fall under this prophecy.

PROPHECIES CONCERNING THE BELIEVERS

- 1) “Allah has promised who believe and do good that He will surely make them Khalifas, trustees of the earth.
- 2) As He appointed others before them trustees, Khalifas, on the deserving devotees;
- 3) That He will establish in authority their religion - he has chosen for them.
- 4) That Allah will change their state, after the fear in which they lived, to one of security and peace;
- 5) They will worship Me alone and not associate anything with Me;
- 6) If any do reject faith after this they are the miscreants. (24:55)

This is a promise made to those who were righteous in conduct and true followers of the holy Prophet’s teachings. The promise includes six prophecies: the trusteeship of the world.

Allah has reserved the appointment of trustees (Khalifa), to His own choice and authority. The same words are used for Adam’s appearance on this earth. “I will appoint a Khalifa - trustee on the earth.” (2:30) For the Prophet David, “We have ‘appointed you as a Khalifa, trustee for the earth. (38:26)

Now, when Allah made His promise with the righteous among the followers of the holy Prophet Muhammad (SAW), the same word ‘Khalifa’ has been used. This proves that righteous caliphs (khulafa-e-rashidin) are named in the Qur’aan and that their appointment was with the approval of Allah.

The verse referred to was revealed in the fifth year of the Hijra. (The Ifak incident mentioned in verse 24:11 occurred in 5

A.H.) as agreed upon by all Sira - writers. This means that the promise was made with those Muslims who had accepted the Prophet before 5 A.H. The verbs used are in past tense. Should anyone born or converted after this date claim the ‘trusteeship’, *khilafat-i-rashida*, his claim should be looked upon as unsustainable. The word *al-ardh*, earth, has both a special and a common usage meaning. For instance, in the phrase “all that is in the heavens and in the earth”, the word ‘earth’ has the common parlance meaning, but in the phrase, “Thus We established Joseph in the earth’ (12:21), the word refers to a particular part of the earth; here, Egypt. “O people! Enter the earth, (the land) that is holy and Allah has promised for you’, and further, “Before this We wrote in the Psalms after the Message (to Moses). “*My servants, the righteous shall inherit the earth. (21:105)*

And, therefore, *al-ard* also refers to the land that is promised; here, the land promised to Abraham and his descendants which for thousands of years, continued to be in possession of B. Israel, one of the branches of Khalifas of his lineage. The possession was now to be transferred to the Caliphs of the Prophet Muhammad (SAW). The prophecy is plain to see because during the Prophet’s life-time there were no signs that Muslims would cross the borders of Arabia and become possessors of that land also.

Christian Rome, was impatient for grabbing over Arabia as and when the Prophet passed away. The tributary states Abyssinia and Egypt too had similar plans for ridding the world of the new faith that had disposed Christianity in Arabia. But the Qur’aan ignored these preparations and forecast that the land would be given to the righteous believers of the new faith.

Al-ardh also included Iraq, Syria, Asia Minor, Egypt, Iran, Bahrain, Khorasan, Morocco, Tunis, Sudan and other countries

subject to foreign rule but came to the ‘Righteous Caliphs’ - Khalifas.

Had the verse concerning ‘trusteeship’ been confined to secular triumphs only, it might have been said that the words extend only to material blessings, but the verse also promises the establishment religion, and glory of Islam.

It might have been said that in the words. “To us our religion and to you your religion”, the word *diin* includes non-Muslim religions as well, and the glad tidings in the verse *al-lazi atrada lahum*, the religion Allah chose for them, (24:55), have been added to apply to them also. But the Qur’aan itself particularises the favoured chosen religion, *diin*, by the words, “*I have chosen Islam as your diin - religion.*” (5:3) The several verses together indicate that the religion or *diin* of the Prophet’s righteous Caliphs or trustees is Allah’s preferred religion.

In the words ‘*Wa la yu-baddi lanna-hum mim b`ad-`i-khawfi-him amna*’, (24:55) We will replace their fear into security, foretell the widespread peace and total social welfare, a special feature of the period of the ‘Righteous Caliphs, the Khalifa-e-Rashidin. The Prophet had told `Adiy b. Haatim Tayy`i, “You will see the day in your *life-time when a woman will travel all alone from Sana for Hajj and she will fear no one except Allah*”. (see Vol-I) These words anticipate the smooth and secure running of the administration. It is impossible to *find another example of such peaceful conditions in the world*. Alexander¹ and Timurlane² were great world conquerors, great nations trembled

1 Alexander destroyed Iran, Egypt and Babel - then crossing over the river Kar, reached Asia minor.

2 He subjugated Turkistan, Kabul, India and Baghdad. After arresting Sultan Yaldrum of Angora, overpowering Russia, he knocked out the Tartars.

at the very mention of their names, but what was their internal administration like? The Prophet Muhammad (SAW), visualised the internal excellence of administration and the external triumphs and acquisitions, such that the great nations of today fall short of emulating. The words *Ya-a-budu-na-ni* 'they will worship me alone; (24:55) set the seal of confirmation to the sincerity, purity of motive, and firmness of belief and deeds of the Khalifa-e-Rashidiin. A master's acceptability of his devotee's service is an honour that in the Qur'aan is reserved only for the prophets, but, here the Prophet's trusted successors have been included in the honour.¹ This tribute to the companions is completed by the words, "*La yushrkuna-bi*" - they will not associate aught with Me, as in the words "Allah is One, the Samad 'the everlasting', the positive is endorsed and with the negative following *lum yalid wa lum yulad wa lum yakun la-Hu*, "He begets not, nor is begotten and there is none like unto Him; (112:3-4) the positive phrase is further confirmed.

The words shi-an, aught with Me, eliminates any association of partners to the Divine.

Finally, after the fulfilment of all proofs substantiating their righteousness, *to deny or doubt the prophecies concerning them shall have evil consequences*; indeed, shall merit being defined by Allah as the accursed.

The fulfilment of the prophecies concerning the righteous Caliphs is recorded in all history books, Muslims and others.

China was terrified at his onslaughts and the governments of Mongolia and Korea accepted paying tributes to him.

1 A tradition says: In temperaments Abu Bakr is like Jesus Christ and `Umar like Moses.

We should reflect a second time on the verse (24:55) under study. By reference to it we can also tell the number of the righteous trustees, in the relevant words the “*Layas-takh Li-fanna-Hum*” (grant them inheritance of power in the land), and “*Irtza Lahum,*” Diin which He has chosen for them. Here plural has been used throughout, that is, not the duo-plural, but as in indicating minimum three or more. (e.g. *la yas takh lafanna-hum, zir-tazaa lahum*) (24:55). Thus, the number may be four or five, if Imaam Hasan’s name is to be included, besides, caliphs Abu Bakr, `Umar, `Uthmaan and `Ali. Such is the clarity of the Qur’aan when it refers to the four or five, having faith and righteousness. Thus, the words, “*Aamanu wa amalus-sal-e-haat* - who believed and were righteous,” fully manifest their noble characteristics of being, “those who bore firm faith and were known for their righteousness”.

Our entire discussion is about those prophecies that concern the Caliphs, the ‘righteous trustees’. The rule of Caliphs began after the demise of the holy Prophet, when revelation ceased to descend. Now the establishment of Khilafat - trusteeship in accord with the relevant prophecies, signs and definitions could only be the command of the same Creator Who revealed the Qur’aan to His Messenger and Prophet, and Who selected from amongst his followers those whose every word and deed testifies to the truth of the Qur’aan, and is in accordance with its guidelines.

**MISCHIEF SHALL RISE FROM AMONG THE FIRST OF
THE ADDRESSEES OF AL-QUR’AAN**

“Safeguard yourself against the mischief that shall not be restricted only to the wrong-doers alike among you.” (8:25)

This verse gives warning of a great calamity that portends to envelop wrong doers and right-doers alike.”

Want of sufficient national consciousness and subversion of the social organisation are calamities that affect the good and the bad alike. The martyrdoms of `Uthmaan and `Ali, and the battles of Jamal and Siffin and the tragic events witnessed at Karbala are the calamities foretold here. Their possibility was beyond the imagination of the people who lived during those very regimes which were marked by spiritual and material blessings alike. But the All-Knowing Lord circumvents all knowledge. His warning came in His own words, that the good and the bad would suffer alike. He did not say that people should participate in the mischief, but that they should fear Allah and be dutiful to Him, refrain from evil and be prepared.

A tradition from Bukhaari states:

“There will be such mischief that the man sitting down will be better than him who stands; the man who stands better than him who walks; and who walks better than him who participates.”

Since, these events are referred to in the Qur’aan, so this becomes another proof of its being the word of God.

PROPHECY CONCERNING THE SCOFFERS

Al-Qur'aan: *Expound clearly that which has been commanded to you and turn away from the idolaters. We shall suffice you against those who scoff. (15:94-95)*

In the first Volume of *Rahma-tul-lil-`Aalamiin*, I have dwelt on this group of the ridiculers, who used to jeer at the Prophet, laughed at him and whatever he did, raise insulting slogans, and such. In spite of this, he was advised to continue his admonition, sermons and counsels undeterred. As for the ridiculers, Allah assured him that He would take notice of them. Accordingly, I give below the names of the more vicious of these mischief-makers and their end.

Ubi b. Khalf: He was Bilaal's tyrant; came to his inglorious end at Bilaal's hands that slew him.

`Aas b. Waa-il: He was riding an ass when reaching a cave the mount stumbled and he fell. There a scorpion stung him and his body gradually rotted until death.

Nadar b. Haarith: was slain by Muslims. ...He was leader of the mischief-makers.

Utaib: grandson of Aswad b. al-Muttalib.

Haarith b. Zam`a: cousin of `Utaib.

Ta-iima b. `Adi: very foul-mouthed.

Al-Aswad b. Muttalib: slept under a tree and woke up complaining that he felt as if thorns were being stuck in his eyes.

`Aas b. Munabeh: Was riding an ass, on his way to Ta`if, was pricked by a thorn and died of its poison.

Munabeh b. Hajjaj: became blind, then died an agonising death.

Abu Qais b. Naka: felt pleasure in tormenting the Prophet in many ways. He also met a tragic end.

`Uqba b. Abi Mu-iit: tried to strangle the Prophet when in prostration. He was captured by `Abdullah b. Saliima and killed by `Asim b. Thaabit. (II - G -p-308)

Haarith b. Qais Sahmi: vomited yellow water and died of this malady.

Waleed b. Mughira: died of a spear piercing his jugular vein.

Abu Lahab: Died of plague. His relatives refused to touch his body and threw stones over it from a distance to cover it.

Aswad b. Yaghuth: burning winds so blackened his face that even the inmates of his house could not recognise him; was refused to be owned and he died in the open, his tongue hanging out of his mouth.

Zubair b. Abu Ummayya: died of an epidemic.

Maalik b. Eetala: died of vomiting blood and pus.

Rukaz b. `Abd Yazid: met with a wretched death, indigent and forlorn.

The prophecy covered so many named above and each one of them had a tragic end.

THE QURAISH ENEMIES SHALL BECOME FRIENDS

“Allah will soon establish love between you and your enemies. (60:7), The opening word `Asa` is always used in the Qur’aan when something good is intended to be done. `Abdullah b. Abu Ummayya b. Mughira was a first cousin of the Prophet but so stubborn an opponent of Islam that he said, “Muhammad, even

if I see you climb up a ladder to the skies and then come down and there be four angels with you, *and they announce their testimony of you being a prophet, I will not believe it.*” In 8 A.H., this same `Abdullah presented himself before the Prophet and confessed Islam. He must have seen something more wonder - striking than “Climbing up a ladder to the skies etc.”

Thumaama b. Athal, ruler of Nejd hated the Prophet, his religion and his city. He was incidentally taken captive and kept in confinement for three days and was accorded a decent treatment. On his release he went to a nearby garden for a bath and confessed Islam and became a faithful and loving devotee of the holy Prophet.

`Amr b. al-`Aas was so stiff an opponent of Islam that the Quraish sent him as their representative to Abyssinnia to persuade the Emperor to extradite the, Muslims, who had taken refuge there. He failed miserably in his mission. A few years later, he came before the Prophet, his neck bowed and eyes low through shame and was appointed missionary of Islam. He returned to the Prophet’s court to announce the conversion of the people and ruler of `Umman. Later, he also conquered Egypt. As a strategist, he had no equal among his contemporaries.

Abu Sufyaan b. Harb fought against the Muslims at Uhad, Sawique, Ahzaab and in other battles, contributing large contingents, but later converted to Islam. He confirmed his loyalty during the disturbances caused by pretenders soon after the demise of the holy Prophet, participated in the campaign to Syria and other places showing great prowess and, thus, reaffirmed his qualities of leadership. Abu Sufyaan b. Haarith was a cousin of the Prophet; a poet who once wrote derisive verses but repented and joined Islam, the Prophet conferring on him the title, *Sayyid Fit-yaan-e- Ahle-Janna*” chief of the youths in paradise.

Suhail b. `Amr represented the Unbelievers at Hudaibiya but, becoming a Muslim, it was he, who after the Prophet passed away, addressed the Makkans to remain devoted and steadfast. He died a martyr in the cause of Islam.

`Ikrima b. Abu Jahl was a more vehement opponent of Islam than his father, but after he met the Prophet, his animosity suddenly changed to love and loyalty. He participated in many Muslim conquests under Khaalid b. Walid as his right hand, and was considered good enough for two thousand of the enemy.

Hakiim b. Huzaam Qarshi Asadi was an unbeliever for sixty years of his life and fought against the Muslims at Badr; then became a Muslim serving Islam for another sixty years. On one pilgrimage to Makka (Hajj), he sacrificed a hundred camels and one thousand goats and liberated hundred slaves.

Abu Yaalail Thaqifi collected ruffians and slaves to throw stones and slush at the Prophet at Ta`if but a few years later, went to Madina with five other Shaikhs to confess Islam; then returned home to preach and convert a whole sub-tribe in a single day.

Buraida b. al-Hasab Aslami ventured out to qualify for the prize of one hundred camels and bring the fleeing Prophet back to Makka, dead or alive, but one look at the Prophet and a few words that touched his heart, and he fixed his turban to his spear, and heralded him forward on the long journey. There are hundreds of such examples to prove the fulfilment of the prophecy.

UNBELIEVERS NOT TO ENTER PRECINCTS OF THE KA`BA

“Who can be greater tyrants than those who obstruct people from entering the places of prostration and make them look

deserted? They shall not have the right to go there except with fear in their hearts.” (21:114)

Sayyidina Abu Bakr proclaimed the ban on the polytheists in 9 A.H. on the orders of the holy Prophet. The ban continues today. Those idolaters who may go there disguised as Muslims, can do so fearful in their hearts.

PROPHECIES CONCERNING ALL ARAB UNBELIEVERS

Al-Qur’aan: Know that you shall never be able to humble Allah, but Allah Himself will humble the unbelievers. (9:2)

This verse is of the time when the Quraish had violated the truce and a four month ultimatum was given to them, some may have thought of the consequences of an ultimatum by the Muslims against so many tribes and clans. As a prophecy, two points are implied: (a) that the idolators, in spite of their numbers and developing strength, shall never be able to get the better of the Muslims. Here Allah equates the humbling of the Muslims with his own humbling and predicted that the unbelievers shall face defeat after defeat. They looked upon themselves as terrible in vengeance and war, but that when they confronted the Muslims, all their power and boast would melt and they would be thoroughly humbled. The fate of the clans, Asad, B. Ghassaan and Ghatafan and several other may be particularly noted.

The other prophecy is that the pagan Arabs would be so overawed that they would never dare attack the Muslims. Al-Qur’aan: *We shall fill the hearts of the unbelievers with awe because they associate partners with Allah, for which He had sent no authority. (3:51)*

The fights that took place with the Muslims during the Prophet's life were only with the Quraish or those clans who were their allies, and in these the enemy was unsuccessful. In the short period of seven years there was complete peace throughout the country. The clans which fought for decades over such trivial matters as horse racing, were so overawed that they never came forward to engage in a fight with the Muslims. On the other hand, *they broke their treaties with their erstwhile allies, and withdrew from opposing the Muslims.*

All this was according to the prophecy of the Qur'aan that the hearts of the unbelievers would be instilled with awe and fear of the Muslims. Such peaceful behaviour and desistance from disruptive activities was nothing but another example of Allah's dispensation.

PROPHECIES CONCERNING THE PEOPLE OF MAKKA

Al-Qur'aan: *The unbelievers are spending of their wealth so that they may prevent the people from the path of Allah . The will go on spending thus, then, this expense shall become a cause for regret for them and they shall be overcome. (8:36)*

As an example, for the battle of Uhud the unbelievers had *collected 50,000 misqal of gold and one thousand camels. Besides, every chief each day entertained the army by turns.*

Ultimately, the result of all the spending and line up was despair and total failure. They could neither stop the progress of Islam nor make any Muslim renounce his faith. Rather they saw their ancestral customs trampled under foot as well, and their

confused thinking end up in dire frustration. “This may apply to the Christian missionaries of the century as well.” Ed.

ABU LAHAB

Al-Qur’aan: Broken are the hands of Abu Lahab and he is ruined; his wealth and his earnings have availed him nothing. He shall be the fuel of fire.” (111:1-3)

Abu Lahab was the son of `Abdul Muttalib, the Prophet’s grandfather. When he heard the first sermon of the holy Prophet at the Safa hill where the Prophet, warned people of the Last Day, and proclaimed that the consequences would be according to deeds, he said, “May you be cursed all day! Is this what you invite us for?”

The gentle, ever overlooking Prophet responded with silence but his God could not bear to hear such words about His beloved Prophet, and revealed the threatening words quoted above. These words comprise three prophecies : that Abu Lahab’s efforts against Islam and the Prophet shall not succeed; his children and his wealth shall be of no avail to him; he shall be the fuel for his own perdition.

Abu Lahab had four sons of whom two faced an unusually terrible death before his eyes, causing him great sorrow; two sons and a daughter went against his hopes and became Muslim. While he himself met with an agonisingly tragic death by plague, a disease which the Arabs rightly dreaded. None would go near his dead body. People broke open the roof and threw stones at it from a distance to cover it up. This became his grave. The prophecy was fulfilled fifteen years after its revelation.

ABU LAHAB'S WIFE

Al-Qur'aan: And his wife the wood carrier: she shall have a noose of jute rope round her neck. (111:4)

This woman hated the holy Prophet like her husband. In spite of her ample means, she herself would go to the thick of trees to collect fuel; and she would also gather thorny twigs and strew them in his customary paths. The Commentator Khazin tells us that one day she was coming with a load of wood on her head, tied with a string, one end of which she held wrapped around her neck. On the way she stopped to rest against some rocks and when she rose to her feet, the pile slipped back, the rope end stringing her so that she could not extricate herself and was thus hanged to death. Her tragic death was predicted in the above verse. (al-Qur'aan 111:4)

PROPHECIES CONCERNING THE HYPOCRITES

Al-Qur'aan: There shall be none as friend or helper of the hypocrites in the (vast) world. (9:74)

Before Islam, Roman and Persian governments used to help Arab tribes in their constant disputes and in-fighting but after the revelation of this verse, none ever offered to help them. After Uhad's abortive victory of the Makkans against the Muslims, a monk Faliq tried his best to obtain assistance from Rome and priests but could not succeed. Another, Jablah b. Eiham Ghassaani, renegaded, and reconverting to Christianity time and again, called upon Heracles but could obtain no assistance against the Muslims. Other opponents met similar fates.

PROPHECY - DOUBLE PUNISHMENT FOR HYPOCRITES

Al-Qur'aan: We shall punish them twice, and then consign them to great torment. (9:101)

This verse concerned those hypocrites who without any valid reason would not come forward for Jihad. Their first punishment was that they had to fabricate one lie after another to support their excuses. They earned the contempt of all others who looked upon them as traitors and liars. Such moral punishment is always very painful and one's conscience pin-pricks constantly.

The second punishment was the loss of wealth and children for whose love they refused to march out and fight. Besides these two punishments in this life, a third awaits them in the life Hereafter.

PROPHECY - HYPOCRITES SHALL BE THE LOSERS

Al-Qur'aan: They belong to the clan of Satan. Woe! Satan's clan is the ever loser. (58:19)

The context of this verse is that some hypocrites had approached the Jews, declaring their affection for them. They are told that such allying is the work of the devil and the devil's work must end in total loss. After the battle of Ahzaab, these hypocrites had none to fall back on and scattered ignominiously.

PROPHECY - CONCERNING THOSE HYPOCRITES WHO HAD MIXED UP WITH THE MUSLIMS

First, we are told, who the hypocrites are, and where they live.

Al-Qur'aan: There are among the desert people of Madina such as are obstinate in their hypocrisy. (9:101)

The reason for this news from the Invisible Lord was to prevent any one from accusing the Companions of hypocrisy. The first condition for such a suspicion was that the suspected person must be a Madinite or from its suburbs, and not from Makka or anywhere else, for instance, Yaman, Syria, or the Hadramaut. After this Qur'aanic identity, it is stated: Allah will separate the liars from the truthful, (3:29) and the words are further explained: if the hypocrites, and those with a disease in their hearts, and the alarmists, do not desist from their nefarious activities in Madina, We shall urge you on against them and then they will not be your neighbours but for a short while. Accursed they will be, seized wherever found and done away with a fierce slaughter. (33:61)

Here the fate of the hypocrites as well as the duration of such fate is predicted. The verse is from Sura-e-Ahzaab. The battle of Ahzaab took place in 5 A.H. and there were three-hundred of Abi b. Salul's group of hypocrites participating in it. The verse predicted that all of them would meet their sad end during the Prophet's lifetime. They would be turned out of Madina and killed in humiliating circumstances. This is what happened, the Prophet seeing with his own eyes that Madina was purged of such evil - minded persons. The city now had the word *Tayyaba* - the Pure, added to its name.

The second verse of the prophecy consists of predictions:

The Prophet shall rise against them;

Short will be the time they shall be with him, at Madina;

They shall be accursed, from all sides;

Wherever they go they shall be caught;

They shall be killed in the worst of ways.

Those versed in the history of Islam will recall that the hypocrites of Madina met their end exactly in the way as foretold above.

PROPHECIES ABOUT THE OPPONENTS OF JIHAD

Those who were left behind were rejoicing over not accompanying the Prophet. They thought badly of striving with their lives and wealth in the path of Allah, and said ‘You must not go out in this heat of summer. O Prophet! *Tell them the heat of the fire of hell will be worse*, if you only knew. They should laugh little and weep more; the consequence of their deeds! On the Prophet’s return from the expedition, the laggards will ask you for permission to go with you. Then tell them, you will no more go out to fight anyone in my company; you were content to remain behind the first time, so sit back with the laggards even now.” (9:81-83)

The reference here is to those who refused to march out with the Prophet to Tabuk during the summer. It is foretold that on his return some of these men would come and request him to take them with him when he went out the next time on jihad. It is then stated that they would not be given the permission to do so.

This is repeated in *Sura-e-Fath-48*:

“When you go out to collect the spoils, the laggards will ask you to take them with you. These people wish to change Allah’s command. Tell them that they will never be allowed to go with you. Allah said this once before also.” (48:15)

Both these verses can be ascertained for their revaluation time. al-Fath was revealed during Hudaibiya, and the distribution

of abundant spoils began with Khaibar. Therefore, these hypocrites were those who refused to go out to Hudaibiya; and only those were selected to accompany the Prophet to Khaibar who swore allegiance, (vow to death), at Hudaibiya. The hypocrites could never again have the honour of accompanying the Prophet.

ANOTHER OPPORTUNITY TO TAKE PART IN JIHAD

“Tell the bedouins who stayed behind that very soon they will be called upon to fight fierce warlike people. You shall fight them or they will surrender. If you obey, you will be given a good reward, but if you desist, as you did before, you will be awarded a dire punishment.” (48:16)

From the verse, read together with the previous two, we gather that the laggards were deprived forever of the Prophet’s company. But they were told that after the Prophet, they would be given an opportunity to accept an invitation to proceed on a jihad; and they would have to fight till the enemy submitted. They would be rewarded well. But if they again refused to march out and fight, a terrible doom would await them.

