# HAZRAT AL AMEEN AL SADIQ

(Messenger of Peace)

**Dedicated To:** 

The Seekers of Truth

**Presented To:** 

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# A Ranking of the Most Influential Persons in History by Michael H. Hart

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive. The majority of the persons in this book had the advantage of being born and raised in centers of civilization, highly cultured or politically pivotal nations.

Muhammad, however, was born in the year 570, in the city of Mecca, in southern Arabia, at that time a backward area of the world, far from the centers of trade, art, and learning. Orphaned at age six, he was reared in modest surroundings. Islamic tradition tells us that he was illiterate. His economic position improved when, at age twenty-five, he married a wealthy widow.

Nevertheless, as he approached forty, there was little outward indication that he was a remarkable person. Most Arabs at that time were pagans, who believed in many gods. There were, however, in Mecca, a small number of Jews and Christians; it was from them no doubt that Muhammad first learned of a single, omnipotent God who ruled the entire universe.

When he was forty years old, Muhammad became convinced that this one true God (Allah) was speaking to him, and had chosen him to spread the true faith. For three years, Muhammad preached only to close friends and associates. Then, about 613, he began preaching in public. As he slowly gained converts, the Meccan authorities came to consider him a dangerous nuisance. In 622, fearing for his safety, Muhammad fled to Medina (a city some 200 miles north of Mecca), where he had been offered a position of considerable political power.

This flight, called the Hegira, was the turning point of the Prophet's life. In Mecca, he had had few followers. In Medina, he had many more, and he soon acquired an influence that made him a virtual dictator. During the next few years, while Muhammad s following grew rapidly, a series of battles were fought between Medina and Mecca. This was ended in 630 with Muhammad's triumphant return to Mecca as conqueror. The remaining two and one-half years of his life witnessed the rapid conversion of the Arab tribes to the new religion.

When Muhammad died, in 632, he was the effective ruler of all of southern Arabia. The Bedouin tribesmen of Arabia had a reputation as fierce warriors. But their number was small; and plagued by disunity and internecine warfare, they had been no match for the larger armies of the kingdoms in the settled agricultural areas to the north. However, unified by Muhammad for the first time in history, and inspired by their fervent belief in the one true God, these small Arab armies now embarked upon one of the most astonishing series of conquests in human history.

To the northeast of Arabia lay the large Neo-Persian Empire of the Sassanids; to the northwest lay the Byzantine, or Eastern Roman Empire, centered in Constantinople. Numerically, the Arabs were no match for their opponents. On the field of battle, though, the inspired Arabs rapidly conquered all of Mesopotamia, Syria, and Palestine. By 642, Egypt had been wrested from the Byzantine Empire, while the Persian armies had been crushed at the key battles of Qadisiya in 637 and Nehavend in 642.

But even these enormous conquests-which were made under the leadership of Muhammad's close friends and immediate successors, Abu Bakr and 'Umaribn al-Khattab - did not mark the end of the Arab advance. By 711, the Arab armies had swept completely across North Africa to the Atlantic Ocean There they turned north and, crossing the Strait of Gibraltar, overwhelmed the Visigothic kingdom in Spain. For a while, it must have seemed that the Moslems would overwhelm all of Christian Europe.

However, in 732, at the famous Battle of Tours, a Moslem army, which had advanced into the center of France, was at last defeated by the Franks. Nevertheless, in a scant century of fighting, these Bedouin tribesmen, inspired by the word of the Prophet, had carved out an empire stretching from the borders of India to the Atlantic Ocean-the largest empire that the world had yet seen. And everywhere that the armies conquered, large-scale conversion to the new faith eventually followed. Now, not all of these conquests proved permanent.

The Persians, though they have remained faithful to the religion of the Prophet, have since regained their independence from the Arabs. And in Spain, more than seven centuries of warfare 5 finally resulted in the Christians reconquering the entire peninsula. However, Mesopotamia and Egypt, the two cradles of ancient civilization, has remained Arab, as has the entire coast of North Africa. The new religion, of course, continued to spread, in the intervening centuries, far beyond the borders of the original Moslem conquests.

Currently it has tens of millions of adherents in Africa and Central Asia and even more in Pakistan and northern India, and in Indonesia. In Indonesia, the new faith has been a unifying factor. In the Indian subcontinent, however, the conflict between Moslems and Hindus is still a major obstacle to unity.