During Abu Bakr’s caliphate, as Wakidi has recorded, all this proved literally true. The bedouins were asked to march out, and among those who came forward were those who had been deprived of the Prophet’s company on any campaign.

These men were sent to fight such great powers as the Roman empire extending over half the world and ever confronting the Persians; Roman armies were well organised, looked upon as the best, and they had to fight only in defence of their own territory, while these Arab nomads had to march hundreds of

miles out and with very limited means of communication. The end was as foretold: the enemy was forced to sue for peace, while the subject peoples entered the fold of Islam by the thousands.

The verses are quite clear about the revolutions in Arabia and Syria, the several triumphs of the bedouins and the far-reaching consequences for Rome's culture and civilisation.

The verses also refer to obedience to Caliph Abu Bakr and `Umar as obedience to Allah's commands, and the evil consequences of disobedience. The "good reward, *ajr-e-hasana*, is for this world and the next." The words imply that those who fought under Caliphs Abu Bakr and `Umar's exemplary regime would attain the highest of human evolution.

The fulfilment of these prophecies in all their details is preserved in the pages of history, another proof of the Divine truth of the Word of God that the Qur'aan is.

PROPHECIES ABOUT THE PROPHET'S CAMPAIGNS GHAZWA BADR

"Allah promised you that He would deliver one of the two groups of the enemy to you. You wanted that the unarmed band should fall to you, but Allah desired that He vindicate the truth and cut the very roots of the unbelievers." (8:7)

There were some Muslims at the time of the Badr campaign, who were not properly equipped with weapons, and naturally wanted to confront that enemy they thought to be equally unarmed. But Allah brought them face to face with Makkans that were fully armed. The enemy had advanced eight stages towards Madina and had announced in plain words that they were marching on the city. Numerically, too, they were three times as

many as the Muslims. To all outward appearance the position was uneven, yet, at the end of the day, the unbelievers were so humiliated that the root of disbelief (kufr) was truly severed. And the Allah Ta'ala named it as a 'Decisive battle'.

The prediction in the Qur'aan is: And soon their multitude shall be defeated and run away turning their backs... (54:45) Bukhaari has recorded from `Ikrima that Sayyidina `Umar said: When the unbelievers were defeated at Badr, we understood that this defeat has been foretold in that verse.

GHAZWA KHAIBAR

"Allah was happy with the believers when they swore allegiance under the tree. Allah knew what was in their hearts and bestowed sakina - tranquillity on them and made soon-coming victory the reward for them." (48:18)

This verse is about the Hudaibiya Truce. Muslims felt that they were being deprived of the right, the Arab world enjoyed over four millenniums to proceed to the House of God without hindrance. Where no enemy could harm his enemy; no accused bearing a charge of murder or a murderer could be arrested; there the descendants of the Prophet Abraham were being prevented from going and worshipping as the great Patriarch had taught and himself performed. *The devotees of La'at and Mana'at, `Uzza and Zul Ghawesa, believers in Trinity, worshippers of stones and trees and atheist, and such, frequent the sacred Haram right before the eyes of the Muslims but these bondsmen of Allah, clad in their simple pilgrimage robes, their sacrificial beasts with them, are forced to move not a step further.* To this grievance was added a provocative event, when Ibn Jandal, a Muslim convert appeared, breathless and dragging the shackles of his chain along the

ground. He reported that he had been thrown into confinement for the crime of having converted to Islam, but getting the opportunity he had escaped.

The unbelievers offered peace on condition that Ibn Jandal be returned. The condition was accepted, *one believing man to be given up for the benefit of all the rest. Abu Jandal himself was so overjoyed with the sight of the Prophet* that he felt no grief at the thought of going back to prison again. *Sakina* - tranquillity from Allah descended upon the Muslims and Ibn Jandal so that they were able to put up with the most provocative situation with patience. This too was a great trial which they came through with grace.

Two weeks after arriving in Madina it was announced that those who were present at the time of the Hudaibiya allegiance would proceed to fight the Jews at Khaibar. The Jews had eleven forts and possessed catapults, instruments with which the Arabs were wholly unfamiliar, yet these Muslims showed such valour and ingenuity, such agility of movement that nothing could stand in their way of crossing broad trenches, climbing high walls thus, conquering the strongholds.

The prophecy quoted comprised the two great qualities of the Muslims; to show the world that it was not weakness that obliged them to bear the persecution and the many sufferings. Rather that it was the force of their faith and determination with which they bore every calamity with a smiling face, the best way to propagate Islam.

When having travelled two-hundred-and-fifty miles, and Makka, their destination, only five miles ahead, the Prophet discontinued his journey and returned home from Hudaibiya, the unbelievers must have thought that these helpless Muslims had no

alternative but to retreat, but when these very ‘helpless’ marched eight stages beyond towards Khaibar to humble the proud and powerful peace-breakers, ever inclined to mischief and war, what could have been the opinion of the world about them? This, that their patience and forbearance were due only to their sense of duty to Allah, (*Taqwa*) their humility was by obedience to the commands of Allah Ta`ala; they were lions who harmed none unless they were molested. In short, then, this prophecy was fulfilled after proving two seemingly contradictory attributes of the Muslims but it was not so as explained in the first two lines of the para.

In the verse the words, quoted “*anzala sakinata alai-him - we sent down tranquillity upon them*”, should be further reflected upon. *The blessing of Divine peace on the mind means that in the future too the heart should not waver.* Thus, the prophecy is also that those who swore allegiance at Hudaibiya shall never waver in their faith.

GHAZWA AHZAAB

The Muslims were subjected to a fierce attack by a number of tribes, including the Jews, Qarshi, Najdi, Kinanai. The Madina Jews were also secretly allied with them and constantly sent them reports of Muslims strategy, their plans and weakpoints. The Muslims as such were weighed down in profound anxiety. The enemy forces, named *Jund*, a combination, *Hizbs*, groups comprised several regiments, each called *hizb*. They had all the means to feel terribly proud of their mutual solidarity and war-weaponry.

But the Qur’aan gave other tidings, that they would be greatly humbled. “Are these enemies saying, we are united and

we have all come down upon them; therefore, victory will be theirs, but you will soon see that they will be humbled and will turn back and runaway to a man.” (54:44-45)

The entire host, after twenty day’s futile, disgusting and disillusioning exercise, lifted the siege, mutual dissensions arose and severe sand-storms adding to their difficulties, all dispersed in shame and self reproach in the cover of night. After this self-inflicted retreat none could ever muster the courage for assaulting Madina again.

PROPHECIES CONCERNING TREATIES BETWEEN JEWS AND THE HYPOCRITES

Al-Qur’aan: Have you considered what the hypocrites are telling their brothers among the unbelieving peoples of the Scriptures, that if you are turned out, we shall go with you; we shall not listen to anything spoken about you, and if you are engaged in fighting, we shall help you. (59:11)

Allah Ta’ala’s prediction on this agreement was:

If the Jews are turned out these hypocrites will not go with them, and if the Jews are engaged in battles, the hypocrites will not come forth to help them.” (59:12)

This is exactly what happened. The B. Nadr were expelled from Madina for proven treachery and espionage but the hypocrites neither followed them nor helped them.

The Qur’aan had also told: Even if the hypocrites help them they shall turn their backs; and so the Jews will receive no effective help. (59:12)

This happened when the hypocrites did give the Jews some help but had to turn back in the face of the Muslims, and eventually the strength of the Jews and the hypocrites fizzled out, bringing the latter part of the prophecy also to its fulfilment.

DISBELIEF OF THE JEWS AND CONVERSION TO ISLAM OF PEOPLE WHO WOULD NEVER RENEGADE

Al-Qur'aan: These are people whom We gave the book, the government and prophethood. If they resist Islam, we have prepared a people who will never deny or disbelieve. (6:89)

This verse from sura al-An-aam was revealed in Makka when no Muslim had yet stepped out of that city. The Prophet is told not to be over anxious if the usurious Jews do not believe. There are centuries old tribes hitherto notorious for their arrogance - the Ayaad and Qazaad, Rabi`a, and Madaar - who will surrender to Islam , along with Shehr b. Baraam, chief of Sana (Yaman); Manzar b. Saawi, chief of Bahrain; Ja`far and Ayaz sons of Jullendi, chief of Oman ; Ashem Najashi of Abyssinia, Ukaydir, Shah of Dumatul-Jandal. Zul Kala Himyary whose subjects made prostrations before him, and in whose procession one-thousand slaves would march.

Zi-Zaliim, Zi-Zud, Zi maraan, Zi `Amr, were crowned heads of many generations. Their realms were far larger than the territory of Hijaz and their armies far exceeded the Muslims in numbers, who had no desire for wealth or land and in whose territories not a single mujahid, except unarmed missionaries, had set foot. These became Muslims of their own natural inclination.

All this was the strategy of the Almighty God that the awe of an orphan, son of a widow, made kings tremble; love for a half-

starving, dust-laden man so overpowered them that they sacrificed their lives and all they possessed to gain his pleasure. The word *wakkalna* implies a double prophecy: winning peoples hearts as well as showing the Prophet its fulfilment. That land which lies between the Persian Gulf, the Red Sea, the Mediterranean and the mountains of Syria became united in one religion, one law, under the blissful shadow of one sacred personality of incomparable attributes. Consider how far embracing the prophecy was and how true its fulfilment within ten to twelve years of its proclamation.

APOSTASY AND NUMERICAL INCREASE OF MUSLIMS

Al-Qur'aan: O you who believe! If any of you become renegades, Allah will bring in your place whom He loves and who love Him. They will be gentle towards the believers and stern towards the unbelievers; and they will fight in Allah's path and will not be afraid of any reproacher. (5:54)

The verse is also a prophecy telling the Muslims that some among them will become renegades, but that, with such individual losses, Allah will replace them with whole nations who will be sincere, truly loving their religion, and their relations with the Muslims will also be thick, based on sincerity and love.

They shall triumph over the enemies of Islam and be honoured; they shall transcend falsehood, calumny and false praise; they shall in truth sacrifice their all for Allah. This verse shall always vindicate itself.

After the holy Prophet passed away, Musailima the Liar arose and gathered many followers. They confessed the prophethood of Muhammad (SAW), but also claimed apostleship

for Musailima. From among the same tribe arose Thumaama b. Athal who, with his followers fought the renegades in battle and finally, disposed of them, with no regard whatever of relationship.

Aswad Ansi pretended to be a prophet. The Allah Ta`ala eliminated him through Feroz and Zazwiya who were Persian-born and endowed with profound knowledge and skill. Ansi's pomp and power was of no avail.

When the monarch's of B. Ummaiya clan went too far in their excesses, the Muslims of Khorasan arose and overthrew their dynasty, replacing it with the Abbasides.

And when the Abbasides showed disinclination towards jihad, Allah brought up the Andalusian sovereign in the west, and the Boya and Subaktigiin dynasties in the east, to proclaim the supremacy of the One True God.

In the destruction of Baghdad the Muslims themselves allied with the Turkmenian invaders. Allah then blessed the Turkmenians with Islam. Those very Turkmen who destroyed Baghdad so much that the drains were coloured in blood and the waters of the Euphrates turned black with the ink of her books, *became the flag-bearers of Islam in Europe*, and felt proud to be called, 'servants of Islam' and gave up their self-deluding titles of '*Their Majesties*', etc.

The Aryas propagated *shudhi* in Malkana (India) and made some illiterate Muslims recant their faith; but from among them were born men like Kunwar `Abdul Wahb Khan who carried Islam to folk who were superficially Hindu.

Barristers-at-Law and learned men, among the elite of Hindus of Lahore like Shams-ul-`Ulama Muhammad Amiin and Khaalid Latif Gauba, embraced Islam and many well-known

Aryas called upon the `Ulamas of Agra and other places and swore allegiance to Islam. K. L. Gauba's father was a finance minister in the Punjab government.

In England, a cousin of King George V, George Hamilton became Muslim and thus brought the British throne nearer to Islam. Lord Headley and literates like Muhammad Marmaduke Pickthal, and Khaalid Sheldrake, became zealous servants of Islam.

If some old mosque was destroyed in the precincts of Delhi, another came up in the centre of Paris and Italy. In a German city, a mosque for eight-thousand devotees has been constructed and in London, the minarets of the Regent Park mosque broadcast the glory of Allah five times a day. Similar monumental mosques have beautified Birmingham, Bradford, Dewsbury (Leeds), Glasgow, Edinburgh and all other big cities of the U. K.

If in Malkana a few illiterates forsook Islam, in China and Africa several millions entered the fold. In Constantinople the number of Muslims has gone up by leaps and bounds.

Such blessings fall in the purview of the Qur'aan's prophecy. *And this will go on until the last days of the earth.* One renegade enables ten to go over to Islam. *Conversion to Islam cannot be stopped by any 'Power or Means' just as nobody can stop the Sun and the Moon to rise.* The wishful thinking of some without the concept of equality and universal brotherhood of Muslims, will also prove vain that if they had accepted converts they would have been able to fight back the Muslims!

PROPHECIES CONCERNING JEWS

Al-Qur'aan: *The Jews can do no harm to the Muslims except cause minor irritations and worries. And if they come face to face with the Muslims in battle, they will turn their backs and run away. (3:111)*

Jews conspired secretly and instigated Arab tribes against the Muslims. They engaged in spying, funded Arab rebels and provided them with arms, but came out unsuccessful in open confrontation.

They knew a great deal more about war strategy and possessed more instruments of war than the Arabs. The use of catapults was known only to them. Every Arab tribe lived in awe of them and none *could believe any prophecy predicting their defeat*. But history has recorded that the fate of the Jews, the B. Quiraiza, Qainuqah and B. Nadr, and the fall of Khaibar, Fidak, Tima were exactly as foretold in this prophecy.

The verse quoted comprises three prophecies:

- a) besides minor irritations, they shall not be able to do any harm;
- b) if they come face to face in battle, they shall be defeated;
- c) and when defeated, none shall come to their assistance.

Such a prophecy about a people settled over hundreds of square miles could be made only by Allah, the all knowing and the Mighty Lord of the Easts and the Wests, Who gives victory to whomsoever He will and defeat to whomsoever He will.

Jews will never long for death.

Al-Qur'aan: *Say O Jews! If you feel proud that you are friends of Allah more than the rest of mankind, then long for*

death, if you are truthful, but you will never long for death because of what your right hands have sent ahead of you. (62:6)

The Jews claimed that they were children of God, and were held high in His presence. The Qur'aan challenges them that if they really believe this, they should pray for death. It is an accepted principle that this life is only a separating curtain for the 'friend of Allah'. As soon as this curtain is lifted, the meeting with the Lord comes as the greatest rejoicing. There is an Arabic proverb that 'Death is a bridge that brings the lovers together.' For a heart to long for death is presenting a petition for meeting, and presenting such a petition again and again is natural for true a lover.

Here the Qur'aan challenges the Jews to utter the longing but once with their tongues. But they never will do so because, though high sounding claims are made, their hearts are constricted. Their sins, great and small, are before their eyes; evil deeds paralyse their hearts and minds so that they are sorely afraid of death. The very thought of standing in the presence of God is awesome and repellent.

If they were truthful, they would have tried to prove that the Qur'aan was wrong and, for once, if only to sound the Muslims, said, "O God, give us death!" But Allah had already given the tidings that such and such shall happen. The tongue was *locked for uttering the few words and the lips were sealed*. Seeing this silence and their discomfiture, even the unbelieving Arab would laugh at them.

The object of this prophecy was to expose the falsity of the Jewish claim to Divine favours, and assert that none may speak words of arrogance before the great Prophet.

Another prophecy reads:

Al-Qur'aan: *And humiliation has been piled on their heads, unless they live by the cord of Allah or the cord of human beings.* (3:112)

This verse tells us:

- a) that, in future, the Jews shall not have a fully independent state;
- b) they shall be disparaged and target of humiliating criticism;
- c) they shall have to live either as the responsibility of the Muslims (zimmi, because as such they have rights according to Islamic laws); or
- d) they may live as tributaries as in Turkey, Iran, Morocco, Tunis, etc.

Thus four prophecies are contained in this verse.

During the Great War of 1914-1917, they gave millions to the Allies on condition that they would be given some territory, however small, where they could have a homeland of their own. When the War ended, they were told that they could have their independent state in Palestine. This too tanta mounts to “a cord from human beings”.

Leaving aside the practical side of the problem, what we have to reflect upon is the broad implication of the words, “cord from men.” Even if they succeed in Palestine, the dictates from U.S.A. and Europe will continue to disrupt their independent status.

There is another prophecy in the Qur'aan regarding the Jews;

Al-Qur'aan: We have immersed them in mutual enmity and malice until Last Day. (5:64)

Today, there are two Torah versions among them, Greek and Samaritan. The devotees of the one look upon those of the other as *kafir* and refuse to have anything to do with them.

PROPHECIES CONCERNING CHRISTIANS

Al-Qur'aan : These people say that God has taken a son to Himself. Allah be glorified! He transcends all such! All that is in the heavens and the earth belongs to Him. Have you any warrants for what you say, or do you coin whatever you fancy about Allah. Say, those who lie about Allah shall not prosper. They have some portion in the wealth of this world. Then they will all return to Us. (10:68-70)

When people of common intelligence see the prosperity of the Christians, they are struck with wonder how these worshippers of Trinity have come by such wealth. The Qur'aan tells them that their wealth is of this life only and will not profit them at all when finally they render their account to God. No sensible man or woman would like to covet wealth conditioned on final perdition as happened with Qaarun. (Karh of the Old Testament) (28:79)

Another prophecy is regarding the numerous sects among the Christians.

Al-Qur'aan: There are among them who call themselves Nazarene. We took a covenant from them but they forgot a good part of it, so We created mutual animosity among them until the Last Day. (5:14)

Roman Catholics, Protestants, Unitarians, Greek Church, Asian Church, Church of England, Church of America and some other sects whose mutual wranglings are too well known to dwell on.

Another prophecy was:

Al-Qur'aan: You will find the nearest of them in affection with the believers who call themselves Christians (Nazarene). (5:82)

The conversion of Christians of Iraq, Syria and such men as Ukaydir, `Adiy b. Haatim, Abu Maryam Ghassaani was according to this prophecy. Even today whatever progress Islam is making in Europe or America is in line with this verse.

PROPHECIES CONCERNING THE ROMAN EMPIRE, PERSIA, THE QURAIISH AND THE BELIEVERS

Al-Qur'aan: The Romans have been defeated in the neighbouring land, and after their this defeat they will be victorious within nine years. Allah's command is both for the past and the future: and on that day the believers too shall rejoice. Allah gives victory to whomsoever He will. He is the Mighty and the Most Merciful. (30:1-5)

The word al-Ard, 'the land', implies the Promised Land or Palestine, and *ad-nal-ard*, is a land close by, i.e., Syria and Asia Minor where Pervaiz of Persia defeated the Roman forces time and again, and turned them out of these lands and Egypt. The Qur'aan foretold that though the Romans had been defeated, now they would within nine years defeat the Persians.

The prediction was looked upon as quite unimaginable. It was impossible, the world thought, that after so crushing a defeat the Romans would come out victorious over their adversary and so soon. One, Abi Khalaf, took this verse as criterion of the truth in the Qur'aan and challenged Abu Bakr to bet that the Romans

would turn the tables quite so soon. Until then, betting was not unlawful in Islam and Sayyidina Abu Bakr with his unswerving faith in the truthfulness of the Qur'aan, accepted the wager. After seven years there was another war between the Roman and Persian forces, and the General Heracles who had by now become the Caesar, extirpated all internal disorders, dissensions, and regained all the lost territories from Egypt to Asia Minor.

The prophecy had predicted the Roman victory to come in "a few years" and also that the Muslims too would have reason to rejoice the same day. This is exactly what came to pass. There, the people of the Scripture triumphed over the fire-worshippers, and here, the Devotees of Divine Unity triumphed over the idolaters at Badr! It is worthy to note that in one line of words, the prophecy disposed of four nations, four countries and two great powers, and that too, determining the time and year. This happened as stated by the verse of the Qur'aan, *"Such a knowledge is not in the power of human beings," and such prophecies are given in the Qur'aan in abundance.*

After the drowning of Pharaoh and his hosts, some Israelites ruled over Egypt for a short time, (*Auras-na-ha B. Isra'il*), (40:30). This we learn only from the Qur'aan; the Old Testament Books are silent on the subject just as the historical literature of Egypt is silent about the miracles of Moses.

- i) Jesus and his works are not on record in any Roman history, nor do Jewish writings confirm them.
- ii) That the Virgin Mary¹ was for a long time included as one of the persons of the holy Trinity was unknown to the

1 The Latin church has not disdained to borrow from the Qur'aan the immaculate conception of the virgin Mary. Gibbons - p-667 Decline and Fall of Roman Empire.

latter day Christians, nor believed by them. After the relevant exposition in the Qur'aan, Christian research scholars investigated the contention and finally believed what the Qur'aan predicted.

- iii) The construction of the Ka`ba undertaken by the Patriarch Ibrahiim and his son the Prophet Ismaa`il 5000 years ago as 'the first place of Divine worship in the world was unknown to world history but is universally accepted today as correct. George Sale in his translation of the Qur'aan also endorses it.
- iv) All religions were unaware about a prophet being sent to everyone of the peoples of the world who preached God's command and thus fulfilled God's argument. Divine religions reproached one another as being liars, followers of falsehood, and accused their leaders and founders, causing dissension and hatred all around the globe. Then came the Qur'aan to declare that the messenger of the one and the same God had been sent to all the peoples of the world to preach the same message of truth and peace and in their own language.

The Qur'aan seeks to bring the different peoples closer to one another, and, declares that the Prophet Muhammad (SAW) is the last in the lineage of messengers, thereby inviting all mankind to close ranks under the banner of the One True God and the last one of His messengers. As soon as the finality of Sayyidina Muhammad (SAW) being the Messenger of Allah, was announced by the Allah Ta`ala, the never-ending routine of proclaiming new Avatars and Apostles from almost all continents ceased all at once. We no longer heard any claim of 'Voices from the high heavens', or 'another god of fire or converser with the Unseen'.

This is yet another and the greatest proof of the Divine origin of the Qur'aan:

“Why do the peoples not reflect on the Qur'aan or are their hearts locked and blinded?” (47:24)

ISLAM – ELABORATED UPON

1. ISLAM IS THE RELIGION OF DIVINE UNITY

Today it is believed all over the world that the truth of a religion is determined only if its base is Divine unity (Tawhiid or the Oneness of God). On occasions of debate, even idol-worshippers speak of their deities as intermediaries, while Trinitarians and Dualists try to prove their faiths to be Unitarian! Veda believers too think it more honourable to style themselves as Vidya-sati Unitarians. But the truth is that Islam is the only religion that expounds fully and to perfection the concept of Divine Unity.¹

Islam tells us that the mission of all the prophets and messengers was to invite humanity to the Oneness or Unity of Allah. The declaration of this Unity and the resignation to Allah's will are the two fundamental concepts of Islam. Knowledge of, and faith in them keeps a Muslims' heart pure, perfect, peaceful and fortified against all odds. The Qur'aan says, *"We inspired every prophet whom We sent before thee to teach that there is no other God² but I, and they should worship only Me."* (21:25)

"Ask those of our prophets whom We sent before you if We ever appointed any God to be worshipped beside the most Merciful One." (43:45)

"Worship only Allah and ascribe no partners with Him." (4:26)

1 The creed of Muhammad is free from suspicion or ambiguity and the Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principal that whatever rises must set; that whatever is born must die; that whatever is corruptible must decay and perish. Gibbon -Decline & Fall of Roman Empire. p-665

2 M.M. Pickthall's English translation of the holy Qur'aan.

“What! Have they made protectors besides Him? Tell them their protecting friend is none but Allah.” (42:9)

“Lo! Those to whom they cry beside Allah cannot create even a fly, even though they help one another to do so. And if the fly should snatch anything from them they would not be able to take it back. So helpless are both, the seekers and the sought! These people have not appreciated Allah with the appreciation due to Him. Doubt not that Allah alone is Mighty and Strong.” (22:73-74)

From the above verses one can observe that the Unity of God is proved by His attributes of Divinity, Providence, Mercy, Patronage, and Creative Ability. This Unity as defined in Islam, pre-eminently in the Qur’aan, is confirmed by the experience of human intelligence, knowledge, sight and hearing at every step of life.

It is the Islamic concept of *Tawhiid*, which bears in it all the elements of correct appreciation of nature and its rational laws.

Islam’s Divine Unity is not like the concept of the Trinity which Christian scholars and priests hold to be above human understanding and in which, belief is demanded by blind faith. From the beginning to the end, Islam insists on an intellectual approach.

As the Qur’aan says, *“Do they not travel in the land and have the hearts to feel and ears wherewith to hear? For, indeed, it is not the eyes that grow blind, but the hearts which are within the bosoms that grow blind.” (22:46)*

Present in this verse are the words ‘hearts’, ‘intelligence’, ‘ears’, ‘hearing’, ‘eyes’ and ‘blindness’, and it is on these faculties that Islam bases its super-structure of Divine Unity.

Islam explains Divine Unity in total comprehensiveness; Unity in worship and obedience (*ibaadat*), Unity in prayer and beseeching assistance (*istaanat*), Unity in God’s Power (*qudrat*),

Unity in expending time, money or anything (*tasarruf*), Unity in Being (*Zaat*) and Unity in attributes (*safaat*). Each comprises its own peculiar domain of subject and is expounded upon and made permanent by the Word of Allah and the traditions of His illustrious Prophet.

Consider the opening lines of the Qur'aan where, after the Glorification, we read,

"Iy-yaa-ka na`budu wa iy-yaa-ka nasta-`iin." (1:6)

"Thee alone we worship and from Thee alone we implore for help."

The words 'iy-yaa-ka' (Thee alone) before 'obey-and-worship' and 'implore for help' emphasis that these two attributes belong exclusively to God.¹

In Sura-e-Yusuf we read,

"Wallaa-hul Musta`aanu." (12:18)

"It is Allah alone whose succour is to be implored." (12:18)

In Anbiya we read,

"Wa-Rabbu-Nar-Rahmaan-ul-Musta`aanu." (21:112)

"Our Lord alone is the most Compassionate, and only His succour is to be sought." (21:112)

The Prophet Said, "Allah! Help me to Thy remembrance and gratitude and to worship Thee better."²

The angels address Allah, *"Thou art the glorified! We have no knowledge save what Thou has taught us!"* (2:32)

1 Al-Kashshaf - a well-known commentary of the Qur'aan by al-Zamakhshri.

2 See Vol - I.

On Judgement Day, Jesus Christ's words in the presence of all creation will be, *"Allah! thou knowest what is in my heart but I do not know what is in Thine. Thou alone art the knower of all that is hidden!"* (5:119)

We also read, *"Knowledge of the Last Day is only with Allah."* (Zakhruf 43:61)

"Know ye that, this revelation is sent down with Allah's knowledge." (11:14)

"The knowledge of the hidden is only with Allah." (6:59)

In the Qur'aan, the word *aliim* is used with some of the Divine Names (*Asma`a-ul-husna*) of God:

1. *`Aliimun Qadiir* - the All-knowing, the All-powerful (16:70)
2. *`Aliimul Khabiiir* - the All-knowing, the All-aware (66:3)
3. *`Aliimun Hakiim* - the All-knowing, the All-aware (49:13)
4. *Waasi `un `Aliim* - the All-embracing, the All-knowing (24:32)
5. *`Aliimun Haliim* - the All-knowing, the All-clement (22:59)
6. *Khallaq-ul-`Aliim* - the Supreme Creator, the All-knowing (36:81)
7. *`Aziz-il- `Aliim* - Exalted in Might, the All-knowing (36:38)
8. *Fattaah-ul-`Aliim* - the Deliverer, the All-knowing (34:26)
9. *Sami-ul-Aliim* - the All-hearing , the All-knowing (10:65)
10. *Shaakirun `Aliim* - the All-responsive , the All-knowing (2:158)

From this, we can conclude that all of the above attributes are inseparable from Allah's Infinite Knowledge. He Who

possesses such knowledge and attributes and Who created all humans and angels, must obviously be transcendent and above His creation.

UNITY IN CREATION

In the Qur'aan we read, *“Verily We Created everything according to proportion and measure and one uniform law (qadr).”* (54:49)

“And we bestowed blessings on the earth and measured all things.” (41:10)

“We caused water to come down according to due measure.” (23:18)

“Allah alone is Powerful over all things.” (2:284)

“He has power to reassemble their bodies when He will.” (42:29)

These verses show that to bring a thing into being, then give it a law according to a measure and standard, then demolish it and again restore it to being, is within the power only of God, the possessor of the power of creativity. His power alone dominates over the skies and the earth. Matter and spirit are of His creation and obey only His law. The rise and fall of nations, their revolutions, the seasonal changes, minerals flora and fauna, the peculiar attributes of humans and angels and their activities are working under His laws. Human minds or their experiments cannot fully comprehend these laws. In this attribute, the Lord is exclusively and singularly controlling each and every aspect of the working of laws of nature mentioned in the para.

The subject of God's Unity in Being and His attributes is expansive:

"Lo! I, even I, am Allah. There is no God save Me." (Taha 20:14)

"Allah bears witness and the angels and the people of knowledge standing firm on justice that there is no God but Allah, the Almighty, the Wise." (Aal-e-`Imraan 3:18)

"Allah! there is no God save Him, the Alive, the Eternal. It is He, Who revealed the Book to thee, with truth, confirming the revelations before and He revealed the Torah and the Injiil, the Gospel of Jesus Christ before this, for guiding humanity and He revealed the Furqan, the Criterion which distinguishes between right and wrong." (3:2-3)

"It is He who fashions you in the wombs as pleases Him." (3:6)

"This Book has been revealed by Allah, the Mighty, the Wise, the Forgiver of sins, Acceptor of repentance, Stern in punishment and Bountiful." (40:3)

"And your Lord has said: Pray unto Me and I will answer your prayers." (Mu`min 40:60)

"Allah is He Who has appointed the night for you to rest and the day as light to see in. Allah bestows many a favour on humanity." (Mu`min 40:61)

"Such is Allah, your Lord, Creator of all things. There is no God save Him." (Mu`min 40:62)

"Allah is He Who created the earth as a carpet for you and the sky as a canopy; He formed your shapes, and beautified them; He has given you pure things. Such is Allah your Lord. Blessed be

the Lord of the worlds. He is the ever Alive; save Him there is no god. Therefore, call unto Him making your way of life sincere for Him. All praise be to Allah, the Lord of all the worlds.” (40:64-65).

“Vision comprehend Him not, but He comprehends all vision.” (Al An-`aam 6:103)

“There is not any like unto Him, He is the one that hears and watches over all things, to Him belong the keys of the heavens and the earth. He enlarges His provision for whom He will and by a measure. For He knows full well all things.”(42:11-12)

“So coin not similitudes for Allah.” (Nahal 16:74)

“Allah! There is no God save Him, the Living, the Eternal. Neither slumber nor sleep over takes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is He that can intercede with Him save by His permission. He knows what is before them and what is behind them¹ while they encompass nothing of His knowledge save what He will. His throne extends over the heavens and the earth and the sustaining of it is no burden for Him. He is the most Exalted, the Supreme in Glory.” (2:255)

“Say, he is Allah, the One! Allah, the eternally besought of all! The everlasting refuge; He begets not nor was He begotten and there is none comparable unto Him.” (112:1-4)

These verses are quoted here without elaboration, as it would require volumes upon volumes to expound their full meaning. A

1 What is yet to take place from today till eternity and the Creation of worlds that happened billions of years ago. For example, the Big Bang theory, mentioned in the Qur’aan 1400 years ago and the scientists discovered it only in the last century as given in Encyclopaedia Britannica. Ed.

little reflection, however, shows that the concept of Divine Unity (*Tawhiid*) in Islam transcends that presented by philosophers, which is a composition of hollow words and beyond the reach of the common people. Their philosophical connotations and interpretations can, at times, lean towards conclusions where Allah and His Attributes is non-existent.

The Islamic concept transcends their theories, the words of which describe God as having a body, and also that which equates the negation of His attributes as holy. The Qur'aan provides the true appreciation of God, which, in turn, illumines the righteous heart. The philosopher's contradict each other and their theories undergo perpetual changes. 'The modern scientists shall soon negate all their theories and accept the Lord with all His attributes enumerated above, in due course of time, and the translation of the attribute Hakiim (All-knowing) may now be translated as the Supreme Scientist.' Ed.

2. ISLAM ALONE IS A SPIRITUAL RELIGION

A religion, to be a religion, must essentially be spiritual, otherwise it will be no more than a society programme. All the ancient religions claim to be concerned mainly with the **soul**, yet whether such claims are justified is another matter.

Most religions define the human being as a combination of matter and spirit. While the body's needs can be satisfied by material things and its sensory interactions with them, the question which man continually strives to answer is what comprises the spirit, its satisfaction and its joys?

It is not our purpose here to address those who do not believe in the existence of the spirit or soul, or in religion at all, but to present and contrast Islam with the world's other major faiths.

Gautama, the Buddha, did not speak of the spiritual in clear words. He was concerned with no more than man's liberation from pain and suffering, and his teachings do not go beyond. Divine Unity may be found in the teachings of Moses but only in so far as is necessary for the initial stages of faith. There is condemnation of *shirk* (associating deities with God), but no more. There is nothing about spiritual elevation, the reason for which was the people's worldly-mindedness.

The Psalms of David are only hymns to God. Man is taught the ways of humility and submission; but here, too, the highest objective in most of the Psalms is victory over and destruction of the enemy.

In Christianity, spiritualism is apparent from the words 'Kingdom of Heaven' and 'of God'. Yet due to the apathy of his listeners and their failure to take his message to heart, Jesus himself had finally to admit that the completion of his mission

would be carried out by the ‘Spirit of Truth’ - *As-Sadiq*.¹ (John 16:13-16)

In the ahadith, or the Traditions, teachings concerning spiritual matters are called *al-ahsaan*, a word which, as explained in Bukhaari and Muslim and reported by `Umar and Abu Huraira, means “to worship God as though you were actually seeing Him; or at least He was seeing you.”

Two states are indicated here: the first, where one’s devotion to Allah is acceptable by His Mercy and the second, where one is so settled that he absorbs the light of His knowledge or is made capable of appreciating the reflections emanating from the Divine Being (*irfaan*).

Thus, the purpose of spiritual endeavour is to establish a communication of heart and soul with the Divine Being. This can only be done by sincere devotion to Him.

DEVOTION (‘IBAADAT)

Islam details this subject with great clarity because all spiritual endeavour is based on purity of devotion. The media of devotion are the heart, tongue and other organs of the body.

There are five essentials of the heart:

- 1) *Niyah*, or intent. The function of intention is to distinguish between habit (*`aadat*) and devotion (*`ibaadat*). The stages of devotion are also determined by intention.

1 A title given to Muhammad (SAW) by the people of Makka decades before his assumption of Prophethood. Ed.

- 2) *Ikhlaas*, or sincerity. Sincerity yearns for *matlub* (the sought for Divine Being).
- 3) *Sidq*, or Truth, demands Unity (*wahdat-e-talab*).
- 4) *Anaabat*, or Repentance, is the first step towards turning constantly to God by making the best effort with full attention.
- 5) *Muhabbat*, or love. In the Qur'aan 2:261, we read how the heart is cultivated by love. Each grain or seed of love yields manifold fruit. A grain of wheat grows seven ears and each ear has 100 grains. Thus, one seed yields 700 grains. This is how the fruits of virtue are multiplied.

There are five essentials of the tongue:

- 1) *Kalimah*, or the declaration of one's belief that there is no God but Allah and that Muhammad (SAW) is His Messenger.
- 2) *Zikr*, or His remembrance.
- 3) *Solicitation*, an inseparable concomitant of worship. To pray for the grant of a desired thing is quite a different matter. Here, one should essentially pray for the enlightenment of one's heart to be able to become a true devotee.
- 4) *Tabligh*, or mission of preaching good and forbidding the undesirable, the condemned.
- 5) *Ta`liim*, or Education – educating the uninformed and ignorant and propagating knowledge of the *Sharia* (Islamic laws, jurisprudence and all beneficial subjects of the sciences and arts).

OBLIGATIONS OF THE HUMAN ORGANS

Sense of hearing: to hear the word of God, and the commands and counsels of His messenger with full concentration;

Sense of sight: to learn from *observing creation and the laws of creation* and utilising them appropriately with vision;

Sense of taste: to distinguish between permitted and forbidden food and drink;

Sense of the limbs: humility and fear of God;

Obligations of the bodily organs: obedience to the heart's inner voice; not to use the body against the message of the Prophet or voice of conscience.

LIFE AND DEATH

Referring back to the Tradition from Bukhaari, where the word '*al-ahsaan*' means, "to worship God as though you were actually seeing Him; or at least He was seeing you", the stage indicated by the words "*fa innahu yara-ka,*" (He is seeing you), is known to the mystics as *fana* or death. This, however is not death in its literal meaning but the waning, vanquishing and final extinction of all desires except for the One and, after losing all consciousness of the self, the arrival within His Omnipresence.

Such *fana* or death includes repentance, penitence, remembrance, abstinence, piety, humility, single-minded devotion, fear of God, and hope for blessings.

Islam submits every speck of dust to *human intelligence and observation, reflection and reason in evidence of Divine Unity.*

Islam illumines the intelligence, observation and knowledge on the path of right intuition, emotions and pursuit, and takes the initiate or devotee nearer to God through various stages.

Says the Qur'aan, *“And those who seek guidance, Allah increases them in guidance, and blesses them with piety and fear of Him, and devotion to duty (all included in the word Taqwa).”* (17:47)

“Guidance is added to guidance.” (Qur'aan 19:47)

“He increases the faith of the faithful.” (Qur'aan 9:124)

Then, after the desired stage is reached, the glad tidings are given,

“O satisfied soul! Turn to thy Lord supremely happy!” (89:27)

The antithesis of Tawhiid or Divine Unity is shirk or the association of partners and deities with God.

“If there were deities beside Allah, heaven and earth would not have remained firm.” (Anbiya 21:22)

“Have they taken other gods beside Allah? Tell them, bring your proof.” (21:24)

Islam tells us that all the prophets of Allah, from the first to the last, delivered the same message, *“Worship Allah and you have no other god save Him.”* (7:59)

These words firmly establish the concept of Divine Unity in the human heart, purifying it of all taints.

The verse is repeated four times in Sura-e-Aaraaf, twice in sura al-Ana`am and again in Aal-e-`Imraan.

And further, we read in the Qur'aan

“Say, Shall I seek a protector other than the Creator of the heavens and the earth?” (6:14)

“Say, shall I cherish any other Lord besides Allah?” (6:164)

“He is Allah besides Whom there is no god. Do not call to any besides Him. Everything that exists will perish, except the Countenance of Allah, The Eternal Reality.” (28:88)

Allah informs all polytheists, whether they be endowers of divinity on `Uzair, Jesus or other prophets, or believers in fictitious deities, that the distinguishing feature between the One True God and their gods is obvious.

For the Christian who believes that Jesus was born from his mother’s womb like all humans, arrested and put to death and placed in a grave, it should be obvious that one so helpless as he cannot be God.

The Krishan Maharaj who allowed his own kingdom to be pillaged and destroyed under his own eyes; who out of grief for the same tragedy melted in the Himalayan ice, cannot be God.

The Buddha, the Awakened, whose body was cremated at Kusnara in the valley of Nepal and whose ashes were distributed to various places for the building of temples in his memory, cannot be *bhagva* (worthy of worship), or *arhem*¹ of pure essence.

Even the Prophet Muhammad (SAW) who lay sick in bed before he breathed his last and who was laid to rest in a grave and who was the chief of the prophets and the last Messenger, cannot be entitled to worship or association with God.

1 Every follower of Buddha offers flowers to his deity and recites verses which include the words, Bhagwa (God) and Arhem (the holy Deity).

The Qur'aan clarifies and reinforces the concept of Divine Unity beyond any possibility of doubt. Thus the spiritual is a unique and august feature of Islam, where all worldly obligations are fulfilled side by side with spiritual growth.

The concept of Divine Unity also includes: *Raghat-e-taaziim* (inclination to revere and respect); *awamir-nawahi* (the permissible and the forbidden) and right conduct, which includes steadfastness, patience and complete surrender to God's will.

Included in *baqa* (permanence), are modesty, *Raza* - (resignation to God's pleasures), gratefulness in all situations; sincerity in devotion and dealings with people; self-abnegation; *considerateness*; *courtesy*; *observance of etiquette*; *remembrance (of God)*; *knowledge applied with wisdom*; *reverence*; *peace within*; *modesty*; *self-analysis or self-reproach*; *undiminishing fondness for the objective and developing a taste thereof*; *Shahud (mystical experiences)*; *Surur (rapturous state of heart and mind)*; *Tamkiin (maintaining a dignified attitude before men of status)*; *Makashafa (knowledge obtained through manifestations)*; *Hayat-bil-lim (life guided by knowledge)*; *Hayat-bil-wajuud (rapturous life)*; *bast (enlightenment of heart)*; *Sahav (an awakened heart)*; and *marfat (mystic knowledge about God or ways and means for His recognition)* and finally, *appreciation of the Lord*.¹

Volumes are needed to detail these stages. Here we intend only to give a brief account, first to prove that Spiritualism has a special feature in Islamic literature.

1 Under the paras *Fana* and *Ba-qa*, the terms used are found in the books of Ahadith and the holy Qur'aan.

3. ISLAM TEACHES A BEAUTIFUL PATTERN OF CONDUCT (*IKHLAQ-HASNA*)

Muhammad (SAW) said, “I have been sent to perfect morality and the best of deeds.”

Islam teaches that there are four springs of evil deeds: ignorance, cruelty, base passions and anger.

Ignorance presents evil as good and good as evil; it shows the unhealthy as wholesome and the wholesome as injurious.

Joseph said, “Had I fallen to their (women’s) ruse, I should have been of the ignorant.” (12:33)

Cruelty is to display unacceptable and unusual behaviour for which there is no justification; anger instead of harmony, miserliness in place of generosity, munificence where parsimony is needed, harshness where gentleness is the answer and pride and arrogance instead of humility.

The Qur’aan states, “Associating partners with Allah is the highest wrong-doing.” (31:13)

To usurp the rights of the Divine Being and bestow those rights on another is the greatest of wrongs (*shirk*, or associating partners with God, is, undoubtedly usurpation) and thus a rebellion against the Sovereignty of Allah.

Base passions promote greed, miserliness, narrow-mindedness, cruelty, intrusion on another’s share of rights, whereby self-respect and piety are destroyed.

Anger gives rise to arrogance, pride, malice, envy, subversion and stupidity.

A man once asked Muhammd (SAW) three times for some counsel and on each occasion the Prophet answered, “Keep away from anger.”

Islam teaches that there are four springs of high morals: patience, chastity, courage and justice.

The fruits of patience are: endurance of trials, overcoming anger, refraining from causing pain, sagacity, humility, equanimity and refraining from assault.

In the Qur’aan, patience is mentioned some ninety times and enjoined in sixteen different ways. Imaam Ahmad b. Hanbal said that patience is half faith and half gratitude.

“Do not go near adultery or fornication, for, it is shamelessness and an evil way.” (17:32)

The fruits of chastity are abstinence from base and low deeds; lying speech, miserliness and such bad habits. Purity of action and modesty are cultivated, and modesty circumscribes over all that is good in life.

From courage arises self-respect, the constant search for high ethics, assisting others with life and wealth, abstaining from anger and controlling oneself with wisdom. Said the Prophet, “The strong man is not he that humbles another, but he that controls his temper in moments of rage.”

Justice promotes moderation, high morals and the middle path which avoids the extremes. Justice tells us that *generosity is that which is between miserliness and prodigality; modesty is that which negates all shameless and dishonourable actions; valour is that which is between cowardice and graciousness, forbearance is that which is a middle course between arrogance and contempt or insult.*

It is obvious how much Islam insists on the promotion of ethical values.

Says the Qur'aan, *“Overlook and forgive, insist on good deeds and avoid the ignorant.”* (7:199)

In Sahih Muslim we read, “Piety is good morals.” (Ch: The Prophet)

Further, in other various Sahih, “The best among you is he whose morals are the best.”

Similarly, from Abu Darda in Tirmidhi and Abu Dawuud, we read, “On the Last Day, the heaviest weight in the believer’s balance will be of the best morals. Nothing will be heavier than this. Allah detests the immodest and the rude of speech.”

From Jaabir in Tirmidhi, the holy Prophet said, “On the last Day, the most loved by me and the nearest to me will be those of good morals. But who minces his words, who shows off by hollow speech, tires others with pleasantries, will be the most disdained and the farthest away.”

In Tirmidhi, “The man of good morals attains to that high station that belongs to the devotee of optional prayers and optional fasting.”

These traditions show that the stages of completion of faith, nearness to the Prophet and his approval depend on high morals.

High morals are an ornament for mankind and win the pleasure of Allah. Without them, one is imperfect and so too, his morals. This means that one should always endeavour to improve one’s morals.

In Islam the principal concerning others is that harm caused by another should be borne with patience and that non-retaliation is indeed truly praiseworthy..

Concerning Allah, Lord of the Worlds, we are taught to express gratitude for all His commands and whatever His Will may be. No word other than of gratitude must ever escape our lips.

Shaikh `Abdul Qadir Jilani holds that concerning relations with Allah, one should not allow worldly feelings to obtrude; and in relation to his fellow-beings, one should not encroach upon the rights of others.

Although this is one of the highest principles, there are others. Islam stipulates that in *zaka`*t, a share of one-eighth and a share of one-fifth in spoils and in *fay*, or charity, must be set aside for orphans and the indigent. Travellers too are made beneficiaries under these three heads, and the region of travel extends across the whole world. The responsibility for the payment of debts of those unable to clear them is placed on the state.

One-eighth of the *zaka`*t fund is specially reserved for liberating slaves. Donations and subscriptions for this purpose are also mandatory. Even the creditor must donate his share in this fund.

It should be noted here that no such laws are to be found in any other religion.

Islam emphatically stresses one's faithful adherence to the terms of a pact with another.¹ A grace period of four months is allowed to the violator for making amends.

1 Before the Prophet's flight to Madina he gave all things entrusted to him by his enemies, the Makkans, to `Ali Murtaza to be returned to their owners, notwithstanding that they were his enemies. His standard of high moral after

Islam does not preach high morals or handsome manners for superficial display, but makes compulsory the education and cultivation of the limbs, heart and mind.

Says the Qur'aan, *"Tell them, My Lord forbids lewdness, apparent or secret (that is), all sin, and rebellion without right, and that you associate partners with Allah, no warrant having come down to you for it."* (7:33) Thus, forbidden are all manners of sin by and against one's self or another, rebellion against the state, and displays of ignorance concerning God.

"Allah enjoins justice and good deeds, magnanimity with relatives, and forbids immodesty and repugnant deeds and rebellion." (16:90)

"Be very nice to parents, and orphans and the indigent, and the near and the distant neighbour and he who is in your power, and the traveller and the slave - male or female." (4:36)

In Bukhaari, the Prophet says, "He has no faith at whose hands his neighbour is not safe," and "He shall not enter paradise at whose hands the neighbour is not at peace."

In the various Sahihs from Abu Huraira, we read, "He who labours for the welfare of widows and the indigent is a *mujahid* (fighter), in the path of Allah." In Bukhaari from Sehl b. Sa'd, we also read how the prophet, joining the index and the middle

the conquest of Makka, was so unparalleled that he disallowed the emigrants to claim their houses in Makka, for seeking the pleasure of God. There is no example in world history of such contented hearts and obedient companions. Ed.

fingers of his right hand, said, "He who looks after orphans shall be with me in paradise like these two fingers."¹

In Abu Dawuud from `Ali, we read "The Prophet's last words on his death-bed were, "Prayers, prayers and fear God (Taqwa) in respect of slaves."