How, then, is one to assess the overall impact of Muhammad on human history? Like all religions, Islam exerts an enormous influence upon the lives of its followers. It is for this reason that the founders of the world's great religions all figure prominently in this book. Since there are roughly twice as many Christians as Moslems in the world, it may initially seem strange that Muhammad has been ranked higher than Jesus.

There are two principal reasons for that decision.

First, Muhammad played a far more important role in the development of Islam than Jesus did in the development of Christianity. Although Jesus was responsible for the main ethical and moral precepts of Christianity (insofar as these differed from Judaism), St. Paul was the main developer of Christian theology, its principal proselytizer, and the author of a large portion of the New Testament.

Muhammad, however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam. Moreover, he is the author of the Moslem holy scriptures, the Koran, a collection of certain of Muhammad's insights that he believed had been directly revealed to him by Allah. Most of these utterances were copied more or less faithfully during Muhammad's lifetime and were collected together in authoritative form not long after his death.

Webmaster's note: Mr Hart writes, "he is the author of the Moslem holy scriptures" which is INCORRECT. Prophet Muhammad was the person to whom the Quran was revealed by its Author - God.

The Koran therefore, closely represents Muhammad's ideas and teachings and to a considerable extent his exact words. No such detailed compilation of the teachings of Christ has survived.

Since the Koran is at least as important to Moslems as the Bible is to Christians, the influence of Muhammad through the medium of the Koran has been enormous It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity.

On the purely religious level, then, it seems likely that Muhammad has been as influential in human history as Jesus. Furthermore, Muhammad (unlike Jesus) was a secular as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time. Of many important historical events, one might say that they were inevitable and would have occurred even without the particular political leader who guided them.

For example, the South American colonies would probably have won their independence from Spain even if Simon Bolivar had never lived. But this cannot be said of the Arab conquests.

Nothing similar had occurred before Muhammad, and there is no reason to believe that the conquests would have been achieved without him.

The only comparable conquests in human history are those of the Mongols in the thirteenth century, which were primarily due to the influence of Genghis Khan. These conquests, however, though more extensive than those of the Arabs, did not prove permanent, and today the only areas occupied by the Mongols are those that they held prior to the time of Genghis Khan.

It is far different with the conquests of the Arabs. From Iraq to Morocco, there extends a whole chain of Arab nations united not merely by their faith in Islam, but also by their Arabic language, history, and culture. The centrality of the Koran in the Moslem religion and the fact that it is written in Arabic have probably prevented the Arab language from breaking up into mutually unintelligible dialects, which might otherwise have occurred in the intervening thirteen centuries.

Differences and divisions between these Arab states exist, of course, and they are considerable, but the partial disunity should not blind us to the important elements of unity that have continued to exist. For instance, neither Iran nor Indonesia, both oil-producing states and both Islamic in religion, joined in the oil embargo of the winter of 1973-74. It is no coincidence that all of the Arab states, and only the Arab states, participated in the embargo. We see, then, that the Arab conquests of the seventh century have continued to play an important role in human history, down to the present day. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.

Webmaster's note: Phrases like "the influence of Muhammad through the medium of the Koran" and "Muhammad's triumphant return to Mecca as conqueror" are very likely to misinform the readers because they suggest that the Qur'an is but a tool of the Prophet and that Islam was spread by the sword for no other reason than to conquer lands for power.

Rank	Name	Religious Affiliation	Influence
1	Muhammad	Islam	Prophet of Islam; Hart recognized that ranking Muhammad first might be controversial, but felt that, from a secular historian's perspective, this was the correct choice because Muhammad is the only man to have been both a founder of a major world religion and a major military/political leader.
2	Isaac Newton	Anglican (rejected Trinitarianism; believed in the Arianism of the Primitive Church)	physicist; theory of universal gravitation; laws of motion
3	Jesus Christ	Judaism; Christianity	founder of Christianity
4	Buddha	Hinduism; Buddhism	founder of Buddhism
5	Confucius	Confucianism	founder of Confucianism
6	St. Paul	Judaism; Christianity	proselytizer of Christianity
7	Ts'ai Lun	Chinese traditional religion	inventor of paper
8	Johann Gutenberg	Catholic	developed movable type; printed Bibles
9	Christopher Columbus	Catholic	explorer; led Europe to Americas
10	Albert Einstein	Jewish	physicist; relativity; Einsteinian physics
11	Louis Pasteur	Catholic	scientist; pasteurization
12	Galileo Galilei	Catholic	astronomer; accurately described heliocentric solar system
13	Aristotle	Platonism / Greek philosophy	influential Greek philosopher
14	Euclid	Platonism / Greek philosophy	mathematician; Euclidian geometry
15	Moses	Judaism	major prophet of Judaism
16	Charles Darwin	Anglican (nominal)	biologist; described Darwinian evolution, which had theological impact on many religions