Says the Qur'aan, "*And Swell not thy cheek (for pride) at men. Do not walk arrogantly on the earth and lower thy voice. For Allah does not love any arrogant boaster. Humble your pace; keep your voice gentle. Do not you know that the worst of voices is that of the ass.*" (31:19)

ETHICS IN RESPECT OF ONE'S SOCIETY

Says the Qur'aan, "*When two groups of the believers fight one another, let the rest make peace between them.*" (49:9)

"O believers! Let not people make jest of another. It may be that the other is better than one; nor the women of the other women; these may be better. Do not find fault or defame one another nor nickname others. Avoid much suspicion; some suspicions are sin. Do not seek defects in others; nor backbite on others." (49:12)

Concerning relations with those of another religion: "Allah does not forbid you to do good or deal justly with a people who have not fought with you over religion nor turned you out of your homes. Verily Allah loves the just." (60:8)

1 Sayyidina Abu Bakr and the caliphs who succeeded him rendered such services personally to aged widows and the indigent while they were in office. Ed.

“Allah’s command to you is that you return all trusts to their owners, and when you judge between people, do justice.” (4:58)

It is indeed doubtful if the preaching of such high morals and their centuries of practice have ever been found elsewhere.

4. ISLAMIC CONCEPT OF JUSTICE AND MERCY

Christianity is based on two principles: that Adam committed a sin and that, therefore, his descendants have been smeared by that sin for ever; and that God's mercy desired to clear them of the taint but His sense of justice stood in His way.

The story continues with God resolving this confusion by sending His son, Jesus, to the world as a sacrifice. Jesus went through much pain and suffering and finally died on the cross, thus atoning for all humanity: Justice was fulfilled and God, through His mercy, forgave the sinners.

Islam corrected these two notions First, although Adam did commit a sin, he was forgiven and cleansed of it. The absurd idea that his children inherited his sin is also done away with. Says the Qur'aan, *"Adam received some words from his Lord and he repented, and Allah forgave him, Allah is Acceptor of repentance, the Most Merciful."* (2:37)

As for justice and mercy, Islam believes that to hold innocent people guilty of another's sin is tyranny. Therefore, the idea that Jesus died on the cross for the sins of the world is quite baseless. It is no mercy to punish the innocent in order to be just or merciful to the sinners! One who has violated the rights of God is forgiven by means of repentance and through His mercy and compassion. In respect of the rights of man upon man, God enjoins recourse to justice. Thus, the Prophet said, "Sins of a martyr are forgiven except any debt that may have remained uncleared."

Only Islam makes the distinction between justice and mercy clear beyond doubt. Christianity and believers in the theory of transmigration had made the above intricacy impossible of resolution. Here, too, it is the middle path that Islam advocates.

5. ISLAM PATRONISED KNOWLEDGE AND THE LEARNED

In our age it is unnecessary to expatiate on the virtues or necessity of acquiring knowledge, or the respectability due to the learned. It is universally admitted that there is nothing greater or more valuable than knowledge. But at the time of the advent of Islam the world was quite a different state enveloped as it was in the ignorance of the dark ages.

The peoples of Arabia were not even literate and, furthermore were proud of their illiteracy. Neither was there a trace of education amongst the Christians or Jews. The literacy of the priests was confined to recognising the letters of the Bible. There was no translation or commentary and those ancient narratives, which had been written like novels, were looked upon as true knowledge and given the rank and status of Divine revelation.

In India, the Shrimud Bhagwat and Eighteen Puranas reigned supreme. With further progress, the Mahabharat and Ramayana were looked upon as the very pinnacle of knowledge. Such was also the condition of China and Persia. Then came Islam to emphasise the importance of the acquisition of knowledge and extend its patronage to learning and the learned.

Hebrew and Hindu books are full of the supremacy of angels and deities, and man is presented as their worshipper; but Islam taught that man was superior, the one to be served by them. The relevant passages of the second chapter of the Qur'aan are devoted to demonstrate the value of knowledge. The words "*Maa allamtum min-al-jawaarihi mukallibiina,*" (5:5), indicate that even a dog, after being taught and trained, becomes equal to man's status as far as the hunting game is concerned. These two

examples further show how greatly Islam projects the virtue of acquiring knowledge. *“Allah raises the stature of those among you who believe and to whom knowledge has been given.” (11:58)*

The very first verse of the Qur’aan enjoins,

“Read in the name of Thy Lord. Read, for, thy Lord is Most Gracious; He, who taught man by the pen; taught man the knowledge he did not possess before.” (96:1-4)

Here we have insistence to read and to begin the acquisition of knowledge by the use of the pen; that man is capable of attaining higher knowledge, and that he should continue in the pursuit of knowledge. Having acquired the art of reading and writing, he is given the zeal and the enthusiasm to *explore and unfold the mysteries of nature.*

Now consider that of several prophets, Noah prayed, *“O Lord! Forgive me and my parents, and he that with faith enters my house, and the believing men and the believing women!” (71:28)* Abraham’s prayer is, *“Save me and my sons from the worship of idols!” (14:35)*

Solomon cried, *“Forgive me and bestow on me a kingdom such as will not become any one after me!” (38:35)*

Zacharia begged God, *“O Lord! Bestow on me a pious child!” (3:38)*

But the prayer of Muhammad (SAW), who is the essence of creation and the leader of all creation, is quite different and distinct: *“O Lord! Increase me in knowledge.” (20:114)* In Islam, knowledge is the greatest of blessings, and its importance emphasised over and over again.

The Qur’aan also describes Muhammad (SAW) as the last of the Messengers and the mercy for all the worlds, telling us, *“He*

teaches the Book and wisdom, and he teaches the knowledge which man did not possess before.” (21:151)

Islam encourages the acquisition of the various subjects of knowledge, just as it brought the knowledge of the former peoples, Emigrants and Ansaar, to newly converted lands.

NON-ARAB MUSLIM SCHOLARS OF FAME

Imaam Bukhaari Abu `Abdullah Ismaa`il b. Ibrahiim b. al-Mughira was the pioneer of the illustrious Tradition compilers. His book is the chief of the six Sahihs. Of his ancestors, Mughira was the first to embrace Islam. Imaam Bukhaari was from Bukhara in Central Asia and was held in great reverence by his Arab contemporaries.

Imaam Hummam Abu Hanifa Nu`man b. Thaabit was from Persia. His grandfather had embraced Islam. He was a classical Jurist and the first of the four Jurists - the others being Imaam Maalik, Imaam Shafa`i and Imaam Ahmad b. Hanbal.

Sayubia, b. `Ali and Zujjaj were well-known lexicographers and grammarians, and were not of Arab descent. The great lexicographers Ismaa`il b. Muhammad Jauhri and Abu Taahir Muhammad b. Ya`qub of Firozabad were not residents of Arabia. Abul Farah, well known for his work in Arabic was from Malta. Ibn Khaldun, originator of the science of history-writing, and founder of Sociology,¹ was born in Tunis. The historian al-Shaheer Burhan-ud-din belonged to Mosul. Muqraizi was born in Balbak. Though Muslim and Abu Dawuud, well-known

1 Encyclopaedia Britannica. (See Ibn Khaldun)

traditionalists of Sahih fame, were of Arab descent, they were not born in Arabia.

These examples show through its patronage of learning, Islam opened its doors to all foreign peoples, from the very beginning. From the interior of India to Sudan, and the mountains of Khorasan to the borders of Morocco, higher subjects of learning were introduced by Muslims in the very early years of the birth of Islam.

The Prophets have supremacy over knowledge given to the rest of mankind because Allah Himself taught them. Abraham told his father, "I have acquired knowledge." (19:43) The Qur'aan also tells us, "We bestowed knowledge on David and Solomon," (27:15) and "Jacob was a man of knowledge, for, We taught him." (12:68) Some people quote the supposed words of the Prophet, "Seek knowledge - even from China," though none of the Sahihs confirm them. The Qur'aan also relates the story of Moses when he sought another prophet (*Khidr*) to guide him in higher truths, saying, "I have come to learn what you know." (18:66)

Allah also refers to the angels and the learned people in support of His Divine Unity: "Allah has demonstrated that there is none worthy of worship besides Him, and this is also the evidence of the angels, and the knowledgeable, standing firm on justice." (3:18)

In support of Muhammad (SAW) being His Messenger, Allah refers to the Hebrew scholars, "Is it not sufficient proof for them that the prophethood of Muhammad (SAW) is foretold to the scholars among the Israelites?" (26:197)

Further, the Qur'aan reads, "The unbelievers say that you have not been sent by Us. Tell them, Allah is witness between me

and you, and he also is witness who possesses knowledge of the Scriptures.” (13:43)

Just as Islam bases its arguments on knowledge, so too does it demand that the claims made by other religions should be advanced on the same basis: *“Say, if you have any knowledge, produce it for us.” (6:148) and, “If you are truthful, bring your proof to me with knowledge.” (6:143)*

Islam objects also to those who distort normal logic because they have nothing knowledgeable to say, *“Why do you distort the argument when you possess no knowledge?” (3:66) and, “Do not follow that of which you have no knowledge. We shall question the ears, the eyes and the heart.” (17:36)* Today, all of Europe testifies to what the forerunners of Islam did in obedience to these injunctions.

During the periods when the Abbasides were enthroned in Baghdad, the Ummayyads in Andalusia, and the Fatimides in Egypt, their mutual rivalry stood out in respect of the promotion of learning and support of the `Ulama. Each one endeavoured to make their own kingdom the most advanced in learning and the greatest patron of the learned. Besides a centre of learning in Samarkand, there was also a great observatory and, as its rival, one in Andalusia. *“If Baghdad carried the arts and sciences to China, India and the Tartar lands, Andalusia-Spain enriched Italy, France and Germany with the treasures of learning.” (Briffault - Making of Humanity, p-209)*

In the courts of the Muslim monarch, Hebrew, Christian, Hindu, Egyptian, Chinese and Greek philosophers were looked after as honourably as the Hijazi, Hadramauti, Yamani, or descendants of the Ansaar and Emigrants. Besides literature,

mathematics, and philosophy, the physical sciences were also the common subjects of study, along side the Qur'aan and the Hadith.

Schools and colleges abounded in the east and west, and in Africa. With each educational institute there were hostels and at least one library. In Baghdad stood the Nizamia University, founded by the Nizam-ul-Mulk, where six-thousand students were catered for. Several other institutes carried similar amenities.

Islam presented the subjects of learning with such distinctive patronage and in so distinguished a manner as had never been seen before. Islam divides knowledge into two departments: *jali* (manifest), and *khafi* (hidden). There are three media of acquiring the manifest:

Sight - All those sciences that are concerned with inspection and investigation.

Audience - Knowledge that enlightens the heart and mind.

Heart - All those that are the sum total of experience.

There are also three media of the hidden:

Faith - which brings to knowledge the hidden part of the known.

Intelligence leading to truth - which beyond the ten senses, brings to knowledge the secret of the hidden.

Ma`rfat - recognition¹ of God. This begins when thinking in materialistic terms ends.

1 Poets played a singular role in the appreciation of Allah. The holy Prophet said, the fortieth part of the prophecy had been given to the genuine poets; therefore, it is an error to suppose that a real poet is a rhymester, as the real poet is a creator. He can see more clearly into the future than the rest of us. The above definition is fully applicable to Zafar `Ali Khan, Faizi, Hali,

According to Islam, there is another source of knowledge; not that which comes from labour, but purely as a gift. This is called *ilm-e-ladunni* or inspirational, and is essentially reserved only for the Prophets. The recipient of such knowledge is one specially blessed by the magnanimity of Allah's grace. It transcends all other forms of knowledge. Under its shadow, worshipping in full obedience and humility and practising what has been preached, one may attain perfection in the cognisance of Allah.

Furthermore, whatever the possessor of this knowledge does, he genuinely believes:

"I did it not of my own accord but by the grace of God."

He communicates on all subjects of knowledge under this inspiration, and thus the crown of guidance is placed on his head.

"Wa Maa yantiqu anil hawa`a in hu wa illa wahyun-yuuhaa."

"Nor does he (the holy Prophet) say ought of his own desire, but it is inspiration sent down to him." (53:3)

Materialists are not familiar with the real state of matter, nor have they ever understood the causes for its continuous motion.

But the Possessor of this knowledge reveals the truth of the 'spirit', "The spirit of inspiration comes by command of my Lord." (17:85) That the learned one becomes acquainted with the

Akbar, Allama Muhammad Iqbal, Maulana Jalal-ud-Din Rumi, Sultan Bahu, Khawaja Fariid, Shahbaz Sachhal Sarmast, `Abdul Latif Bhattai, Sa'di, Khusru, Jami, Attar Sanai` and many other poets whose relationship with Allah enabled them to unfold the secrets of the self and understanding of His attributes. Through their skills they made easier for us the path to recognition of God. Ed.

world of Will or Command, and by his teaching of the truths, illumines the vision, bringing the unfelt to the feelable, making the unsensed as sensible.

ADDENDA

The glory of Islam was at its zenith during the golden era of the Caliphs and continued to flourish into the eras of Muslim monarchy. The monarchs also turned out to be great patrons as well of non-Muslim men of letters.

Mansur, the Abbaside, was himself a great scholar of the Qur'aan and the Traditions. His court included two Christian physicians: Jurjis (George) b. Bakhtishu and Jaisi b. Shahlathar. Nau-Bakht and Abu Sehl, both Persian Zoroastrians, were high ranking officers. Mahdi had the Sabian Thawafil among his higher officers in his court. The Christians Yakhanshau and Gabriel held high posts in the court of Harun-al-Rashid, as did John b. Masawaih and Sehl b. Sabur, also Christians, under Mamun. Muhtashim's chief physician was the Nazrene, Salmuya b. Banan. Hunain b. Ishaq. A Nazrene was also the highest officer under Mutawakkil. His translations of foreign languages were paid for in pure gold of equal weight and earned him annuity and awards besides. Bishop Hilli b. Yunus was prominent in Radi-Billa's court. The Sabians Ibrahiim and Sinan, sons of Thaabit b. Qarrah and `Abul-Hassan Hafeed Thaabit, were highly trusted officers of Mu'tazid. The Christians Qusat Balbek and Yahya b. `Adiy b. Hamiid were envied courtiers. The list is long indeed.

Yet how many Muslims were there in the courts or administrations of non-Muslim rulers? History shows how poorly other religions compared to Islam's culture of co-existence and forbearance. On March 20th 1452 A.C., for example, Jews were

expelled from Spain for the crime of reading the books of the Muslim philosopher Averos Ibn Rashid! In February 1502 A.C., Muslims were banished from Shibli and its environs for propagating knowledge and learning.

Yet it was not only non-Christians who were subjected to intolerance and persecution; Christian scientists too, discoverers of natural laws and seekers of truth, were for their theories.

Professor Bruno, who expatiated on pantheism, was punished by long imprisonment and then burnt alive in 1600 A.C.

Throughout Europe, there was considerable slaughter and bloodshed over the argument of whether the earth was round or not. Galileo announced that the heavenly bodies moved in an orderly manner according to a fixed law, and was put to death for his convictions.

In 1721 A.H., during her visit to Turkey, Marie Monta learnt about vaccination. When she arrived in England, the Church appealed to the King that vaccination should be declared illegal!

When the administration of sedatives to alleviate the pain of child-birth was introduced in the USA, the clergy argued that it would be against the purpose of the Lord and that, therefore, a pregnant woman should bear children in pain.

Pilaj held that before Adam's birth, animals, too, used to die. He was put to death and those who agreed with him were declared worthy of a similar fate.

De Romainius said that the rainbow was not a string-bow of the Lord but the result of the sun's rays on certain moisture-laden clouds. He was imprisoned, put to death, and his body, together with his writings consigned to fire!

The library in Alexandria was reduced to ashes during the reign of Julius simply because it contained books that were said to be against religion! Libraries that survived were burnt by the governor of Alexandria! The Granada library containing the Muslim-bequeathed treasure of eight-thousand books was destroyed by Daniel Aximus. Islam, on the other hand, always championed the scientific acquisition of knowledge; one of its most outstanding features as forcefully testified by Robert Briffault in his book, 'The Making of Humanity' under the chapter '*Madina-tul-Hikmat*'.

6. ISLAM - A RELIGION OF ACTION

Islam also places an equal emphasis on deeds, for, if knowledge is not accompanied by deeds, that knowledge is useless. The Prophet used to say,

“Allah-humma inni us-al-u-ka ilmun naaf-e-un wa amalun muta-qabbahun!” (O Lord! I pray to Thee for knowledge that is profitable and for corresponding deeds!)

Since Islam teaches *tawakkul*, trust in God, some people mistakenly think that Islam is opposed to action. The basic reason for such misbelief is that the meaning of the word *tawakkul*, trust in God, is not understood. Our present age is one of endeavour and action, and one in which inaction and insensitiveness are frowned upon. Therefore, when Islam is believed to be a religion opposed to action, it is said that Islam cannot be a God-given religion. The truth however, is that Islam throughout the centuries has not been deliberately understood¹, and the lives of the holy Prophet and his followers have not been studied with an open mind.

When the Muslims came into contact with neighbouring peoples, their cultures and customs, their monks, recluses and Popes, they were surprised to see that to attain the highest in piety one must renounce a life of action. But Islam teaches a different way of life.

“The Prophet and those with him of the believers strive with their lives and wealth. For them are blessings and it is they who will prosper.” (9:88)

1 See also ‘Islam, the Misunderstood religion’ Mitchner in Vol-I.

“There is nothing for man except what he strives for. In truth, he shall reap (the fruit of) his effort.” (53:39)

“For every one there is a status according to his effort.”
(21:94)

Islam commends effort.

“Our Lord! bestow on us the good of this life and the good life of the Hereafter!” (2:201)

According to Abu Huraira in Sahih Muslim, the Prophet said, “Create in yourself a liking for that which is profitable for you materially and spiritually, and beseech Allah’s assistance for it, do not sit idle and helpless.”

It is recorded in the various Sahihs on the authority of Sa`d b. Abi Waqqas, that when he fell ill and the Prophet visited him, Sa`d asked him how much he should give away in charity. The Prophet advised him to bequeath his property for the benefit of his heirs lest they go about begging after his death.

The Qur’aanic law of inheritance, a unique feature in literature, should be studied along with this tradition.

PRINCIPLES OF INHERITANCE

The Qur’aan divides the property of the deceased amongst the sharers on the scale of one half, one quarter, one eighth and two thirds. It also goes further and advises the writing down of a will when the property is large enough, *“It is prescribed for you that when you have wealth to bequeath, you shall will some of it for your parents and near relatives in an established manner. This is for those who are dutiful”* (2:180).

“Do not hand over your wealth to those of unsteady mind. Allah has made your wealth a source of stability” (4:5).

The Islamic principles of trade also show that Islam is a religion of deeds.

All biographers of the holy Prophet know that the first Emigrants from Makka were businessmen and traders while the Ansaars were agriculturists. That is why the Qur’aan teaches the virtues of deeds and performance in terms of metaphors, with reference to those two professions. Both are demanding and call for action. Here follow some examples of the wealth of those Companions who were businessmen.

`Abdul Rahmaan b. `Awf was among the blessed ten who were given the glad tidings of being destined for paradise. He devoted his wealth to immense charitable causes.

At one time 4,000 dirhams comprised a quarter of his total wealth; then it was estimated at 40,000 dirhams; still later 40,000 dinars; subsequently 500 horses and camels were added to this sum.

After the Prophet passed away, `Abdul Rahmaan presented an orchard to the widows of the holy house. It was sold for 400,000 dirhams.

He drew up a will donating 50,000 dinars to charity. Furthermore, those who had participated in the battle of Badr, of which a hundred survived, were given a gift of 400 dinars. He also donated 1,000 houses ‘in Allah’s path’. At the time of the execution of the will he left 100 horses and 300 goats, and such a large quantity of gold, that the hands of those who cut it into pieces for distribution among the inheritors were blistered. He

also left four widows, each one of whom, after a compromise, received 80,000 dinars in cash.

Zubair, a first cousin of the holy Prophet, left a will instructing that all debts owed him should be cleared, then a third of his assets given to charity and the remainder distributed among his heirs. His debt was estimated at 1,400,000 dinars. He left little cash but his property was considerable: eleven houses in Madina, two in Basra, one in Egypt and agricultural land purchased for 7,100,000 dinars. All this was sold for 50,200,000 dinars. The will was executed and for four years at every Hajj season it was announced that if anyone had a debt to claim against him, he should come forward. Zubair's magnanimity was unbounded. He had one-thousand slaves working on his business enterprises of which the income was disposed of every month to charity.¹ These examples show how Islam emphasizes right effort for the legitimate gains of this world, as well as of those of the hereafter.

Can any religion compare with Islam in this respect? The Vedas made asceticism in the wilderness obligatory in advanced age; Buddhism made beggary a social tradition and Christianity declares that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God, resulting in Christians and Christianity standing apart.

Men and women whom Islam advances towards perfection are described as, *"Those whom neither trade nor merchandise diverts from remembrance of Allah."* (24:37) This theme has been protected from the angle of economics and culture but in every other field as well, Islam's emphasis on righteous effort is unparalleled: *"Emulate one another in good deeds..."* (2:148) *"Remember your Lord before, and after noon, and prostrate at*

1 Tehziib-ul-Asma-al-Nudi. p-12

night before Him and glorify Him into the long hours of the night.” (27:26)

“Prostrate yourselves and draw nearer unto Him. O you who believe! Remember Allah exceedingly. Recite His name; and turn to Him alone having turned away from everything else.” (73:8) To reflect on the universe and God’s handiwork is a form of worship which elevates one to an exalted degree. Says the Qur’aan, *“In the creation of the earth and the heaven, and the day and night following one another; the ships that plough the seas for human benefit; the water that God brings down from above, the beasts that walk the earth or creep thereon; the winds that blow and change direction; the clouds that float between earth and sky; there are many signs for the wise of heart and mind.” (2:164)* It is evident from the above discourse that Islam is a religion of deeds and action for the attainment of the fruits of this life as well as those of the next.

7. ISLAM LAYS THE FOUNDATION OF HUMAN FRATERNITY

Our concern here is not with the relationship of blood-brothers whose rights and mutual moral obligations are universally recognised (although there are in history numerous instances of fratricide, the first murder recorded¹ being such an example). Our subject is that brotherhood which is based on common faith; that brotherhood which came into being amongst the Muslims as a result of the grace of their obedience to the holy Prophet, and which is unique in the annals of mankind. The seeds of this brotherhood were sown both at Makka and at Madina to strengthen mutual relations, to generate love, confidence and reliance on each other and create Islamic unity between other Muslims.

AT MAKKA

To begin with, the brotherhood was established between the holy Prophet himself and `Ali Murtaza; Abu Bakr and `Umar Faruq; Hamza b. `Abdul Muttalib and Zubair b. Haaritha; Zubair b. al-`Awwaam and Ibn Mas`ud and `Uthmaan and `Abdul Rahmaan b. `Awf.

AT MADINA

Five or six months after the migration from Makka and during the days when the mosque was being constructed in Madina, one Emigrant each was attached to an Ansaar as his brother, so as to hearten and fortify him. There were fifty pairs

1 Abel was killed by his brother Cane. (Qur'aan 5:30) Ed.

that received lessons in a Mosque on the importance of brotherhood. Abu Dawuud from Anas b. Maalik reports, “Twice or thrice, in our house, the Prophet, took an oath of unity from the Emigrants and the Ansaar.” Ibn Ishaq records, “Let two of you become brothers, one of the other.”

This practice was continued until after the Conquest of Makka and impeccable fraternity was established throughout the country between the Emigrants and all others: “The Islamic brotherhood which they proclaimed was a real thing.” (L.E. Brown - The Prospects of Islam, London, p-12)

We give below a brief table of those paired off for brotherhood:

Serial no.	EMIGRANT	ANSAAR
1.	Abu Bakr	Kharija b. Zaid
2.	`Umar	`Utban b. Maalik
3.	`Uthmaan	Aus. b. Thaabit
4.	`Ali	Salmaan Farsi
5.	`Abdul Rahmaan b. `Awf	Sa`d b. Rabi`a
6.	Abu `Ubaida `Aamir b. Jarrah	Sa`d b. Mu`az
7.	Talha b. `Abdullah-al-Qarshi	Ka`b b. Maalik (poet of the holy Prophet's court)
8.	Sa`id b. Zaid	Abi b. Ka`b
9.	Zubair b. al-`Awwaam	Salma b. Salafa

10.	Zaid b. Haaritha	Usaid b. Huzair
11.	Bilaal	Abu Rawiim b. al-Khush`amy
12.	Ja`far b. Abi Talib	Mu`az b. Jabal
13.	`Amaar b. Yaasir	Hudhaifa b. al-Yaman
14.	Masa`b b. `Umair	Abu Ayub
15.	Abu Darda`a	Salmaan Farsi
16.	`Ubaida b. al-Harith	`Umair b. Hamam
17.	Zaid b. Khattaab	Ma`n b. `Adi
18.	Wahb b. Sa`d	Suwait b. `Amr-al-Ansaari
19.	Abu Marthad Ghanvi	`Abada b. al-Saamat
20.	Zul Shumalin `Umair b. `Abd	Yazid b. Harith b. Qais b. Maalik-al-Ansaari-al-Bukhaari
21.	`Uthmaan b. Maz`un	`Abbaas b. `Abaada Khaza`i
22.	Talb b. `Umair b. Wahb-al-Qarshi	Munzir b. `Amr b. Khunaish as-Sa`di
23.	Abu Huzaifa b. `Utba	`Abaad b. Bashr
24.	Muaa`wiya b. Abu Sufyaan	Huttat b. Bashr

(May God be pleased with all of them.)

THE FRUITS OF BROTHERHOOD

Every Ansaar would take his brother in faith to his house, place his possessions before him, show him his fields and orchards and share his income by half. When Sa`d b. Rabi` took `Abdul Rahmaan b. `Awf home, he brought his two wives and asked his guest to choose one of them for the purpose of marriage.

If one of the two brothers died, the surviving one would inherit his share of the deceased's property. This system was discontinued after the Emigrants built their own houses and began to earn by their own means.

THE QUR'AAN ON BROTHERLINESS

“Remember Allah’s grace to you that you were enemies and he placed mutual love in your hearts and you became as brothers one of another; and you were standing on the brink of a fire and he saved you. Thus, Allah makes his signs clear for you.” (3:103)

With this verse, all those fights and blood-feuds in which the Companions themselves or their close relatives, even brothers and sons, used to participate, were ended. Within Makka there were feuds between the B. Haashim and the B. Ummayya; the Quraish and the Madar; the Quraish and the Harb-ul-Fajjar; the Kinana and the Qais; `Abdu Manaf and allies the B. Zahr, B. Asad, B. Tamiim and B. al-Haarith on the one side and the B. `Abdul Dar and their supporters the B. Sahm, B. Jamha, B. Makhzuum and B. `Adi, on the other side.

Beyond Makka, the kingdoms of Kanda, Ghassaan and Hiira fought one another, encouraging Iran to dominate over a part of Arabia, the Romans over another, and Abyssinia over yet another.

There were also the mutual wars of these powers which affected the Arab tribes as well.

In Madina, there were feuds between the Aus and the Khazraj. At the same time, the Jewish clans of the B. al-Nadir, B. Qainuqah and B. Quda`a, and people of Khaibar, Fidak and Teem`a continued with their mischief and policy of keeping the Arabs busy in their mutual wranglings and bloodshed.

There were also the intrigues and conspiracies of the Christians of Dumatul-Jandal, Najraan and Bahrain and the fights between polytheist factions, each championing the cause of its favourite deity. The Zoroastrians and Atheists, too, played their usual hypocritical role.

The Christians had their own in-fighting: the Trinitarians had serious differences with the Tulooki, Jacobean and Puluusi sects, each one of them victimising the Arabs in turn. All these turbulent factions are signified by the Qur'aanic phrase, "When you were enemies of each other" (3:103). So great and beautiful then was the blessing of Islam that such disputes and rancour evaporated, leaving but one slogan on every tongue, one faith in every heart, one zeal in every spirit, one target in every view and one God for everybody's worship. The Qur'aan praises all those who participated in this unifying process. "These are the people who have been turned out of their homes and their properties; they look forward to the grace of Allah and they help Allah and His Prophet, they are indeed the truthful." (59:8) This verse recounts the persecution of the believers, their expulsion from their homes and loss of possessions, yet their steadfastness and trust in Allah and their desire to please only Him and fortify the foundations of Islam. These godless brutes became benefactors and beneficiaries of each other. Those who once earned their means by way-laying

stray travellers now became guardian-angels of the oppressed, the orphans, the helpless widows and widowers.

Elsewhere in the Qur'aan, all believers are commanded, "Be with the truthful." Of the Ansaar, it is stated, *"And those of Ansaars of Madina, who had homes and had adopted the Faith - love the emigrants who came to them for refuge and they feel no grudge over whatever they give them, though they themselves may be in greater need. Prosperous are they who are saved from covetousness of their own souls - they are the one that achieve prosperity."* (59:9)

This verse lauds the Ansaar's character: their city is described as an 'Abode of Flighters' (*Dar-ul-Hijrat*). They converted early and their faith had depth and sincerity. They were full of love for the emigrants, giving away to them all that the Makkans needed yet remaining content even in times of stress. They fulfilled their needs with a spirited heart, humility and gratitude.

The sacrifices the Makkans made were the abandonment of their homes, relatives and friends for obtaining the pleasure of Allah and their revered Prophet. The faithful among the Emigrants only cared for Allah's pleasure; and of the Ansaar, they believed in Islam with gratitude and enthusiasm, and showed infallible allegiance at `Aqaba before the influx of the Muslims from Makka.

Whatever the Emigrants and Muhajir did, was to help establish the supremacy of the *Diin*, the Way of Allah, and His Prophet. If the Ansaars were full of love for the Emigrants, the Emigrants reciprocated with full grace and decorum. The emigrants were full of truth and devotion, and the Ansaar prospered by helping them.

Such was the brotherhood that Islam created. These bonds, unparalleled in world history, were above considerations of personal pain or pleasure and transcended all material motives.

At the battlefield of Uhad, the young queen of the king of the two worlds, `A`aisha Siddiqa, carried a water-bag around her shoulders, quenching the thirst of her fighters and pouring drops on the tongues of the wounded.

Has the spouse of any crowned head ever performed such a hazardous task?

Hudhaifa-al-Advi records how on the battlefield of Yarmuk, he went about in search of his wounded brother to give him some water. When he was handing him the bowl, they heard the sounds of a soldier groaning with pain nearby: "First give him the water," said Hudhaifa's brother. When Hudhaifa came to this wounded man, he found that it was Hisham b. al-`Aas. As he was about to offer him water, another man was heard groaning and Hisham asked him to attend the other man first. When he came to this man he found he had passed away already. Returning to Hisham, he also found him dead, and when he came to his brother, he too had died.

These men were not brothers by blood but brothers by faith. Yet where but in Islam can one find such shining examples of self-sacrifice and concern for one another? This unique virtue was not confined to the time of the holy Prophet. It continued long after and is still visible all over the world, albeit on a lesser scale.

Zahra, a talented slave girl who later became queen of the great `Abdul Rahmaan III, the Caliph of Spain, bequeathed her wealth for the liberation of any Muslim who might be in the captivity of a foreign power. For three years a search was made throughout Europe, Africa and Asia for such a captive but none

was found. To commemorate her spectacular role as queen, a memorial was built in her honour, the cost of which is said to have been some 450 million rials.¹

1 In her memory, the Caliph `Abdul Rahmaan III built a palace known as *Qasr-az-Zahra*. Made of pure marble and adorned with striking fountains, it was one of the wonders of the world. Contiguous to it was raised a town bearing her name *as-Zahar*. The concept of equality by bestowing such great honour upon a former slave-girl could not be better illustrated. Such examples are very many - a glorious heritage of Islam. Ed.

8. ISLAM ELEVATED MAN AS HUMAN BEING

Let us reflect on the founders and guides of various religions before Islam.

Jews believe that Jacob, David and Uzair were sons of God or the eldest sons of God. To Christians, Jesus the Messiah was God's own beloved son, endowed with power over all things, and one of the three persons of the Trinity. Hindus believe that Ishwar, the Supreme One, Himself assumed physical form in nine out of thirty-two reincarnations. The Mahabharat presents Shri Krishna as the creator of the universe. The Sanatan Dharmi hold that the five Pandavas were five bright stars.

Buddhists hold that Gautama was Arhem, or of pure essence; The Parsis or fire-worshippers of Iran believe that Zoroaster descended from the world of angels; Tartars, that they were sons of the light that radiated from al-Naqva Begum. Anash Avtar was the first who is believed to have appeared nine times already and is yet to appear once more.

On the surface it would appear that these peoples rendered a great service to their ancestors by exalting their status. Yet in truth, they debased mankind by insinuating that greatness is not for the human species, and that men like David, Jesus, Sri Krishna or the Buddha, belonged to another kind.

Mutchh Avtar appeared in Deccan as a fish. A great tempest and deluge followed his appearance which flooded the earth for 1,728,000 years. Kush mountain and the oceans were churned and 14 rare elements were compounded. Their names are:

Lachhman Avtar (in the shape of a bride symbolising articles of luxury),

Gau Satta Vamun (an invaluable diamond the price of which can never be estimated).

Kalab Barkh or *Parjatak Baratch* (which knows no autumn and the fragrance of which permeates the whole world); *Sur-ur* (the wine).

Dhantar (the Physician born with a leech in his right hand and a *bellaric mycrobalan - hulaila* in his left hand).

Chander Mah (the moon); *Maam Wahin* (the cow from the udder of which one can milk anything one desires).

Prapat (the white elephant with four tusks); *Sankh* (a white coral that gives victory to those whosoever possesses it); *Bakh* (the deadliest poison).

Amrat (water of eternal life); *Ush* (the seven-headed horse).

An-bhu (handsome man) and fourteenth *Neku* (beautiful woman).

Instead, Islam confirms these figures to be human, but superior in spirit and intelligence. Islam holds that unless God is present in the mind, one cannot be a guide or leader.

Some tyrants assumed for themselves the status of godhead. The Pharaoh of Moses's time told his people, "I am your Lord the highest." He would tell his courtiers, "As far as I know there is none to be worshipped besides me" (28:38). When Moses told him that God was He Who was the Lord of the heavens and the earth, and whatever is between them, Who created Pharaoh's forefathers, and all that is between the east and the west, Pharaoh remained unconvinced, replying, "Take care! If you take anyone for God other than me, I shall have you imprisoned" (26:29).

Another monarch told Abraham that he possessed the power to give life or death. He was foolish enough to think that to have a man executed or reprieved was the same as possessing the power of creating life or bringing about death in the natural process. The cause of such erroneous thinking was his lack of understanding of human beings and our Creator.

Thus, while Islam establishes the supremacy of Allah, it also recognizes man to be the highest of creation. Accordingly, it teaches that the holy ones and great guides were none but humans, God's creation and His devotees.

"Those messengers We sent before you were human beings whom We used to inspire." (12:109)

"We did not create their physiques such that they might not eat food; and they were neither eternal." (21:8)

"They are Our honoured devotees; they do not exceed in speech and they act as We command them." (21:27)

The above verses are clear in their meaning: all of God's prophets were subject to hunger and thirst and were compelled to take sustenance from food and drink; all were born and lived until the time came for them to die, and all were exalted, received Divine inspiration, and were honoured in the sight of their Creator.

Their relation with God was such that whatever they spoke was in consonance with His commands. Without his permission they could not speak a word, but as soon as a command was given them they executed it forthwith.

The verses quoted refer also to their profound knowledge as well as to their unswerving obedience. Their spiritual stature and

virtues prove their distinction above others but always within the human framework.

Therefore, Islam elevates the human status. It is the human being that is made worthy of prophethood; the human being who is the addressee of God; the human being who receives the burden of God's knowledge; and the human being who succeeds in the test as an accomplished obedient servant.

9. ISLAM ABHORS PREJUDICE

Islam has been subjected to many accusations by its adversaries. Some of these accusations are those of which the accusers themselves are guilty. Its enemies also make Islam responsible for the misdeeds of ignorant and perverted Muslims.

WHAT IS 'PREJUDICE'?

Prejudice is the awarding of something more to someone not entitled to it by right, and less to someone entitled to it more by right.

It is also prejudice to place illegitimate restraints on free thinking, or to interfere in the religious liberty of others; to deprive religions other than one's own of security and to confine the blessings of one's own religion to one's self or one's own people and prevent others from benefiting from them.

The teachings of Islam are above such blemishes. The Qur'aan as well as the Prophet condemns every form of prejudice.

Four kinds of prejudice are dealt with in the Qur'aan:

- 1) *"O you who believe! Fulfil your commitments." (5:1)*
- 2) *"Let not your hatred of those who debarred your way to the Ka'ba incline you to commit excesses against them." (5:2)*
- 3) *"Help ye another in piety and good works, but not in sin and frowardness." (5:2)*
- 4) *"Say O Prophet, I believe in that Book which Allah has revealed to me, and I am commanded to do justice to you (the unbelievers). Our Lord and your Lord is God the One."*

Our deeds are with us and your deeds are with you. There is no contention between you and us.” (42:15)

“Allah will gather us together and to Him is our final goal.” (42:15)

“O you who believe! Be steadfast witnesses of Allah in equity. Let not the hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to piety. Be afraid of Allah; He knows all you do.”¹ (5:8)

“Say, O peoples of the Scripture, come, let us agree on that which is common between us, that we will not worship any beside Allah; we will not hold any as co-sharer with Allah. If these people turn away, tell them, Bear witness that we submit to Allah (i.e. are Muslims).” (3:64)

“There is no compulsion in religion. The right direction is henceforth made distinct from the error.” (2:256)

Can any other religion boast such fair and noble sentiments?

The examples of fairness, broadmindedness, unprejudiced behaviour and even generosity shown by the Prophet, the four Caliphs and Muslim monarchs are preserved in history books. The truce which the Prophet made with the Jews is on record; and it must be remembered that the Jews were a people to whom neither the polytheists of Babylon, the government of Egypt, nor those Christians who were of Jewish blood showed any consideration.

The treaties which the Prophet made with the Christians are also recorded, their favourable and encouraging terms reflecting

1 Be just without fear or favour to Muslims and non-Muslims. Justice is Allah's attribute and to stand firm for justice is to be a witness to Allah. (History of the Saracens - A. Y. `Ali)

the Prophet's broadness of heart and vision (see vol-I of this work).

For centuries, non-Muslims lived with all their rights fully protected and enjoyed high offices under the rule of Muslim powers such as the Ummayyads, the Abbasides, the Fatimides and the government of Andalusia (Spain). Jews and Christians enjoyed high offices under them and full protection.

In India the word '*Arya*' is held in high esteem and this is of particular relevance to us now. The region Arya Varath ascribed to them by Satyarath Prakash does not include Madras, Bengal and the north-western provinces, parts of Bihar too may not be included. These limits deprive millions of human beings from being designated as *Arya*.

Contrast this with the magnanimity of the Muslims who defined the Indus (Attock) as the natural frontier and gave the population the name Hindu. All without distinction were now held together by one name and there was no need for the term noble or *Arya*. Later, when contact became closer, Muslims gave the local people the epithet *Lala*, or elder brother, a word that is still used today for Muslims. Lala Musa, named after a saint, is a well-known town and a railway station in the Punjab.

Aurangzeb is accused of being narrow-minded and deeply prejudiced, yet the number of Hindu nobles in his court exceeded that of Akbar's, who was highly praised for his broadmindedness. Aurangzeb never annexed any Hindu state of Rajputana to his kingdom, although he conquered and annexed four Muslim kingdoms of the Deccan. None ever interfered with the *sati* or child-marriage systems. To this day, the Hindu population around the capital cities, Delhi and Agra, exceed that of Muslims.

Hindu rajas were awarded high ranking titles and new estates were given to them. Even though Hindus always looked upon the Muslims as untouchables, the Muslims never regarded them in this manner. Trade was left entirely to Hindus, while immense lands were donated to Hindu temples and free food distributed to Hindu beggars (*bhayagaties*).

Renouncing all contact with their native lands, the Muslim rulers preferred living and dying in India. They gave up their own mother tongue, adopted the native languages and dialects and made them the lingua franca of their palaces and courts.

Can any people offer a matching example of such unprejudiced behaviour? Foreign trade was in the hands of the Chinese and the Arabs. When Europeans arrived, they were welcomed and their imports were declared free of duty.

Political sages of today believe that magnanimity and unprejudiced treatment of their subjects was the main cause of Muslim decline and disaster. Islam accepts this conclusion as correct, but still refuses to be prejudicial towards anyone.

Some readers may refer to the *ghazwa* and *saraya* (reconnaissance and excursions) in the time of the Prophet as being motivated by prejudice, but such thinking arises out of ignorance of their real causes and history. A detailed account is given in the second volume of this work, where it is shown that the *ghazwat* took place only with those families and tribes to which the Prophet himself and his first Companions belonged. His own people were those most opposed to him and it was only with them that any bloodshed took place. The question of prejudice does not arise.

The battles that were fought in the name of Islam were not for propagating Islam, nor were they motivated by hatred of other

religions. The Qur'aan itself lays down the compulsions for warfare: *"Had Allah not defended some people by other people, temples and churches and synagogues and mosques where Allah's name is frequently recited would have been pulled down. Allah indeed helps those who help promote His purpose. Allah, indeed, is Powerful and Glorious."* (22:40)

It is evident that Muslims were permitted to wage war for the freedom of all religions - Parsis, Jews and Christians, and establish peace so that none might dare destroy another's place of worship.

History records that after occupying Asia Minor, the Persians destroyed Christian churches; and that ten years later, when the Christians reoccupied the region, they in turn destroyed the Persian places of worship. All the Jewish synagogues were razed to the ground by the prejudices and tyranny of the Roman potentates. Jerusalem, which had been destroyed by Nero in 80 A.D., was turned into a huge waste area on the orders of Constantine's mother after their conversion to Christianity. Muslim mosques had now become the common target of Persian fire-worshippers, Jews and Christians. Allah raised the Muslims to shoulder the burden of protecting the various houses of worship throughout the world, and they enthusiastically shouldered this responsibility.

The above verse (22:40) also contains a prophecy, namely, that when Muslims are engaged in battle for the sake of this principle, Allah will help them to victory over those people who destroy other's places of worship.

As a testament to the prophecy stands the shining legacy of the caliphates of Abu Bakr, `Umar Faruq and `Uthmaan, during which Muslims were not defeated anywhere. Everywhere the

Qur'aan's words, "*Allah's armies shall triumph*" (7:173), proved only too true. Further, it came to light how the Muslim wars were waged only for the principle of protecting places of worship irrespective of which religion they belonged to. Can anyone object to such wars? It is in fact, a tribute to the valour of Muslim soldiers, that they opened their bosom to the arrows and spears of non-Muslims, that too in order to preserve non-Muslim places of worship!

Are there any other people on record in history who have given similar proof of unprejudiced vision? History rather records how unsafe these places were at the hands of the Christians and church dignitaries before the advent of Islam, and even within the fold of Christianity how mad Christian sectarianism was, and how unsafe Christian life and property was!

The dogmas or principles over which blood flowed amongst Christian sects were as follows:

Did the Messiah possess one body and one soul?

Did he possess one body and two souls?

If he had one body and one soul, was that soul, soul of God or of man?

If his soul was human, when and how did that soul become Divine?

If he had one body and two souls, human and divine, which of the two souls dominated the other?

Did the two souls alternate their domination?

Was his crucifixion with or without the Divine soul?

If the Divine soul were not with him at the time of crucifixion, how can the human soul possibly bring salvation to sinners?

And if the Divine soul were present at that moment, was it also crucified? Or how was it crucified?

In short, such hair-splitting over an entirely fictitious subject had turned the simple and true words of Jesus into a web of confusion. With every innovation new sects cropped up, each looking upon its spilling the blood of the other as bringing it nearer to Jesus. Only Islam put an end to such fratricide over large regions of the earth.

PERSIA

A sort of communist social order prevailed in Persia. Woman had no right to live unless she surrendered herself as the common property of all. When sovereigns like Puran Dukht refused to follow the custom they were dethroned and executed. Then came Islam to give protection to life and property. Islam's unprejudiced principles gave new life to Persia.

Satyarath Prakash details the lewd deeds and pornographic mantras of Gosha-iin, Yairagi, Chirankat Achari, Vishnu Oak, Dam Margi Chobi and Darg sects and their mutual warfare. The peoples who marched into these regions from outside declared the defeated natives as untouchable. Thousands of years have passed since then, but the untouchability prevails as before. Buddhism and Jainism left no stone unturned to exterminate Hindus, generation after generation, as later, Shankaracharya did to expel Buddhists from India. The tale of both is one of prejudicial bloodshed. The result of all this was that no Hindu raja ever ruled here with regal power. There were petty states constantly at war with one another. Islam's fair and unbiased contact taught the various sects and states to remain within their own limits. Britain inherited the lesson from the Muslims. This facilitated her rule. In

contrast, her rule over Ireland and Scotland has not been as easy because of the disputes of the two sects, Catholics and Protestants.

10. ISLAM - A RELIGION OF LOVE

The words in which Islam teaches Man may recognise God are worthy of profound reflection.

He is *Rab-ul-`Aalamiin* (Providential Lord of All the Worlds). Everything that possesses the quality of becoming visible, is capable of evaluation and development, and remains in motion by inherent motive power. He Who keeps it live, projects its attributes, distinguishes it by its essence, provides it with due nourishment and the necessities of life, is none but Allah.

He is *Rahmaan* (Merciful to the very extreme).

Continuance of Divine inspiration (*Wahi*), the coming down of heavenly blessings, the reflection of the light of recognition of the Divine Being, are all from this Mercy. The existence of earth and heaven, of space and atmosphere, are by command of this Merciful One; fauna and flora are gifts of the same Merciful Lord.

The most Merciful is He Who is the strength of the weak and solace of the down-trodden. It is His help that introduces us to His Mercy. His mercy is ever at work from the core of this earth to the highest heaven (*Arsh*).

He is *Rahim*; Mercy and Compassion are inseparable from Him.

We have in Tirmidhi that a woman came to the Prophet and asked, "Is not the Mercy of Allah towards His creatures greater than a woman's for her child?" And the Prophet answered, "Yes, that is so."

In another Tradition, we have, “Show mercy to those on earth in exchange for Mercy from heaven.¹” Also, “Mercy is not given him who has no mercy for others.”

Allah has made one’s relative inheritors of one’s mercy. “*Al Rehmū min-al-Rahmaanū Raham.*” (Mercy is from *Rahmaan*, the Merciful). “He who is not merciful to his near ones, loses his contact with the Merciful One.” The root of the words *Rahmaan* and *Rahiim* is *Rahm* - mercy. As such, Allah has included a mother’s kin as inheritors as a Mother is always a symbol of mercy.

He is *Jabbar* (Soothe of broken hearts), Remover of pains and suffering.

He is *Qahar* (Ruler over his creatures).

He is *Burr* (Doer of best deeds to others, Great Obliger).

He is *Mujiib* (Acceptor of prayer).

He is *Raqiib* (Protector of His creatures).

He is *Tawwab* (Acceptor of repentance of sinners); gives them good tidings, conferring them with new titles.

He is *Wahhab* (Bestower of countless blessings).

He is *Muqiit* (Bestower of the daily bread).

1 The venerable poet Hali versified this tradition “*Karu Mehrbani tum Ahle-Zamiin pur. Khuda Mehrban huga Arsh-e-Bariin pur.*” (d. 1914)

Sayyid Altaf Husain Hali was a great poet and literate of great dimensions and an illustrious disciple of *Ghaa`lib* and his biographer. His biography of Sir Sayyid Ahmad Khan (*Hayaat Javaid*) is his masterpiece. Justice Mahmud (Sir Sayyid’s son) said of him, “If God had permitted prostration to man, he would have prostrated before Hali.” Ed.

He is *Nuur* (Light); the light of the heavens and the earth, of sun and moon, vision of the eyes, radiance of His devotee's heart, all are from Him.

He is *Fattah* (Keeps troubles away from man, resolves his difficulties).

He is *Hayy* (the Ever Alive, the Giver of life).

He is *Rauf* (Lover with deep love, patron, delight of hearts).

He is *Qayyum* (The Eternal, Giver of permanence).