17	Shih Huang Ti	Chinese traditional religion	Chinese emperor
18	Augustus Caesar	Roman state paganism	ruler
19	Nicolaus Copernicus	Catholic (priest)	astronomer; taught heliocentricity
20	Antoine Laurent Lavoisier	Catholic	father of modern chemistry; philosopher; economist
21	Constantine the Great	Roman state paganism; Christianity	Roman emperor who made Christianity the state religion
22	James Watt	nonreligious	developed steam engine
23	Michael Faraday	Sandemanian	physicist; chemist; discovery of magneto-electricity
24	James Clerk Maxwell	Presbyterian; Anglican; Baptist	physicist; electromagnetic spectrum
25	Martin Luther	Catholic; Lutheran	founder of Protestantism and Lutheranism
26	George Washington	Episcopalian; Deist	first president of United States
27	Karl Marx	Jewish; Christian; Atheist; Marxism/Communism	founder of Communism
28	Orville and Wilbur Wright	United Brethren	inventors of airplane
29	Genghis Khan	Mongolian shamanism	Mongol conqueror
30	Adam Smith	Liberal Protestant	economist; expositor of capitalism; religious philosopher
31	Edward de Vere a.k.a. ''William Shakespeare''	Christianity	literature; also wrote 6 volumes about philosophy and religion
32	John Dalton	Quaker	chemist; physicist; atomic theory; law of partial pressures (Dalton's law)
33	Alexander the	Greek state paganism	conqueror

	Great			
34	Napoleon Bonaparte	Catholic (nominal)	French conqueror	
35	Thomas Edison	Congregationalist; agnostic	inventor of light bulb, phonograph, etc.	
36	Antony van Leeuwenhoek	Calvinist	microscopes; studied microscopic life	
37	William T.G. Morton	??	pioneer in anesthesiology	
38	Guglielmo Marconi	Catholic and Anglican	inventor of radio	
39	Adolf Hitler	born into but later rejected Catholicism; allegedly a proponent of Germanic Neo- Paganism; Nazism	conqueror; led Axis Powers in WWII	
40	Plato	Platonism / Greek philosophy	founder of Platonism	
41	Oliver Cromwell	Puritan (Protestant)	British political and military leader	
42	Alexander Graham Bell	Unitarian/Universalist	inventor of telephone	
43	Alexander Fleming	Catholic	penicillin; advances in bacteriology, immunology and chemotherapy	
44	John Locke	raised Puritan (Anglican); Liberal Christian	philosopher and liberal theologian	
45	Ludwig van Beethoven	Catholic	composer	
46	Werner Heisenberg		discovered the principle of uncertainty	
47	Louis Daguerre	??	an inventor/pioneer of photography	
48	Simon Bolivar	Catholic (nominal); Atheist	National hero of Venezuela, Colombia, Ecuador, Peru, and Bolivia	
49	Rene Descartes	Catholic	Rationalist philosopher and mathematician	