He is *Afaww* (Forgiver again and again; loves to forgive).

He is *Wali* (Affectionate Friend). Affection is personified in Him.

He is *Hadi* (Bringer to the straight path - Guide).

He is *Mughni* (Bestower of riches, Reliever from dependence on others).

He is *Muati* (Bestower unlimited).

He is *Karim* (Giver, and needs nothing in return).

He is *Razzaque* (Providence), provides all with what is their due (over & under ground).

He is *Ghafuur* (covers up faults and sins and removes them).

Here we have mentioned only 21 of the 99 names¹ of the Divine Being, which reflect His compassion directly or indirectly. Another name of Allah Ta`ala is relevant here:

Waduud (Possessor of superior love or purest form of love).

1 See also commentary of the 99 names of Allah Ta`ala in the author's book: '*Sharha Asmaa-ul-Husna*' (Its English version is in press). Ed.

In a verse, ‘mercy’ and ‘love’ are bracketed together.

“The Merciful One will create superior love for them.”
(19:96)

In another verse, *Ghafuur* and *Waduud* are found together,

“And He is Forgiving and Loving (with superior love).”

The word ‘love’ of God and its corollaries appear several times in the Qur’aan. Briefly and concisely,

“He loves them and they love Him.” (Maida)

For explanation’s sake the manner of achieving that love is:

“Verily, Allah loves the doers of good.” (2:195)

“Verily, Allah loves the doers of justice.” (5:42)

“Verily, Allah loves the pious.” (9:4)

“Verily, Allah loves the repentant. (2:222)

“And Allah loves the patient...” (3:146)

“And Allah loves the pure.” (9:108)

Thus, the virtues of doing good to others, and repentance, love, justice, piety, patience and purity are the ways to merit being loved by Allah.

Some verses tell us of the people who do not merit God’s love:

“Allah loves not the noising abroad of the evil deeds.”
(4:148)

“Verily, Allah loves not the violators of God’s laws.”
(2:190)

“Verily, Allah loves not the arrogant, the vainglorious.”
(4:36)

“Verily, Allah loves not the violators of trust and those who undo their obligations (by telling the obliged person that no obligation has been done to him).”

“Verily, Allah loves not the show-offs.” (28:77)

“Verily, Allah loves not the mischief-makers.” (28:77)

“Verily, Allah loves not the rejecters, the ungrateful.”
(28:77)

“Verily, Allah loves not the extravagant.” (7:31)

“Verily, Allah loves not the unjust...” (42:40)

In other words, mischief of all kinds, cruelty, injustice, pride and arrogance, breach of trust, ingratitude, waste of time, energy or wealth, violation of rights; in short, commission of any wrong is abhorred, depriving one of God’s love.

Love is detailed in so many ways that it is perfectly justifiable to define Islam as the ‘religion of love’.

This is summed up by the Prophet in these words,

“You cannot enter paradise until you have faith, and you cannot have faith until you love each other.” (From Abu Huraira in Abu Dawuud, Muslim and Tirmidhi)

“In mutual love, mutual compassion and relation, the similitude of the believers is as that of the body, of which if one part be in pain, the whole body feels the pain.” (From Nu`man b. Bashir in Bukhaari and Muslim)

In original Arabic, three words have been used, *tawad*, *tarahum* and *ta-atuf*. *Tawad* implies such well-wishing as to

sacrifice one's own interests for another; *tarahum* is heart-felt compassion; *ta-atuf*, is sympathy, to feel another's pain as one's own; to do another's piece of work, when the other is unable to do it.

There are people among Allah's devotees, who are neither prophets nor martyrs, yet their status with Allah is such that even the prophets and martyrs will envy them. Asked who might these people be, the Prophet said, "These will be the people who lived only for Allah's sake, not for wealth or near relationship. Their faces will be radiant, and they will be full of light when others will be distressed with gloom. Further, they will have no anxiety and fear." The Prophet then recited the verse, "Harken well, the friends, *aulias*, of Allah shall neither fear nor grieve." (from `Umar in Abu Dawuud).

Allah's friendship is for those who love for His sake.

"On the Last Day Allah will ask: Where are they whose mutual love was only for Me. Today I will give them a place in the shadow of My Own protection when there is no other shadow of protection." (from Abu Huraira in Muslim, Maalik and Abu Dawuud)

All of us know how soothing and promising a parent's shadow is and how auspicious the shadow of a ruler's patronage can be. How much more blessed, then, must be the shadow of nearness to God, although we cannot estimate that which eyes have neither seen, nor ears heard, nor of which the intelligent can understand the essence.

"To love them is binding on Me, says Allah, whose love is for Me, who meet one another for Me, who spend magnanimously for Me." (from Mu`az b. Jabal in Maalik)

“One Muslim is another Muslim’s brother; he neither lies to him nor is cruel to him. One of you is like a mirror to the other. If you see any pain in his face remove it.” (from Abi Darda in Tirmidhi)

“Anyone who relieves a person’s pain, shall be relieved of his own pain on the Last Day; anyone who relieves another of hardship shall be relieved of his hardship on the Last Day; he who hides a Muslim’s fault shall have his own fault hidden from others on the Last Day. Allah continues to help him as long as he continues to help his brother.” (from Abu Huraira in Abu Dawuud, Tirmidhi).

Finally, we may elaborate here on the broad and various meanings of the Arabic word *hub* (translated so far here as love) with the help of the following idioms:

Habbab-al-Ma`az - water has been cleaned;

Habba bal ba`iir - camel sat down on his flanks firmly;

Hababb - purity touching the top;

Habb - the grain that becomes food for human beings, source of life.

Alphabets ‘H’ and ‘B’ when joined together, mean, and are used for, cleanliness, purity, loftiness, life-sustenance and by way of syntax, augmenting the root for *hub* or love. The vowel ‘u’ as used here is pronounced as in ‘put’.

With such depth of meaning in the word as used in the Arabic language, and used so frequently in the Qur’aan and

Traditions, it should be obvious that no religion other than Islam may truly be described as the religion of love. This is one reason why Islam draws the hearts of the masses to itself all over the world.

11. ISLAM - THE UNDISPUTED FOUNDER AND PERPETRATOR OF EQUALITY

Equity does not mean that an illiterate and ignorant, a traitor and a faithful, a capable and an incapable man or woman, are equal. To hold them as such would be ruinous to ethics and the very concept of human rights. Equality means equal legal and moral rights for one and all within a country or religion.

England, Wales, Scotland and Ireland are under one flag, but no Irishman has ever been Prime Minister of the United Kingdom.

England's population is composed mostly of Protestants and Catholics, but no Catholic has ever been elected as its Prime Minister.

In British India, no legal case could be instituted against a Provincial Governor.

The King enjoys special privileges over-riding legal juristic rights.

For elections to the Parliament the rights of tax payers are greater than those who do not pay taxes.

The rules for imports from England to India and of exports from India to England always tilted in favour of England at times completely ruining Indian industries.

Within the same religion there is a great difference between the rights of native Indian Christians and European Christians. Their churches and burial grounds are separate; and so are also the social clubs and other societies of the rulers and the ruled.

The Pope has always been a European. None has ever been elected as such even from the country where Jesus was born, lived and died.

The Lord Archbishop of Canterbury is always an Englishman, never one from India or the Colonies.

No Commander-in-Chief is ever an Indian or from Africa.

No such inequalities exist in Islam. Anyone who enters the fold of Islam enjoys the same rights and privileges as any other Muslim.

Bra`mika was born a Zoroastrian. After his conversion to Islam he was appointed Prime Minister by Harun-al-Rashid, and several of his descendants enjoyed that post.

In the Sunni kingdoms of Baghdad, Egypt and India, several of the Shia sect have been Prime Ministers.

In Islam, voting rights are the same for all, rich or poor, free man or slave. Women and slaves have the same right to protection as others have, and it is the duty of the government to enforce the right.

In matters of trade, no distinction was ever made between Arab and non-Arab merchants, and no special favours were shown to anyone.

In mosques and graveyards, no distinction was made between the rich and the poor, the dark or the fair.

As an instance of equality, `Umar Faruq's journey to Syria is famous. The Caliph and his slave rode the same animal alternately because the rear seat was occupied by food and fodder. When they arrived at the city gates of their destination and the state dignitaries and a crowd gathered there to witness the expected glamour of the great Caliph and his reception, people were surprised to see the highest officers advance towards the twosome of the lonely camel. When someone asked a Muslim Ghazi whether the Caliph was the one seated on the camel, the

soldier informed him that the man on foot holding the camel's rein was the Caliph, the man riding atop was his slave.

More impressive was the march to the battlefield of Badr. The Muslim force was short of riding beasts and three men had to share one mount. `Ali Abu Darda and the Prophet had one camel to themselves. Two of them would ride while the third, including the Prophet, walked on foot.

Now, when every single person in the force would gladly sacrifice his comfort and his life for the Prophet, the question certainly arises why they tolerated seeing the Prophet doing as he did.

The Prophet insisted because, among other reasons, he wished to convey the lesson of equality. Shining forth here was the live example of '*al-amru fauq-ul-adab-i*'¹. If equality were not of the Prophet's teaching, history could never have adorned its pages with the story of `Umar Faruq and his slave journeying to Syria.

The most difficult test for equality arises when a man is faced with a situation in which he has to decide whether he should allow his daughter to marry someone of low social status. But in Islam there are many such instances. Foremost is that of the Prophet's own first cousin (father's sister's daughter) Sayyida Zainab d. Jashash being married to Zaid, a slave purchased in the open market by Hakiim b. Hazzam, for the service of the lady Khadija tul-Kubra, Umm-ul-Mu`miniin. Another is that of Faatima d. Walid b. `Utba, a niece of Abu Hudhaifa, and one of the most reputable women of the Quraish, who was married to Abu Hudhaifa's slave Saalim.

1 A command has got to be obeyed irrespective of the status.

The Ansaars of Madina were very strict and choosy about the marriages of their daughters. When Haashim b. `Abdu Manaf Qarshi, was reckoned as a highly respected chief throughout Arabia. He desired to marry Laila of the Ansaar of Madina. Her clan accepted the proposal but on condition that the girls would never go to Makka. After this pride-puffed clan accepted Islam, Bilaal announced in the mosque one day that though he was black and a slave, and also a pauper, he desired to get married; and so, would anyone offer him a bride? A number of families came forward, offering him their daughters to choose from. Asama b. Zaid was a slave, son of a slave, but Islam so elevated his status that he was married to Zainab d. Hunzala, that noble family of which the Prince Imru`ul-Qais was a renowned poet. Now his granddaughter was proud of being Asama's bride.

Amir-ul-Mu`miniin `Ali Murtaza sent his slave to the market to buy some cloth for him and for himself. The slave purchased some superior piece and some of very inferior quality. `Ali asked the tailor to sew the superior cloth for the slave and the inferior for him. The slave said that the master and Caliph of the day should use the finer cloth, but `Ali refused, with the words, "I am an old man while you are young; the finer cloth will look better on you!"

Once Abu Zar Ghifari in an argument with a slave, and in a temper, called him, "Son of a negro". The Prophet corrected Abu Zar, saying, "Enough! The son of a fair complexioned man has no superiority over the son of a black complexioned man. "Superiority is only by performance of superior deeds." On another occasion when Abu Zar struck his slave, the Prophet came there and said, "Abu Zar, the power Allah has over you is greater than the power you have over this slave." Immediately Abu Zar fell on his face to the ground, imploring his slave that he place his

foot with his shoe on Abu Zar's face so that he might be relieved once for all of his arrogance.

Before the battle started at Badr, the Muslims were being lined up in rows. One of the Companions was slightly out of his line and the Prophet, who had a cane in his hand, touched him with it, telling him to get in line. The Companion said, "O Prophet of Allah! You have hurt me; I seek retaliation." The Prophet handed him the cane, and told him to do as had been done to him. The man said, "But I had no shirt on me." The Prophet lifted up his shirt to expose his body. But the Companion threw the stick aside and kissed the Prophet on his belly, and said, "My purpose with my seemingly rude words was that before leaving this world I may be honoured with this blessing." This was the Companion's motive, but what we have to see here is that the Prophet himself, the highest among mortals, cheerfully submits to the demand of a humble follower. This is an outstanding example of extreme, true Islamic equality.

To uphold and preserve this equality, the banner-carriers of Islam could tolerate any loss of pride but allow nothing to diminish Islamic equality.

Hila b. Eiham was a prince of the Ghassaan. Renouncing Christianity he had become a Muslim during the great `Umar's caliphate. `Umar treated him with great respect. Once it happened that while the prince was making the rounds of the Ka`ba, his robes sweeping along the floor, a bedouin, also making the rounds, accidentally stepped on a corner of his raiment. The prince turned around and, angered at the poor man's audacity, slapped him on the face. The bedouin complained to the Caliph and the prince was summoned. He admitted the charge adding that the bedouin was, after all, a man of no consequence and what was the harm if he, the prince, had slapped him. Sayyidina `Umar rejected

the plea and ordered that the complainant must be appeased in some way, otherwise the law of retaliation would have to be executed. The prince requested a day's time which was granted, but he ran away and renegaded. To him the greatest defect in Islam was that a prince and a pauper were looked upon as equals. But the Amir-ul-Mu`miniin was self-satisfied that in his court a speck of dust and a high-ranking servant of the government were equal.

There are countless such instances in Islam but we shall narrate one more before ending the topic. `Ali and `Umar were sitting together when a Jew came along and announced that he had a complaint to file against `Ali. `Umar at once ordered, "Abul Hasan, stand up." `Ali stood up but with a *ripple of disapproval on his eyebrows*. The case being baseless was dismissed. When the Jew went away, `Umar asked `Ali why his eyebrows knitted up when he was asked to stand up and answer the charge against him. Could it be that he looked upon it as derogatory to stand side by side of the Jew complainant.

`Ali said that was not so at all, but that he was addressed as 'Abul Hasan', and to address a man by his kunya was a mark of respect. The Jew might have thought that the Court already showed special regard for the accused. Had the Jew thought so, it would be *bad for the reputation of an Islamic court of justice*.

`Ali and `Umar belonged to the highest rank, but on lower levels too the principle of equality was respected just as much. When Alexandria was taken by the Muslim forces, the public brought a complaint before the commanding officer that a Muslim had broken the eye of one of their idols. The officer told them that if they could prove that the eye had been smashed after peace was restored, he would allow them the liberty to plug one of his eyes in return.

Hearing the verdict, everyone went away happy and content.

It is possible that the reader may go through these paragraphs as mere interesting anecdotes, but their value will be better appreciated, when it is found that after the most extensive search, the pages of world history fail to produce similar examples of equality.

Now, may it not be justifiable to proclaim aloud that Islam was the first to lay the foundation of equality, when the world was passing through dark ages! Surely this too is a special attribute of Islam.

12. PEOPLE PARTICIPATE IN ISLAMIC GOVERNMENT

“Give unto Caesar the things that are Caesar’s,” is a well known maxim from the words of Jesus in Matthew’s Gospel. (22:21)

Such is the principle of governance according to the Matthew’s Gospel. The public has no right in its own government except to provide the state with its revenues.

In the Yajur Vaid and Sam Vaid it is only the Raja who is addressed and only his rights that have been spelled out in order to *strengthen the despotic rule*. There is no trace of democracy in these books. On the contrary, Islam declares in the Qur’aan,

“Their governance shall be by mutual consultation.”
(42:38)

In compliance with this principle consultations, discussions, free speeches and free elections of the best man to succeed to the caliphate, were held. There were discussions between the Ansaar and the Emigrants, amongst the Quraish themselves, on the choice of the best or the most preferable; the arguments advanced and opinions projected the counting of the oral votes, the final choice of the best. For the smooth running of the Caliph’s administration a special council comprising the First Ansaars and the Emigrants was established, as had been done after the Conquest of Makka. *The Caliph could not levy a tax without the approval of this Council* where discussions invariably took place. Similarly, no officer could be appointed and no war waged or brought to an end without the Council’s approval. On Abu Bakr’s despatch of the ‘Army of Islam’, the campaign in Iraq, Syria or Egypt, the appointment of Khaalid b. Walid and Abu `Ubaida to the supreme command or succession of `Amr b. al-`Aas during `Uthmaan’s

period, the final decisions were taken only after general discussion. The Caliph could not even travel to another country or join a war campaign without the Council's approval, as in `Umar's proposal to join personally in the Roman or Persian campaigns, which was rejected.

The Caliph received a fixed salary, determined on the basis of his previous services to Islam. *Nothing was paid in lieu of his services as Caliph.* `Umar took only the allowance fixed for the warriors of Badr. The Caliph had to submit his policies and principles of action to the Council for approval and was responsible to it for all he did. There are many such instances during the periods of `Umar and `Ali. The inaugural speeches of caliphs, Abu Bakr and `Umar are noteworthy and a lesson for the protagonists of democracy.

The earliest parliament in England came eight or nine centuries after the Caliphates of Islam. Today, the world is agreed on the virtues of democracy. As such, all the democracies are obligated to Islam.

No one, however high up, was exempt from his responsibility to the Council. Allah's command to the Prophet was, "*Wa shavir-hum fil amr,*" (Consult the people¹ in their affairs.) (3:159)

That Prophet who is the obeyed one of all the world, its supreme chief, none of whose orders are without God's permission, is commanded to 'consult the people'. This is to establish once for all the principle that no human being, howsoever sacred or perfect, is exempt from the obligation of consulting the people.

1 These people were ordinary bedouins, mostly illiterate. Ed.

Some instances from the period of the holy Prophet may be quoted here. The problems that arose at Hudaibiya out of the discontinuance of the pilgrimage to Makka were resolved by consultation; the choice of the field for the battle of Uhad was by consultation. Ubayy b. Salul, the chief of the hypocrites, was angry that his proposal was not accepted in the face of the majority opinion; the conditions advanced by the participants of the battle at Ahzaab were accepted after consultation with the chiefs of the Ansaars, Sa`d b. Mu`az and Sa`d b. `Abada; the lifting of the siege of Ta`if was decided upon after consulting the field commanders; the fate of the captives taken at Badr was decided upon by discussion and consultation; the judiciary was absolutely free, in no way influenced by the executive officers or the Caliph's personality. Today, all civilised nations follow these principles.¹

Once again, it is Islam that made the world familiar with their approach - a blessing, a singular tribute no doubt, as far back as 14 centuries.

1 The Muslim Jurisprudence is the Wisest. (Burke)

13. ISLAM SUPERSEDES NATIONALITY

Generally, all religions have been dominated by three obstacles which no government or peoples have been able to overcome; race, language and complexion.

RACE: For example, in India, the Brahmin dominance over the lower castes, the rights of the Levities over the Israelites, or the rulership rights of the descendants of Yahuda;

LANGUAGE: The dominance of Sanskrit over Prakrit, Tamil and other Indian languages and dialects; of Palestine and Europe respectively; of English today over those of the people under the British flag; of Persian over those of India, Afghanistan, Khorasan and Turkistan during the period of Iranian rule; of Arabic over all the languages of the world when the Arabs looked upon outsiders as dumb and unlettered. Human rights have always been divided on the basis of the unity of one language, or, the differences of the other languages.

COMPLEXION: The world today sheds tears of blood over the abuse of human rights discriminated on the basis of the colour of the skin. Pink, yellow, brown, black or white, every ruling power has appropriated special privileges and rights to its own kind.

Islam, the final religion of the One God, demolishes all such distinctions, levels the ground, and presents its universal principles to prevent the splitting up of the world.

Censuring distinctions by race, the Qur'aan tells us with emphasis,

“God created (the first) man from clay and continued his lineage with despised fluid.” (32:8)

That is, individuals are told they are not authorised to make racial distinctions, nor are any of them parents of all men and women. It is then added,

“The best among mankind is he who is the best of conduct.”
(49:13)

The differences of language and complexion, too, have been disposed of as being Signs of Allah which make identification easy.

Therefore, there need be no wrangling over such superficialities.

Thus, Islam is based neither on race, nor colour, but it enables all in recognising Allah Ta`ala. Everyone is at liberty to enter the door by whichever path he chooses, keeping in view only attaining nearness to Allah Ta`ala and His pleasure. This too is a special attribute of Islam.

14. THROUGH THE AGES ISLAM STUCK TO ITS CRADLE

All those lands where the leaders of the various religions were born, and preached their mission, are today under foreign domination and either no trace of the original faith may be found there, or other nations and other religions have intruded and flourished side by side of them. We quote some examples:

Zoroaster, where he was born and began his *Pand O Anzar* (Instructions and Warnings); Gautam, where he went through strenuous exercises and addressed his first sermon; the valleys where the Rishis were blessed with *darshan* of the Vedas; that mountain where Paras-Nathji held his meetings (*sanghhathans*); Egypt, and the road from Egypt to Palestine, and Palestine itself which is related to the miracles of Moses and Joshua b. Nuun and once was the metropolis of David and Solomon and where the Twelve Tribes ruled and held sway, have, more or less, met the same fate. Many other religions have settled there with full civil rights, and the religion which originated from there has no special distinction.

Cast a look over, the religious places at Astakhar and Balakh, the valley of Nepal, Benares, Punjab and the Uttar Pradesh, Aabu, Almorah, Jagannathji and Satnarain, the Ganges and Jumna, and compare and contrast them with the Hijaz and every nook and corner of it is connected with the history and religion of the Prophet has all along been under Muslim possession and no religion other than Islam has ever flourished there.

Foreign domination always leaves visible marks of influences on a country's language, culture and religion. We know that the Zoroasterians no longer possess their ancient sacred

Books. Had Alexander not taken Persia, and anarchy and civil war not laid the country waste, *so wise and great a ruler as Ardeshir Babakan would not have despaired of being furnished with the old scripts, three centuries before Islam.*

If Rome had not occupied Egypt during Cleopatra's reign, *the old libraries of Egypt would not have been destroyed*; if after the pagan kingdom of Rome, the Christian empire of Constantinople had not occupied Egypt, the all consuming fire of prejudice would not have reduced the *famous library of Alexandria to ashes*; had the Buddha not given strict orders for the suppression of Sanskrit and Ashoka, and had his descendants not used forces to destroy the Updesh and other books, the language of the Vedas would, probably, not have become obsolete.

And if the upholders of these principles had not made such stringent efforts to interpolate or destroy the writings of the old Rishis, the Books of the Hindu Dharam would not be such today that *twenty thousand verses of the Maha - Bharat have been found to be spurious*, and a Book like the Manu Sumurti so mixed up with interpolations that even after knowing the facts, enthusiasts like Swami Dayanand and others are unable to distinguish *between the original and the forged material.*

Now turn towards Islam. Makka and Madina, and their environs whereon the sacred steps of the Prophet trod, have throughout been in Muslim possession; the language and culture of the place is the same that was in the time of the beloved Prophet of Islam; the Book is word for word the same that was the revealed to the Unlettered Prophet.

The Qur'aan metaphorically compares Islam with "that tree of which the roots are firm in the depths of the earth and the

branches rise high to cover the whole sky.” (14:24) Surely the metaphor can apply only to Islam.

15. ISLAM IS THE RELIGION OF CIVILISATION AND CULTURE

It is a universally acknowledged fact that man by nature is a gregarious animal inclined to civic life and has needs that require to be satisfied.

When we see the Prince Gautam rise from bed and leave his young bride and new-born infant to occupy himself with meditation and austere exercises in a jungle, can we conclude that his awakened heart had discovered man’s civic nature?

When we reflect on Ved Biyasji’s abhorrence of populated areas and his preference to live away from his parents, can we agree that he had made a deep study of the requirement of civil life? When we read that passage in the Gospels where celibacy is recommended for walking in God’s path, can we believe that they look on the story of Adam and Eve with respect?

When we see monks and nuns in the shadow of their churches, disgusted with the obligation to reproduce the species, can we say that they have obeyed God’s word, “Man will join his wife.”

When we see great personalities sitting in jungles, on mountain peaks and in caves of the Arya vart, having arrived at the age after which Manu Sumurti advised them to live outside their homes; and who have been obliged to rely on unknown sources of food; who find no friend or sympathiser nearby in their old-age and infirmity, can we affirm that the reality of human needs and objectives of civic life were kept in view at the time of writing down such a command?