50	Michelangelo	Catholic	painter; sculptor; architect
51	Pope Urban II	Catholic	called for First Crusade
52	'Umar ibn al- Khattab	Islam	Second Caliph; expanded Muslim empire
53	Asoka	Buddhism	king of India who converted to and spread Buddhism
54	St. Augustine	Christianity	Early Christian theologian
55	William Harvey	Anglican (nominal)	described the circulation of blood; wrote Essays on the Generation of Animals, the basis for modern embryology
56	Ernest Rutherford	??	physicist; pioneer of subatomic physics
57	John Calvin	Protestant; Calvinism	Protestant reformer; founder of Calvinism
58	Gregor Mendel	Catholic (monk)	Mendelian genetics
59	Max Planck	Protestant	physicist; thermodynamics
60	Joseph Lister	Quaker	principal discoverer of antiseptics which greatly reduced surgical mortality
61	Nikolaus August Otto	??	built first four-stroke internal combustion engine
62	Francisco Pizarro	Catholic	Spanish conqueror in South America; defeated Incas
63	Hernando Cortes	Catholic	conquered Mexico for Spain; through war and introduction of new diseases he largely destroyed Aztec civilization
64	Thomas Jefferson	Episcopalian; Deist	3rd president of United States
65	Queen Isabella I	Catholic	Spanish ruler
66	Joseph Stalin	Russian Orthodox; Atheist; Marxism	revolutionary and ruler of USSR

67	Julius Caesar	Roman state paganism	Roman emperor
68	William the Conqueror	Catholic	laid foundation of modern England
69	Sigmund Freud	Jewish (non-practicing); Atheist Freudian psychology/psychoanalysis	founder of Freudian school of psychology; psychoanalysis
70	Edward Jenner	Christianity	discoverer of the vaccination for smallpox
71	Wilhelm Conrad Roentgen	??	discovered X-rays
72	Johann Sebastian Bach	Lutheran; Catholic	composer
73	Lao Tzu	Taoism	founder of Taoism
74	Voltaire	raised in Jansenism; later Deist	writer and philosopher; wrote Candide
75	Johannes Kepler	Lutheran	astronomer; planetary motions
76	Enrico Fermi	Catholic	initiated the atomic age; father of atom bomb
77	Leonhard Euler	Calvinist	physicist; mathematician; differential and integral calculus and algebra
78	Jean-Jacques Rousseau	born Protestant; converted as a teen to Catholic; later Deist	French deistic philosopher and author
79	Nicoli Machiavelli	Catholic	wrote <i>The Prince</i> (influential political treatise)
80	Thomas Malthus	Anglican (cleric)	economist; wrote Essay on the Principle of Population
81	John F. Kennedy	Catholic	president of United States
82	Gregory	Jewish	endocrinologist; developed birth-

	Pincus		control pill	
83	Mani	Manicheanism	founder of Manicheanism, once a world religion which rivaled Christianity in strength	
84	Lenin	Russian Orthodox; Atheist; Marxism/Communism [more]	Russian ruler	
85	Sui Wen Ti	Chinese traditional religion	unified China	
86	Vasco da Gama	Catholic	navigator; discovered route from Europe to India around Cape Hood	
87	Cyrus the Great	Zoroastrianism	founder of Persian empire	
88	Peter the Great	Russian Orthodox	forged Russia into a great European nation	
89	Mao Zedong	Atheist; Communism; Maoism	founder of Maoism, Chinese form of Communism	
90	Francis Bacon	Anglican	philosopher; delineated inductive scientific method	
91	Henry Ford	Protestant	developed automobile; achievement in manufacturing and assembly	
92	Mencius	Confucianism	philosopher; founder of a school of Confucianism	
93	Zoroaster	Zoroastrianism	founder of Zoroastrianism	
94	Queen Elizabeth I	Anglican	British monarch; restored Church of England to power after Queen Mary	
95	Mikhail Gorbachev	Russian Orthodox	Russian premier who helped end Communism in USSR	
96	Menes	Egyptian paganism	unified Upper and Lower Egypt	
97	Charlemagne	Catholic	Holy Roman Empire created with his baptism in 800 AD	
98	Homer	Greek paganism	epic poet	
99	Justinian I	Catholic	Roman emperor; reconquered Mediterranean empire;	

			accelerated Catholic-Monophysite schism
100	Mahavira	Hinduism; Jainism	founder of Jainism
RU	St. Thomas Aquinas	Catholic	influential early Christian philosopher
RU	Archimedes	Greek philosophy	father of experimental science
RU	Charles Babbage	??	mathematician and inventor of forerunner of computer
RU	Cheops	Egyptian paganism	Egyptian ruler; builder of Great Pyramid
RU	Marie Curie	Catholic; nonreligious	physicist; radioactivity
RU	Benjamin Franklin	Presbyterian; Deist	American politician and inventor
RU	Mohandas Gandhi	Hinduism; influenced by Jainism (mother was a Jain)	Indian leader and Hindu religious reformer
RU	Abraham Lincoln	Regular Baptist (childhood); later ambiguous - Deist, general theist or a very personalized Christianity	16th president of U.S.; led during Civil War
RU	Ferdinand Magellan	Catholic	navigator; named Pacific Ocean; first circumnavigation of globe
RU	Leonardo da Vinci	Catholic	artist; inventor

# **Prophet Muhammad in Hindu Scriptures**By Prof. Pundit Vaid Parkash, Translated by Mir Abdul Majeed

The Last Kalki Autar (Messenger) that the Veda has foretold and who is waited on by Hindus is the Prophet Muhammed ibn Abdullah (saw)

A recently published book in Hindi has raised a lot of hue and cry all over India. In the event of the author being Muslim, he would have been jailed AND a strict ban would have certainly been imposed on the printing and the publishing of the book.

The author of this important research work "Kalki Autar" i.e. "Guide and Prophet of whole universe" comes of a Bengali race and holds an important portfolio at Ilahabad University. Pundit Vaid Parkash is a Brahman Hindu and a well known Sanskrit scholar and research worker.

Pundit Vaid Parkash, after a great deal of toil and hard-work, presented the work to as many as eight great Pundits who are themselves very well known in the field of research in India, and are amongst the learned religious leaders. Their Pundits, after thorough study of the book, have acknowledged this to be true and authentic research work.

Important religious books of India mention the guide and prophet by the specific name of "Kalki Autar" it denotes the great man Muhammed (saw) who was born in Makkah. Hence, all Hindus where-ever they may be, should wait no longer for any other 'Kalki autar' but to embrace Islam and follow in the footsteps of the last Messenger of Allah (swt) who was sent in the world about fourteen hundred years ago with a mission from Him and after accomplishing it has long ago departed this world. As an argument to prove the authenticity of his research, Pundit Vaid Parkash quotes from the Veda, a sacred book among Hindus:

- 1. Veda mentions that 'kalki autar' will be the last Messenger/Prophet of Bhagwan (Allah) to guide the whole world. Afer quoting this reference the Pundit Parkash says that this comes true only in the case of Muhammed (saw).
- 2. According to a prophecy of Hinduism, 'kalki autar' will be born in an island and that is the Arab territory which is known as 'jazeeratul Arab'.
- 3. In the 'sacred' book of Hindus the father's name of 'kalki autar' is mentioned as 'Vishnu Bhagat' and his mother's name as 'Somanib'. In Sanskrit, 'Vishnu' stands for Allah (swt) and the literal meaning of 'Bhagat' is slave.

'Vishnu Bhagat' therefore, in the Arabic language will mean Allah's slave (Abdullah). 'Somanib' in Sanskrit means peace and tranquility which in arabic is denoted by the word 'Amina'. Whereas the last Messenger Muhammed's (saw) father and mother's names were Abdullah and Amina respectively.

- 4. In the big books of Hindus, it is mentioned that 'kalki autar' will live on olive and dates and he will be true to his words and honest. In this regard Pundit Parkash writes, "This is true and established only in the case of Muhammed (saw)".
- 5. Veda mentions that 'kalki autar' will be born in the respected and noble dynasty of his land. And this is also true as regards Muhammed (saw) as he was born in the respected tribe of Quraish who enjoyed great respect and high place in Makkah.

- 6. 'Kalki Autar' will be taught in the cave by Bhagwan through his own messenger. And it is very true in this matter. Muhammed (saw) was the only one person in Makkah who has taught by Allah's Messenger Gabriel in the cave of Hira.
- 7. It is written in the books which Hindus believe that Bhagwan will provide 'Kalki autar' with the fastest of a horse and with the help of which he will ride around the world and the seven skies/heavens. The riding on 'Buraq' and 'Meraj' by the Prophet Muhammed (saw) proves what?
- 8. It is also written in the Hindus' books that 'kalki autar' will be strengthened and heavily helped by Bhagwan. And we know this fact that Muhammed (saw) was aided and reinforced by Allah (swt) through His angels in the battle of Badr.
- 9. Hindus' books also mention that 'kalki autar' will be an expert in horse riding, arrow shooting, and swordsmanship. What Pundit Vaid Parkash comments in this regard is very important and worth attention and consideration. He writes that the age of horses, swords, and spears is long ago gone and now is the age of modern weapons like tanks, missiles, and guns, and therefore it will be unwise to wait for 'kalki autar' bearing sword and arrows or spears. In reality, the mention in our books of 'kalki autar' is clearly indicative of Muhammed (saw) who was given the heavenly book known as Al-Qur'an.