When we see Rishis, Jogis, Sanyasis, Beggars and Sadhus, smeared with mud and ashes sitting in awkward, immovable postures, can we believe that this is a lofty criterion of life?

When we see hundreds of girls (Dev dasis, maid servants of gods) married to stone images, as a camouflaged and honourable way of birth-control or family planning, can we concur that they had found the great secret of controlling population growth? The self-deception is the result of an education that neither understands the natural requirements of human beings nor unravels the philosophy of human nature; nor attaches the least importance to living by it.

Islam dispels all such superstitions and relieves mankind of its self-imposed tyranny, and leads towards civilised life; that combines the positive and negative currents, and illumines the world with clean, pure light.

Says the Qur'aan, "*Monasticism is an innovation.*" (57:27)

RIGHTS OF WOMAN

Islam gave women an equal status with men, and equal rights in civic life fourteen hundred years ago, when the whole world was steeped in darkness.

"Women have the same rights over men as men have over women." (2:228)

RIGHTS OF CHILDREN

"Do not kill your children for fear of want." (17:31)

RIGHTS OF PARENTS

“Treat your parents with the most excellent way.” (2:83)

RIGHTS OF GOVERNMENT

*“Obey Allah and His Messenger, and those in authority.”
(4:59)*

MUTUAL ASSISTANCE

*“Do not co-operate with one another in sin and evil deeds.”
(5:2)*

FULFILMENT OF PACTS

“O you who believe! Fulfill your undertakings.” (5:1)

BE JUST

“Let not your hatred of a people cause you to deal unjustly with them. Be just, for this is near to righteousness, and fear Allah.” (5:8)

MIGRANTS AND NON-MIGRANTS

“They who believed and those who migrated and struggled with their wealth in Allah’s path, and those who sheltered and helped them, are friends of one another.” (8:32)

“Those who believed but have not migrated, you owe no duty of protection to them until they migrate...” (8:72)

MISCHIEF

“Allah does not love mischief.” (2:205)

“Do not commit mischief in the earth.” (28:77)

OBSERVANCE OF RIGHTS

“So give what is due to kindred and the needy.” (30:38)

MAIN FEATURES OF THE CALIPHS RULE

“Fear shall vanish and peace shall reign supreme.”

HOW TO RECOGNISE MEN OF ALLAH TA`ALA

“And the servants of the Merciful One are those who walk on the earth with humility, and when the ignorant accost them, they say: Peace.” (25:63)

“Those when they spend are neither prodigal nor tight-fisted, but assume a moderate way.” (25:67)

“...They do not commit adultery or fornication.” (25:68)

“...They do not give false evidence...” (25:72)

DUTY OF TRUE EVIDENCE

“O you who believe! Be steadfast in justice. Be true witnesses of Allah, even though the testimony be against yourselves, or against your parents, or other near ones.” (4:125)

CONCEALING EVIDENCE IS FORBIDDEN

“Do not conceal evidence; the heart of him who conceals evidence gets tainted.” (2:283)

Reflecting on these commands it becomes manifest that Islam has laid down principles for the cultural uplift of man. It is Islam's unique contribution that together with spiritual matters, it lays all the stress on civic education. Islam desires that a Muslim should be a true servant of Allah, sympathetic to others, a worthy son of his parents, a real contributor to civilisation, a good, loyal citizen, truthful of speech, peaceful, a crusher of mischief, and friend of the whole human race.

16. ISLAM - BLESSING FOR THE WORLD NATIONS

It is necessary that a religion which is taught by the Prophet who is sent by the all-wise Lord as ‘Mercy unto all the worlds’ should be a source of blessings to the various nations and peoples of this earth.

But world history reveals unambiguously that from the day Islam proclaimed its message abroad and invited friend and foes alike to its forum, even those people who boast of having kept themselves at a distance from Islam have constantly borrowed their blessings from its source.

From very ancient times the Persians had looked upon Yazdan as the creator of light, and Ahar-mun as the creator of darkness, and did not object to accepting another creator as equal to Yazdan. The armies of Yazdan and of Ahar-mun were always at war with one another, just as there were frequent wars between the forces of the devtas (gods) and Rakhshas (demons) in Arya-Varth. Today, however, it is believed that the forces of Yazdan and those of the devtas have emerged triumphant over Ahar-muns and Demons.

Among the Parsis the eternal forbidden frontiers of conjugal relationship had long since been violated. Isfandiyar’s son Buhaman was the father of the Persian monarch Dorab and also Dorab’s maternal grandfather. Huma, Dorab’s mother, being Buhaman’s daughter as well! Neither the court objected to this relationship nor did the subjects express any surprise when after the death of Buhaman, his daughter Huma was given the crown and her son was gratefully acknowledged as king.

When Darius lay dying in Alexander’s lap after his defeat on the battlefield, *his last request to the conqueror was, “Marry my daughter Roshnik, for, I prepared her for myself.”* These words

of a dying king show beyond doubt that incest was practised among Persians; nothing to be ashamed about.

The Muzdik faith spread fast in Persia because it taught that *woman was common property of all men*, and incest was already prevalent there.

Pundit Dayanand Sarsati in his book Satyarath Parkash has quoted such obscene names of men and women that no decent person can repeat them. It seems that India was worse than Persia in this respect. There is in the holy city of Kanchi a well-known temple named Nepali Ghera, calling the pilgrims from a height of a hundred-and-fifty feet. Here, in the rays of the rising sun, can be seen statues that may well put all obscenity to shame. Brahmins worship them, describing aloud every detail of the carved postures and chanting verses hearing which civilised men can only shudder!

Can any historian deny that it was Islam's principles of modesty which guided *and relieved Persia of its base traditions and bestowed on India decency in thought and action*.

Was it not Islam that buried deep under dust the entertainment-criteria of nations, the soul-scorching obscenities of the amphi-theatre of Rome, and purified their modes of thinking, and propagated civilised living - blessings that radiated, indirectly may be.

Islam, and Islam alone, relieved humanity of such monopolies as sacrifices in expiation of sin, for vows in fulfilment of prayer which the Levites had preserved for themselves; possession of the keys which the heirs to Peter's throne held in their hands to close or open the doors of salvation on whomsoever they pleased; the power Brahmins claimed to embody in themselves for consigning the souls of the dead to heaven or hell.

The separation of the Levities from the Samaritans, of the Protestants from Roman Catholics, Arya samaj's repugnance of Brahmin high priests are the results of the teachings of Islam. Can anyone prove that these changes took place before the propagation of Islamic teachings, or that before their liberation the teachings and practice of Islam were unknown to them, or mentally not approved by them?

The Bible records the existence of hundreds and thousands of wives and harem girls possessed by the prophet-kings; and, similarly, Sri Krishna is portrayed as making merry with thousands of girls, while polygamy was unrestrained everywhere. Under the teachings of Islam, polygamy was defined and restricted to legal limits, with monogamy declared as the ideal. Neither Christianity nor Hindu scriptures had the least to say in this respect.

STRONG DRINKS

The free use of intoxicating liquor for human consumption and on ceremonial occasions was customary and even looked upon with approbation as recommended by religion. Then, under the indirect influence of Islam which declared intoxicants to be the parent of all evils, *Umm-ul-Khabais*, the world began to change its views. Several countries, including the USA and Britain, introduced prohibition. Islam had declared intoxicants to be the fountain of mischief, generator of enmities, the handiwork of the devil 1400 years earlier.

UNITY OF ALLAH TA`ALA

Existing on the face of this earth and enthusiastically propagating their ideology of plurality of the Divine Being have been a number of heathens, such as the worshippers of Brahma with the Trident of Mahesh as their symbol; Aryas who believe in a Par-atima, super God, and Atima, God and Pranu; Platonists, believers in the government of *nafs-e-kulli*, and who look upon God as All-Intelligence; the various Christian churches that believe in Trinity, though not agreeing on the third of the three persons - Father God, son God and holy Ghost, as in the English Church; or Father God, Son God and Mary comprising the bases, as in the Old Greek Church.

Today, all of them proudly acknowledge the superiority of the faith that our Allah Ta`ala is One and even go to the extent of trying to prove by a variety of arguments that Trinity is a mystique of Unity! Muslims view this change of attitude with joy and equanimity, hoping that the day is near when these peoples will openly acknowledge *their debt to the source of their new belief and feeling true peace within themselves*, lay aside their prejudices and accept the Faith that has brought them the light!

17. ISLAM SHOWERS DIVINE PROVIDENCE OVER THE WHOLE WORLD

The Jews claim that the honour of receiving Divine inspiration is reserved only for the clan of Jacob; no other people have ever been so favoured.

The Persian claim is that heavenly voices came only to the *descendants of Eiraj and only the sons of Zoroaster and Jamsap were blessed with them*. All other countries were made to remain distant.

The Arya Varth believe that Akash Vani revealed itself only to those who lived *in the valleys of the Ganges and Jumna and all others* have been deprived of this revelation. The Chinese hold that only they are sons of the heavens and none else have that honour.

Such claims sound glorious enough and project one nation as superior to all other nations, but the consequences have been tragic. First, that one people denied the truths the others possessed.

When the Jews reserve Divine inspiration for themselves they say, in effect, that all other religions are false. The Persians call all others, including the Jews to be liars; and so also do the Arya Varth.

Thus every nation is a liar and the whole world is smeared with coal-tar.

It was natural that after confining salvation to themselves each religion should also confine its regional territory. Israel reserved religious knowledge to the sons of Aaron; the Sanathan Dharmis appointed the Pandos of Pahuiya, Hardwar and Kansi as treasurers of heaven and hell; the Roman Catholics handed the

keys of heaven to the Pope, representative of Peter who was so nominated by Jesus himself.

The second result was that each nation began to segregate itself and hate every other nation. And human love vanished.

The third result was that native customs and culture were mixed up with genuine religion, and gradually religious principles became weaker by the mixture of these customs, and were, finally, eclipsed and soon vanished.

Islam undid these perversions and confusion, and presented the world its great message in these words,

“Verily there is not a nation to which we have not sent our Prophet as a warner.” (35:24)

This command puts an end to *all claims of monopoly and superiority*. All nations are invited to get together and respect one another. The command enables all nations to appreciate the workmanship of Allah Ta`ala, Who, with a view to unite the people of the whole world, selected a small piece of earth as its epicentre, near the Mediterranean Sea. From where the mission of civilising the world could be done with ease, and land and sea facilities of travel could be properly exploited.

This movement was founded five thousand years ago by the patriarch Abraham. It prepared a nation living in waterless plains, far from verdant habitated regions. Content with the most meagre subsistence, made the guardianship of God’s house of worship its life object. It looked upon this watchman’s duty with royal pride, until that *Sayyid-e-`Aalam*, the Prophet of Islam arrived *who changed differences into consensus, disputes into agreements, and hatred into love*.

What was that time like?

Two great peoples are taken as examples: *“The Jews say the Christians have no basis of truth; the Christians say the Jews have no basis of truth, yet both are believers in the Scriptures...”* (2:113)

It does not make sense for Christians to believe in the Books of the Old Testament, which they know to be of the Jews, and yet aver that the Jews have nothing of the truth; and for the Jews, who know that the Gospels confirm the truth of the Old testament, and yet hold that the Christians have nothing of the truth.

These were the aspersions and counter-aspersions, the Jewish Rabbis and the Christians used to repeat (as did the delegation from Najd and the Hebrew scholars of Madina). The Qur’aan intervenes to declare that both have strayed off the path of truth,

“O messenger, convey to them what has been revealed to you, but if you do not, the message will not have been conveyed. And Allah will protect you from them. Allah does not guide unbelieving folk. Say, O peoples of the Scriptures, both of you have no basis of truth until you adhere to the Books of Moses and of Jesus, and that which has been revealed now from your Lord. They go too far in their disbelief and rebellion, but do not grieve over them.” (5:70-71)

At that time the Jews and Christians far exceeded the Muslim population, *probably by a ratio of 50:1*. The Jews possessed wealth and were businessmen. Both Christians and Muslims were ever indebted to them. The Christians had armies, power and governance. It was not easy to announce a verdict against both of them. Therefore, the Prophet was foretold that he should not be discouraged or be sad over their attitude; they can do no harm to him, for Allah is his Protector.

Both the Christians and the Jews were advised that they should eschew their malice and prejudices and live in obedience to their respective holy Books. The grounds on which the Christians base their invitation to the Jews to convert to Christianity are sound in as much as they, the Christians, confirm the truth of the Hebrew Books and of Moses. And, similarly, *the grounds on which Muslims invite both Christians and Jews to Islam are equally sound because they believe in their sacred Books and their Prophets.*

Christians produce from Hebrew books the testimony of prophecies regarding Jesus and accuse the Jews of the crime of disbelief. Similarly, Muslims produce from the Gospels as well as the Hebrew Scriptures testimony of prophecies regarding the Prophet Muhammad (SAW), thus, finally closing the argument.

It follows logically that since the Jews are subject to Divine wrath because they deny Jesus, the Christians too are astray because they deny the Law of Moses which Jesus himself confirms. And, similarly, both are off the track because they deny the Prophet who has been promised in the 5th Book of Moses, as well as in the Christian Gospel of John (chapter 18 verses 15-18 and chapter 16 verses 11-16 respectively).

Precisely, then, it is Islam's unique distinction that it presents God as the One and only True God of all the peoples of the world, the Lord and Providence of all. And it presents one religion for all, giving equal participation in its light and blessings to all peoples.

Islam falsifies no prophet or saint, denies no truth in any religion, but unites all in the most acceptable of the principles of all and sundry. And just as God is the Providence of all, so it strives to make people believe in God's perfect Unity of Divinity.

18. ISLAM - ENJOINS DOING GOOD TO OTHERS

The old Greek and modern philosophers of Europe have concluded, after reflecting on the requirements of a proper religion, that it should be founded on three principles: Doing good, truth and beauty.

We shall keep to the relevance of our subject, namely, doing good to others.

“It is not goodness that you turn your faces to the east or the west; goodness is that you believe in Allah and the Last Day, and the Angels, and the Book, and the prophets, and in spite of your own needs, give of your wealth to the near ones and orphans, and the poor, and the traveller, and the needy, and for the freeing of slaves, and be steadfast in prayers, give zaka`t and fulfil your undertakings, and be patient in distress and sickness and in times of stress - such are the truthful, the virtuous.” (2:177) The code of life in one verse. Ed.

“Do good even to those not of your faith and be just. Allah loves the doers of justice.” (60:8)

“Doing good is piety.” (2:189)

“Help one another in goodness and piety.” (5:2)

“Verily those who live in awe for fear of their Lord; those who believe in the signs of their Lord; those who join not (in worship) partners with their Lord; and those who dispense with their charity with (the pleasure of) their heart full of fear because they will have to return to their Lord (for accountability); it is these who hasten in every good work and these (are they) who are foremost in them (in doing good).” (23:57-61)

The Prophet has classified goodness as:

Sensitiveness to the greatness of God, and feeling the recurrence of it in the heart with reverence;

Remembrance of God's obligations, lost in wonderment at the very thought of them; and the weakening of animal influences because of this wonderment;

Living in virtue, doing good social deeds towards relatives, neighbours, widows and orphans and compatriots; meeting people with smiling faces, clearing the road of thorns and stones, drawing water from the well, guiding lost travellers, lighting up dark roads, sharing in loads for others; calling to others with respect, talking in gentle tones.

"A parent's education of his child is more virtuous than charity." (from Jaabir b. `Ikrima in Tirmidhi)

"To give education to sisters and daughters is deserving of paradise." (from Abi Sa`id in Abu Dawuud)

"Causing even a cat to suffer is deserving of hell; and giving water even to a thirsty dog is deserving of paradise." (from Ibn `Umar in the various Tradition books and from Abu Huraira in Abu Dawuud respectively)

Lastly, "To do good by anything that lives is worthy of reward." (Abu Dawuud)

These commands manifest that Islam is the religion of moral excellence.

19. ISLAM IS THE RELIGION OF PIETY

Strong drink is ruinous to piety more than anything else, but St. Paul advises, “Drink no longer water but use a little wine for your stomach’s sake and thine often infirmities.” (Timothy 5:23, see also 3:8)

Whether or not a ‘little’ wine is good for the health, the limit has *not been and cannot generally be observed*. The disastrous effects are quite visible in Europe and America. Physicians specialised in health improvement deny *that a ‘little’ wine is beneficial*. They stress that wine is injurious to the digestive system and the brain and, generally, to all the senses.

During the First World War, the use of strong drink was forbidden to the fighting services. King George V tried to set a personal example and the Russian Czar followed suit. The USA enforced prohibition. Moralists believe that strong drink is disastrous to social ethics; economists that strong drink is the cause of financial ruin; high court judges declare that the use of strong drinks is responsible for commission of crimes, such as murder, adultery, and highway robbery, besides road accidents.

Hindus propitiate their gods and goddesses by pouring liquor on their idols, and *what is legitimate for the gods is legitimate for the priests and laymen alike*. Some Hindu sects sanctifying liquor have given it the sobriquet ‘Ganga Jal’ - water of the Ganges - a river thought to be sacred by Hindus.

Islam is the only religion that tells us that strong drink is sin, handiwork of the Devil, mother of many an evil. Use of a small quantity that in a larger quantity becomes intoxicant, is equally forbidden. This is the wisdom of Islamic piety.

SEX CRIMES

Islam forbids adultery in these words,

“Do not go even near adultery.” (17:32)

This means that all those familiarities and situations that lead to adultery are forbidden. For instance, *socialising of men and women together, familiar conversation, presence of men and women under one roof who are permissible in marriage to one another but are not yet married (the non-mahram), amorous looks, displaying beauty, and such.*

To reinforce the law, it is stated that adultery is *“Sa`a sabilun,”* (a dangerous road). (17:32); that he who commits adultery paves the road to his own house for adultery. The path he uses to go to another’s house for committing the sin can also be used by others to go to his house for the same purpose.

Says the Qur’aan: *They should be chaste, not lustful, nor taking paramours. (4:25)*

To maintain such pious conduct, the Qur’aan further commanded, *“Say to the believing men that they should lower their gaze and guard their modesty.”¹ (24:30)*

And it is added in conclusion,

“Allah forbids lewdness, secret and open.” (‘Araf)

These commands forbid lewdness while the beginnings that prepare the approach to lewdness are also forbidden. The word used for them is *ithm* or sin,

1 That governments were unable to enforce prohibition for long is another matter. It is an admission of their impotence, not of their approval.

“Give up the outwardness of sin and the inwardness thereof.” (6:120)

It is surprising that people who drink, who give their women full freedom for loose morals, who frequent even churches and temples to entertain themselves with lewd gaze, who allow photography of the nude figure in beauty contests and bathe together in swimming pools or in bath-rooms, do not reflect on the terrible consequences. That, probably, is because such acknowledgement would be an admission of their lack of modesty resulting in ever increasing broken marriages, a nightmare for the governments.¹

Had Islam intended to increase the population of its followers by inciting their lower passions, it would never have forbidden the use of strong drinks. Doing so would not be objected to anywhere because it was permissible everywhere and in every religion. Nor would Islam be so strict about its laws restraining sex relationships because those societies which permit courtship, or temporary marriages for the sake of producing babies would not wince in the least.

But Islam presents the best example of piety. It is, indeed, the religion of pious living, all the same discharging their normal worldly duties diligently.

The dissidents have only one argument against this, namely that Islam permits more than one wife to a man. But how can they cast aspersions on Islam who honour the prophets of the Bible, or Sri Krishna and other Avatars, each of whom had hundreds of wives and perhaps more? There is no preferential limit stated for

1 It is generally believed that it is not safe to go out after sunset in big cities like New York. By a recent law children have been forbidden to step out of their houses after sunset. Ed.

any one of them in respect of the number of wives they might have. But in Islam such a limit is clearly stated: If justice cannot be done between wives,

Then only one, “fa - waahidatun”. (4:3)

Is there any other Book in religious bibliography which contains these or similar words? Did any such words ever escape the lips of Jesus, or Moses, or Sri Krishna? The truth is that the West which prides itself over monogamy, has borrowed the idea from Islam, although imperfectly.

20. ISLAM IS THE RELIGION OF TRUTH

The `Ulama have defined truth as the harmony of knowledge and performance; concord of heart and words; identity of the hidden and the proclaimed; righteousness which may lead to some loss is better than the falsehood that seems profitable.

The following verses of the Qur'aan and Traditions may be reflected upon,

“Allah speaks the truth.” (3:95)

Truth is part of the attributes of Allah and His Prophet.
“Allah and His Prophet have spoken the truth.” (33:22)

Mary the truthful had an exalted station because of her truthfulness.

“And Mary the daughter of `Imraan, who guarded her chastity and We breathed into her body of Our spirit and We said the words of Her Lord were true.” (66:12)

The high status of the companions of the holy Prophet is due to their truthfulness,

“Of the believers are men who made true (fulfilled) the covenant they made with Allah.” (33:23)

The Prophet's high status is due to his emphasis on truthfulness and his confirmation of truth,

“The Prophet is he who has come with the truth, and confirms the truth.” (39:33)

The Prophet said: Doubt not that truth shows the way of righteousness, and righteousness is the road to paradise. The human being who speaks the truth and makes truthful speech, this habit becomes his nature and he is recorded with Allah as truthful.

Lies open the way to other sins, and sin leads to the Fire. The human being who speaks lies is recorded with Allah as a liar. (from Ibn Mas`ud in Maalik, Bukhaari, Muslim etc.)

Nassai` and Tirmidhi record that Abu Huraira once asked Imaam Hasan what he had learnt from the Prophet, and Hasan quoted the Prophet as saying,

“One should leave that which creates doubt and accept that in which is free of doubt because truth is a certainty and doubt is untruth.”

Allah commands the faithful,

“Be with the truthful.” (9:119)

There are in Arabic three comparatives of truth: *Saadiq*, *Saduq* and *Siddiq*. Of these, *Siddiq* is the highest, even the prophets being described as *Siddiq*.

The patriarch Ibrahiim and also the Virgin Mary, and Joseph, have been entitled as *Siddiq*.

“Jesus’s mother was *siddiq*a.”

The more distinguished Companions of the Prophets are included in this honour. The Qur’aan says, *“And those who believe in Allah and His Messengers, it is these who are siddiq and are martyrs. For them with their Lord is a vast reward and their light.” (57:19)*

Such are the different ways in which Islam describes truth, foretelling the condition laid down by contemporary philosophers that the sign for a true religion is that it must be truthful. Islam made this attribute manifest fourteen centuries ago.

21. ISLAM IS A RELIGION OF SUPREME BEAUTY AND GRACE

As a rule people think of beauty in relation to female attractions but this is short-sightedness, a transient humour of youth. Besides, the standards of physical beauty differ from country to country and age to age. *In Islam beauty has a transcendent meaning, and physical beauty is looked upon as a work of Divine art. This world is beauty altogether and everything in it is a mirror of the Supreme Beauty.* Thus, the Qur'aan says:

“...*Ahsani taqviim*,” Indeed We moulded man in the best of forms. (95:4) The world *taqviim* signifies beauty that is both inward and outward. The human being possesses faculties far above the rest of the animal kingdom.

“*Wa sawwarakum fa ahsana suwara-kum*,” Allah moulded your shapes and how well he moulded them. (40:64)

The qualities which distinguish the human species, whether African or European, in its concern for facial cleanliness, health of the skin, stature and physical proportions, are included in the words ‘*fa ahsana suwara-kum*’ and make him superior to animals.

WIVES

“*So that you may find solace in them, and He has created love and mercy between you.*” (30:21)

The love between husband and wife, and their being a solace to one another is mainly because of the inner beauty that they are blessed with. “*Who love their husbands, fostering mutual thinking,*” (56:37) a feature that distinguishes the female.

BEAUTY IN ANIMALS

“For you there is beauty in the cattle when they go out in the morning and return at eventide.” (16:8)

This verse concerns the joy that may be seen on the faces of their owners at the sight of their animals that give milk or draw water or cultivate the fields.

RIDING BEASTS TOO ARE ADORNMENT

“Horses, mules and asses are riding beasts and also an adornment, *zeenat*.”

By adding the word ‘*zeenat*’ (adornment), for beasts of burden, the Qur’aan draws attention to their beauty as well so that this feature of them too may be appreciated.