# **Prophecy In The Puranas**

The compiler of the Puranas, **Mahrishi Vyasa**, is highly honored among the Hindus as a great rishi and learned person. He was a pious and God fearing man. He also wrote the **Gita** and the **Maha Bharat**. Among the eighteen volumes of the Puranas is one by the title '**Bhavishya Puran**,' literally meaning future events. The Hindus regard it as the Word of God. **The prophecy containing Prophet Muhammad by name is found in Prati Sarg Parv III: 3, 3, Verse 5.** 

Before the English translation is presented, a note on the word **Malechha** that appears in the first part of verse 5 is in order. The word Malechha means a man belonging to a foreign country and speaking foreign language. This word is now used to degrade people meaning unclean or even worse. Its usage varies and depends on who is using it and for whom. Sir William Jones had great difficulty in recruiting a Pundit to teach him Sanskrit because he was considered unclean (Malechha). It was only after the direct intervention of Maharaja (King) Shiv Chandra that Pundit Ram Lochna agreed to teach him Sanskrit.

It is not known when this word began to be used in the derogatory sense, whether before the advent of Prophet Muhammad (s), after the conversion of <u>Hindu King Chakrawati Farmas</u> (of Malabar, located on the southwest coast of India) to Islam during the lifetime of the Prophet, soon after the arrival of Muslims in India (711 CE) or sometime later. Mahrishi Vyasa, the compiler of the Puranas, has **defined a wise Malechha as** "a man of good actions, sharp intellect, spiritual eminence, and showing reverence to the deity (God).

Many Sanskrit words have **borrowed** from Arabic and Hebrew with a slight change as was shown in the examples of Brahma, Saraswati and Manu, and as indicated in Table 2 below. It appears that this word is derived from the Hebrew word **Ma-Hekha** ( ), which means thy brethren (e.g., And he (Ishmael) shall dwell in the presence of all his brethren. Genesis 16:12; i.e., Ismaelites are the brethren of the Israelites). In the context of Biblical scriptures this word meant a descendant of Prophet Ismail (Ishmael), and it is well known that Muhammad (s) is a descendant of Prophet Ismail through his second son **Kedar**. Those who can read Arabic Script can easily see that **a mistake in separating Ma from Hekha will produce a single word** 'Malhekha,' and when adapted in another tongue like Sanskrit might sound like Malechha.

Table 2

Sans मा	krit Fritten in Arabic Script ما	Arabic اُم قط	Meaning Mother
पा	لږ	اب	Father
जल	پاد جل دهو	داب لنج ، لمجم ود	Water
		<i>y</i>	

The Sanskrit text and translation of Verse 5 of Bhavishya Puran, Prati Sarg Parv III: 3, 3 are given below. (The boxed area in the Sanskrit text identifies the word Mahamad or Mohammad).

**एतस्मिद्धन्तिरे म्लेच्छ ग्राचार्येला समन्वितः |** His name will be Mahamad: **महामद इति रूपातः शिष्यशासासमन्वितः || ४ ||** Bhavishya Puran: Prati Sarg, Part III: 3, 3, 5

A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. **His name will be Mahamad**...

The translation of Verses 5-27 (<u>Sanskrit text</u> of the Puranas, Prati Sarg Parv III: 3, 3) is presented below from the work of **Dr. Vidyarthi**.

"A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. **His name will be Mahamad**. Raja (Bhoj) after giving this **Mahadev Arab** (of angelic disposition) a bath in the 'Panchgavya' and the Ganges water, (i.e. purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' 'O Ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents (idol worshipers, pagans).' 'O Ye! the image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.'