BEAUTY IN EVERYTHING

Lo! We have placed all that is on the earth as an ornament thereof that we may try them: which of them is best in conduct. (18:7) *“Whatever things there are on this earth are in adornment for it so that We may test which of you is the best of conduct.” (18:7)*

Of all religions only Islam sees that everything in creation is a thing of beauty. The earth’s verdure has its own beauty; the trees that seem to reach the skies, their swaying and shady branches, flowers of a variety of colours and fragrance, fruits of different tastes, shapes and flavours, the glory and grandeur of the evergreen hills and the splendour of the snow - bound mountains which look like white tents and give pleasing impressions and are peculiar in effects. The sands spread like soft carpets on the plains, the awe - inspiring wildernesses, all kinds of birds of different

hues and captivating beauty, the ever green meadows and valleys, and the enchanting waterfalls keeping our eyes spell-bound. Fish and other denizens of the seas, each has its own beauty and lends beauty to its environs. So that the whole earth becomes an unending landscape of beauty. To this panorama of exquisite beauty the Qur'aan invites our vision.

In the verse quoted, after drawing our attention to nature's beauty, we are reminded of another beauty, side by side of the other - the beauty of human conduct.

When a man enters a palace and sees articles of priceless value, everything lovely to look at, pieces of decorations outclassing each other, it is expected of his conscience that he will not do any mischief there, cause them any damage, or disfigure them or render the place unclean. God cherishes the same expectation of Man in this world of unrivalled beauty and His gorgeous creation. It will be altogether amazing - nay tragic if he, being capable of the handsomest of conduct and living in this - the best of worlds, does not behave as handsomely, seeking the best here and in the Hereafter!

We end this subject with relevant verses of the Qur'aan: *Who makes most excellent every thing He Creates.* (32:7) (translation by Muhammad Asad)

"We have indeed created man in the best of moulds." (95:4)

"But He fashioned him in due proportion and breathed into him something of His spirit. He gave you the faculties of hearing and sight, and feeling and understanding; little thanks do ye give!" (32:9)

“Now no person knows what delights of the eye are kept hidden in reserve for them as a reward for their good deeds.” (32:17)

“And for those who believe and do righteous deeds, are Gardens of retreat, as a reward for their good deeds.” (32:19)

22. WAS ISLAM SPREAD BY THE SWORD?

There are critics of Islam who are so overcome with its glorious progress and achievements that they proclaim it to have been spread by force. But every knowledgeable man or woman knows that such critics are neither sufficiently familiar with the history of Islam nor the principles and causes of the rise and fall of nations. Furthermore, they fail to appreciate the power of truth, which by its very nature is capable of civilising ever increasing regions on earth. By condemning Islam, one renders oneself a target for censure; such a person is to be regarded not as an object of hatred but as one to be pitied.

We shall first quote the opinions of some independent scholars, who are authorities on the subject. Godfrey Higgins writes in his book that when Christians and their clergy say that the success of Islam was due only to the sword, they, evidently, confuse the cause with the result, because wielding the sword is the action of the hand and is motivated by the spirit, and the enthusiasm of the spirit is that firm faith which Muslims have in the truth of their Prophet's teachings. (Godfrey Higgins - An Apology for Muhammad and the Koran - p-152)

The Encyclopaedia Britannica states, "The sword was against the Prophet from the very beginning."

John Davenport firmly rejects the accusation that the Qur'aan was propagated by the sword: "The unprejudiced mind will admit that *Mohammad's religion was a great blessing for the countries of the orient, and therefore*, there could have been no need to use the sword as Moses had so resolutely done to fight idolatry."

These quotations show that if a person does not permit the tales he hears in childhood to take hold of his intelligence, nor

allows prejudice to confuse his thinking, he inevitably finds himself admitting that the critics of Islam have not been truthful nor given opportunities of proper reading of history.

Now let us consider the patience and forbearance which Muhammad (SAW) so exemplified during his thirteen year long torture at the hands of his enemies. Ever since the moment he first announced his message of surrender to the one God, flames of enmity and opposition swept over every tribe and clan throughout the Arab world. They would throw filth on him as he walked by and would cast blood *and excreta on his head, some would inflict wounds on him by pelting him with stones*, and yet others would strew his path in the dark with acacia thorns.

Disappointed with the people of his native city, he went to the tribe of B. Bakr b. Waail to preach Islam. First they gave him permission to stay, but later compelled him to leave. He then went to B. Thafique, whose chiefs told their slaves and young men to pelt him with stones whenever they saw him. When at times his injuries would overcome him, Muhammad (SAW) would cease their tormenting; but as soon as he rose to his feet, they would laugh at him and resume their cruelty. Zaid b. Haaritha, his faithful companion, would try to shield him, his own head running blood.

This passiveness of the Prophet should not be regarded as a compulsion of weakness. He had his powerful clan, the B. Haashim behind him. When the Quraish united in a bid to kill him, they asked the B. Haashim to join them, but blood ties were so strong and noble that the Haashimites refused to join hands with them. When the Quraish ostracised him, the Haashimites stood devotedly by him and for three years went into self-exile with him in the Shu`aib Abu Talib, a nearby valley in the mountains. Besides his relatives was the ever increasing number of converts,

some of whom, such as Abu Bakr, `Umar and `Uthmaan, were very influential. They too shared in his persecution but Muhammad (SAW) never allowed them to take up the sword in his or their defence.

The Prophet was ever forgiving, ever compassionate. At the zenith of his power after the Conquest of Makka,¹ he announced a general amnesty for all his opponents and enemies. Even Wahshi, the African, who in a cowardly act martyred the Prophet's beloved uncle, Amir Hamza, was saved. When brought before Muhammad (SAW), he pleaded for mercy and was forgiven.

One may also read of Habbar who threw a spear at the Prophet's daughter, Zainab. She fell from her camel-litter and miscarried, on account of which she expired not long after. When Habbar came before the Prophet he too was forgiven.

One day the Prophet was asleep under a tree where a man came and drawing his sword, woke him rudely, saying, "Muhammad, who can save you now?" "Allah Tabarak-wa-Ta'ala", answered the unruffled Prophet instantly. The man was so amazed by this unexpected and spontaneous utterance that he fell down, his weapon slipping out of his hand. The Prophet quickly picked it up and now turned on the man, asking, "Who in your turn will save you now?" The man was speechless but the Prophet handed the sword back to him, with the words, "Go away, we do not retaliate, rather, I have been sent to show manifestly how mercy is shown to enemies." After forgiving the killer of his most beloved uncle, the killer of his daughter, and his own

1 "The day of Muhammad's (SAW) greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Quraish and gave an amnesty to the whole population of Makka." Stanley Lane-poole - Speeches and Table Talk - London. p-46

potential assassin, what is left to prove a man's nobility of mind and peace-loving nature! All the above acts of forgiveness have been quoted by non-Muslim historians.

STEADFASTNESS AND SINCERITY OF THE PROPHET'S COMPANIONS

It is an acknowledged fact that hatred and revulsion are the unstoppable by-products of force and violence. Let us suppose for a moment that Islam was spread by the sword. If so, what would the result have been?

First, those individuals who were made to submit to such compulsion would have been the proverbial snakes in the sleeve, who, as soon as the opportunity came, would try to avenge and eradicate Islam, root and branch. But, what happened was quite the opposite. Those who have read Sir William Muir's and Professor Hitti's history of Islam will be convinced that the Companions of the holy Prophet of Islam were men of such sincerity and devotion that history books fail to record their equals. Each one of them had a career displaying total dedication to their noble cause.

Once, for example, the Prophet was lost in concentration while praying within the precincts of the Ka`ba when `Uqba b. Abi Mu`iit tried to violently strangle him with a sheet of cloth. Abu Bakr rushed to the Prophet's help and pushed `Uqba aside, reciting the Qur'aanic verse, "Do you persecute the Prophet only because he says: My Lord is Allah, and also presents manifest signs in proof thereof?"

`Uqba and his accomplices now fell on Abu Bakr and began manhandling him, one man holding his beard and another pulling

his hair. Abu Bakr fell unconscious, after which his assailants went away leaving him half-dead. Abu Bakr had magisterial powers (History of the Saracens - Sayyid Amir `Ali) and vast connections; he had business contacts with hundreds of tradesmen. A number of people were indebted to him, yet he allowed himself to be treated in such a vicious manner. How much worse must the less prosperous and less influential have fared? We need only be reminded of `Ammaar and his parents, both of whom were martyred most cruelly after accepting Islam; Abu Jahl thrust a spear between the legs of his mother, Summaiya, tearing open her abdomen while `Ammaar's father, Yaasir, was stoned and died from sword-injuries. `Ammaar too was seriously wounded but managed to survive.

Bilal would often have a rope tightened around his neck finding himself pulled through the markets by groups of boys. Yet the only words that would come from his lips were, "Allah is One, the only One."

Zubair b. `Awwaam, one of the few blessed ten who were promised paradise during the lifetime of the holy Prophet, was the son of a chief. He had accepted Islam when only sixteen years of age. When his father and uncle came to know of it, they would wrap him in a mattress of date-palm leaves and burn a fire at the lower end. Their aim was to smoke him out to recant, but he was so staunch that not once did he waver.

Evidently Islam was not something that could be erased from a believer's heart.

`Abdullah b. Huzaifa fell captive in the hands of some gentle-hearted Christians who took him to Heracles. The Caesar ordered him to renounce, Islam but as `Abdullah would not do so, he was ordered to be tied to the hangman's board. After three

nights he was allowed to step down but was again asked to give up his faith, yet to no avail. `Abdullah was then made to sit in a cauldron of boiling water, but still he would not yield. Heracles, then, ordered that he may be released, and asked him "You have been put to so much pain, yet you have not winced; how do you explain that?" `Abdullah replied, "I wish I were born a hundred times, and each time made to suffer in this manner!"

Habiib b. Zaid Mazni was seized by Musailima the Liar, the pretender to prophethood. When asked what he thought of Muhammad (SAW) Habiib would answer, "The Prophet of Allah". Then Musailima would ask, "And do you confess to my being a Prophet also?" but Habiib would say, "I cannot hear anything else." Musailima ordered his men to tear Habiib limb by limb and put the same question to him. But with every limb torn, Habiib had the same answer on his lips.

Khubaib b. `Adiy was seized by the Quraish. After keeping him in prison for some time, they brought him out to hang him. Bringing him to the rope they told him that if he renounced Islam, they would set him free. He replied, "By Allah, even if you gave me the kingdom of the whole earth, I would not give up Islam." "But don't you wish", his captors asked, "that you were safe at home, and Muhammad (SAW) here in your place." He answered, "I do not wish even so much that a thorn should prick his feet and I be set free." With a smile upon his face he stepped up on to the board to be hanged, reciting some verses in a pleasant voice. A similar demonstration of extraordinary steadfastness was shown by Farwa b. Sharjiil, a Christian governor of Ghassaan who had embraced Islam at the hands of a Muslim envoy, who had gone there to deliver him a letter from the holy Prophet. Even the verdict of his hanging by his Christian overlords and the sweet

memory of his wife¹ could not shake his conviction. `Adi, son of the famous philanthropist Haatim Tayy`I, and a chief of Yaman, was a staunch Christian. On the arrival of Muslim forces he fled to Syria with his family, but his sister Safina was left behind and taken as a prisoner of war. When the Prophet saw a bare-headed lady among the prisoners of war, he gave her his head-dress. Emboldened by this unexpected act of mercy, she related her story and the Prophet immediately accorded her a royal status, giving her presents and a camel so she could join her brother in Syria. Arriving there she spoke very highly of the holy Prophet. `Adiy decided to call upon him and finally converted to Islam, serving his faith with dedication.

Now can such steadfastness of faith belong to one forced at the point of a sword to renounce the religion of his forefathers, and confess a new religion?

How deep-seated in the hearts of the companions was their sincerity, how great their sacrifices of life and property! All independent historians and translators of the Qur'aan endorse the above facts with amazement.

When for the first five years the Muslims had borne unspeakable torture, which showed no signs of abating, they escaped to Abyssinia. Arabs used to avoid sea travel, but to save

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- 1 a) Paint not thine eyes with *kohl*, Salma, after I am dead
And do not approach for intercourse.
b) Has Salma heard that her husband,
Is by the water of 'Afra' raised on a riding camel (i.e. hanged)
A camel whose mother no stallion e'er mounted,
Its branches shorn with sickles?
Tell the chiefs of the Muslims that I
Surrender to my Lord my body and my bones.

Then they beheaded him and hung him up by that water, May God have mercy on him! Extracts from: 'The Life of Muhammad' by Ibn Ishaq, translation by Prof. A. Guillaume, p.644 - Oxford University Press.

their religion they would face any hazard. A short while after, these death-driven, homesick souls heard that peace had been restored between the Quraish and the Muslims, and that Muslims were not being troubled any more. They decided then to travel home only to find, as soon as they landed, that the persecution was worse than before. Immediately, they re-embarked for Abyssinia.

Can those converted at the point of sword have ever displayed such devotion and perseverance?

Finally, the Prophet himself had to migrate to a city some 300 miles away. Even though Muhammad (SAW) was no longer in Makka, his enemies were still determined to destroy him and they began making preparations to mount an attack on Madina, the new haven of refuge for Muslims.

At long last, after thirteen years of trials and tribulations, the Muslims received the Divine permission to defend themselves with weapons similar to those used by the enemy. At Badr, the Muslims who could be brought into the field numbered only three hundred and thirteen. At Uhud, the Muslims were even more outnumbered. They could muster only seven hundred able-bodied men against a force of five thousand. Yet they did not hesitate to fight. Hunzala, married just the evening before, left his bride abruptly and stepped onto the field of battle to be washed in his own blood! He came to be known by the title, 'The Bathed One of Angels.'

Musa`b b. `Umair, the favourite son of a wealthy farmer would dress himself in costly robes, riding a horse surrounded by his slaves. Yet after accepting Islam, he became abstemious, covering himself only with goat-skin. He had gone to Madina as a teacher of the Ansaar, and surprisingly converted almost all of them before the arrival of the holy Prophet.

At Uhad, the Muslim banner was in his hand. When his right arm was wounded, he held the banner in his left hand. When this arm too became useless he pressed the banner-staff against his chest as best as he could. At last, when an arrow pierced his neck, he fell from his horse, reciting the Kalima (there is no god, but Allah and Muhammad is His messenger) through his dying lips.

In this same battle, Sayyida Hind, a woman of extraordinary noble character, lost her brother, son and husband. Yet when the news reached her, she only inquired if the Prophet was safe. On being told that he was alive, she exclaimed, "I can now bear all the grief,"

One Ibn-e-Ma`az was martyred at Uhad. The Prophet visited his mother to offer his condolences. She said, "O Prophet of Allah, since you are with us, I can bear any calamity with ease."

Talha received 75 wounds to his body. When a sword struck him on the head he fell to the ground. Abu Bakr rushed to him with some water. Before taking a drop of it, Talha inquired about the Prophet and was told that Muhammad (SAW) himself had sent the water. "Then, I care nothing for my life," Talha exclaimed.

`Aamir b. Fuhaira, a freed slave and shepherd of Abu Bakr, was an inspired soul and a most trust-worthy companion. During the battle he was struck from behind. Dying he uttered these words, "By the Lord of the Ka`ba! I am happy!"

Haram b. Milhaan, sent as an envoy to Najd, was speared to death on the orders of the Governor. His last words were, "By the God of Ka`ba, I have reached my goal." His assassin could not understand their meaning and asked others to explain. Afterwards, he was so impressed by his victim's faith that he mounted a horse and reaching Madina embraced Islam.

A Companion found Sa`d b. Rabi` drenched in blood and mortally wounded. Yet Sa`d b. Rabi` asked only that first, a message of greetings and salutations be carried to the Prophet and that secondly, his relatives be warned against failing to serve the Prophet after his death.

Neither the thrust of the sword and the piercing of arrows, nor distance from their homeland and enmity of fellow countrymen could weaken the devotion and faith of these believers.

PERSEVERANCE OF THE COMMON MUSLIM

So far we have spoken about the companions who, above all, had the blessings of nearness to the Prophet which kept them enthused. Now, let us reflect on the ordinary believer. It is no less a proof of sincere devotion that from the age of ten until death, neither weather, age, travel, disease, nor war, can prevent a Muslim from offering his prayers five times a day!

Is not giving away one-fortieth of one's income every year for the well-being and assistance of humanity, a splendid example of self-denial? Is it not an astounding criterion of truth to remain without food and water from pre-dawn until sunset, almost eighteen hours, repeatedly everyday for a whole month, in the hottest of regions, in the highest of temperatures? Is it not a sacrifice of wealth and life to travel thousands of miles across lands and oceans and, a good part on foot, to present oneself as a pilgrim¹ before the Lord in His Own House? It is impossible to

1 "Beside the institution of pilgrimage, the payment of the legal alms is another duty that continually reminds the Muslims that the faithfulls are brothers." (Dr. T. W. Arnold - The Preaching of Islam, Lahore. p-915-916)

think that anyone forcibly deprived of their ancestral faith at the point of sword could ever bear out such characteristics and duty.

CONTRAST BETWEEN THE TEACHINGS OF OTHER RELIGIONS AND THE TEACHINGS OF ISLAM

Let us now inquire whether Islamic education is so unnatural that it cannot be imparted unless the sword is taken up in one hand? Is its education so complicated and so much above the human faculty of understanding that it cannot find a place in the heart or mind without recourse to war?

Is its education so different from those religions which, so we are led to believe, were spread only by sermons?

All religions have two features common to them: the desire to have spiritual knowledge of God and the desire for salvation. Compare these two features in respect of their clarity of words and appeal to the heart.

Let us take Christianity, spread as it is over all the five continents. Its approach to the Divine is based on the Trinity, defined as: One Father, One Son and One holy Ghost. The attributes of the three are the same – equal majesty and eternal glory.

Father uncreated	Son uncreated	Holy Ghost uncreated
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“No stretch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of brotherhood in the bonds of faith. At the same time throughout the Muslim world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city as in their homes they celebrate the festival of Eid-al-Adha.” (Dr. T. W. Arnold - The Preaching of Islam, Lahore. p-915-916)

Father unlimited	Son unlimited	Holy Ghost unlimited
Father eternal	Son eternal	Holy Ghost eternal

Similarly, the Father has absolute power, the Son has absolute power and the holy Ghost has absolute power. The Father is God, the Son is God and the holy Ghost is God; yet even so, there are not three Gods but only One God!

The greatest scholars of Christianity confess the Trinity to be an incomprehensible doctrine; one which runs against both human intelligence and against the laws of nature. How then did devotees of Christianity come to believe in this unintelligible concept? How is it possible to concede that belief in Trinity and Salvation should become popular and supposedly understood without any outward help; yet to propagate the easily understandable principles of Islam the sword must have been used? Did the Christians never wield the sword? Was Christianity propagated with the generosity and compassion that Jesus Christ had practised and taught?

CHRISTIAN ATROCITIES IN THE EYES OF CHRISTIAN SCHOLARS

It is most unfortunate that Christian priests never rose to the occasion whenever an opportunity came to decide the fate of the prisoners of war. The Muslim hierarchy or their religious heads and commanders have never been found guilty of atrocities against prisoners during the last fourteen hundred years - rather they have been very generous in this respect. The legendary general Salahuddin Ayyubi did not retaliate when his Christian

counter-part massacred thousands of Muslim soldiers in total disregard of the terms of their pact. Even after this exhibition of inhuman conduct, Salahuddin did not harm a single prisoner of war in his custody. There are hundreds more examples of such generosity and forbearance. The contrast between those on either side could not be greater. The Muslims stood all along by the teachings of Qur'aan and the exemplary conduct and instructions of their holy Prophet, while the Christians totally disregarded the teachings of Jesus Christ:

- i) But whosoever shall smite thee on thy right cheek, turn to him the other also. (St. Matthew 5:39)
- ii) Love your enemies, bless them that curse you, do good to them that hate you. (St. Matthew 5:45)
- iii) Blessed are the peacemakers: for they shall be called the children of God.
- iv) Blessed are the merciful: for they shall obtain mercy. (St. Matthew 5:9)

Let us now quote some relevant Christian scholars:

- i) "Nothing is so common as to hear the Christian priests abuse the religion of Mohammed for its bigotry and intolerance. Wonderful assurance and hypocrisy! Who was it that expelled the Moriscoes from Spain because they would not turn Christians? Who was it that murdered the millions of Mexico and Peru, and gave them all away as slaves because they were not Christians? What a contrast have the Mohammadans exhibited in Greece! For many centuries the Christians have been permitted to live in the

peaceable possession of their properties, their religion, and their priests, bishops, patriarchs, and churches.¹”

ii) It may be affirmed with certain truth, *that if the Western princes had been lords of Asia instead of the Saracens and Turks, they would not have tolerated Mohammedanism as Mohammedans have tolerated Christianity, since they persecuted, with the most relentless cruelty, those of their own faith whom they deemed heterodox.*”²

iii) *“Mohammed never instigated fighting and bloodshed. Every battle that he fought was in rebuttal. He fought in order to survive - and he fought with the weapons and in the fashion of his time. Certainly no ‘Christian’ nation of 140,000,000 people who today dispatch 120,000 helpless civilians with a single bomb can look askance at a leader who at his worst killed a bare five or six hundred in thirteen years and in eighty-two skirmishes. The slayings of the Prophet of Arabia in the benighted and blood-thirsty age of the seventh century look positively puerile compared with our own in this ‘advanced’ and enlightened twentieth century. Not to mention the mass slaughter by the Christians during the Inquisition and the Crusades - when, Christian warriors proudly recorded: they waded ankle-deep in the gore of the Moslem infidels.”*³

iv) In the hour of Muhammad’s long-delayed triumph over the men of his own house - those implacable Meccan enemies of his who had rejected his message and had driven him into exile... the now at least victorious prophet-under-arms who had so long been without honour in his own country distinguished himself by the

1 ‘Apology for Muhammad’, by Godfrey Higgins, p-123-124, Lahore edition.

2 ‘Apology for Muhammad and the Qur’aan’ by John Davenport, p-84.

3 ‘World Faiths’ by Ruth Cranston, p-155, 1959 edition.

moderation of the terms on which he accepted the capitulation of his obdurate kinsmen of Quraish; and this example of self-restraint was emulated by the Prophet's successors in the temporal leadership of the Islamic Commonwealth."¹

v) "The injustice of Mecca and the choice of Medina transformed the citizen into a prince, the humble preacher into the leader of armies; but his sword was consecrated by the example of saints." He also states, "To his Christian subjects Mohammad readily granted the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship."²

vi) "The pattern established by the Prophet in his famous Umma document, and the spirit of toleration which it expressed, was to characterise for the most part, the policies of succeeding generation of Muslim rulers down the ages."³

vii) *"Nothing can be more absurd than to picture the early Muslims as religious fanatics who poured out of Arabia to give the alternative of Qur'aan or the sword to those whom they conquered."*⁴

viii) "History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races, is one of the most fantastically absurd myths that historians have ever repeated."
(Ibid - p-8)

1 'Study of the History' by A. J. Toynbee - Vol-5, p-674, London.

2 'The Decline and Fall of the Roman Empire' by Edward Gibbon - Vol-2, p-693.

3 'Prophet of Islam' by Austin, p-77.

4 'Islam at the Cross Roads' by De Lacy O'Leary, p-5, 1923 - London edition.

ix) *“Islam never interfered with the dogmas of any faith - never persecuted, never established an Inquisition, never aimed at proselytism. It offered its religion, but never enforced it. Let there be no violence in religion.” (Koran, Sura ii, v-256)*¹

x) “The craving of the Muhammadans, as such, for Christian blood is purely a myth.”²

This presidential address was delivered by the author in an All India Missionary Conference held in 1929 at Lahore. In view of the originality of the approach, substantiated by principles of logic universally accepted, it has been added here for the benefit of the readers. Ed.

**Glorious is Allah
And all praise is His.
Glorious is Allah
And the Greatest is He.**

1 ‘An Apology for Muhammad and the Koran’ by John Davenport, p-21.

2 ‘Handy Book on the Eastern Question’ by George Campbell, p-33.