"The Malechhas have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in that country. Before also there appeared a misguided fiend whom I had killed [note:

e.g., Abraha Al-Ashram, the Abyssinian viceroy of Yemen, who attacked Mecca]; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mahamad (Mohammad), who has been given by me the epithet of Brahma is busy in bringing the Pishachas to the right path. O Raja! You need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of a Pishacha said to Raja Bhoj, "O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of 'Ashwar Parmatma (God, Supreme Spirit), I shall enforce the strong creed of the meat-eaters. My follower will be a man circumcised, without a tail (on his head), keeping beard, creating a revolution, announcing call for prayer and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. Because of their fighting the irreligious nations, they will be known as Musalmans (Muslims). I shall be the originator of this religion of the meat-eating nation."

# **More Prophecies In Hindu Scriptures**

The Vedas contain many prophecies about Prophet Muhammad. Some European and Hindu translators of the Vedas have removed the name referring to the Prophet, while others have tried to explain away the mantras (verses) on his life events, Ka'bah, Makkah, Medinah, Arabia, and other events using the terminology of the Hindus, such as purification rituals, and lands and rivers in India. Some mantras containing prophecies are inter-mixed with explanatory phrases, and it may be that these were commentaries and explanatory notes on the prophecies, which later became a part of the prophecy.

Several prophecies are found in **Atharva Veda:** (1) XX: 21, Mantras 6, 7, and 9, (2) XX: 137, Mantras 7 through 9, and (3) X: 2, Mantras 26, 27, 29, 30, and 32. Similarly, in **Rig Veda**, additional prophecies are found in: (1) VII: 96, Mantras 13 through 16, and (2) I: 53, Mantras 6 and 9. Finally, a prophecy is found in **Sama Veda** III: 10, Mantra 1. These are a sample of many prophecies. The serious reader may want to refer to scholarly work of **Dr. A.H. Vidyarthi**, **entitled "Mohammad in World Scriptures," 1990**. This book explains the Hindu terminology used in the Mantras and the meaning and usage of certain words and phrases from within the Vedas and other Hindu Scriptures.

# **Background to Prophecies**

It is well known that the Hindus love hero worship, and it is reasonable to assume that over a long period of time the high regard and reverence for some Prophets led to some of them considered as god or God. Further, it is likely that the Book of Abraham and those of other Prophets contained prophecies about the Last Prophet, Muhammad (s). Muslim historians of India hold the opinion that **the graves of Prophets Sheesh and Ayyub (Job)** are in Ayodhya, in the province of Uttar Pradesh, India. In ancient times, Ayodhya was known as Khosla according to Shatpath Brahmanas.

Some Pundits have now begun to reject the Puranas simply because they find in them many prophecies and vivid signs of the truth of Prophet Muhammad. A case has been made that the present Puranas are not the same collection that Vedas refer to and the real books were lost.

Nevertheless, this contention is not correct. It is impossible that all the Puranas which were so widely read and keenly studied, could have fallen in oblivion and totally wiped out, whereas the Vedas, which only a few could read and understand, remained intact until now.

Another argument against the prophecies is that these were added to the Puranas at a later date. Nevertheless, this argument is also without a basis. Such a well-known book, in vast circulation and read at appointed times in prayers, cannot be easily tampered with. Moreover, all the Pandits and the learned divines of the Hindus could not have conspired and secretly added these prophecies to the Puranas. The most strange thing is that the corruption is made in favor of the Prophet and against their own religion.

All major books of the Hindus prophesy about Prophet Mohammad. In addition to many of his qualities, his life events, Abraham, Ka'bah, Bakkah (Makkah) and Arabia, **the prophecies mention his name as Mahamad, Mamah, and Ahmad**. The name Mahamad appears in the Puranas, Mamah in Kuntap Sukt (in Atharva Veda) and Ahmad in Sama Veda. Many different classifications as to the degree of importance of the Vedas have been made. For example, in Shatpath it is stated that Sama Veda is the essence of all the Vedas. At another place in Taitttriya Brahmana, it is stated that "This world was created from Brahma, the Vaishas were created from the mantras of the Rig Veda, the Kashtriyas were created from Yajur Veda and Brahmans were created from Sama Veda."

# **Brief Introduction To Hindu Scriptures**

The Vedas, Upanishads, Puranas, and Brahmanas Granth are the four sacred books in Hindu religion. The last one is a commentary on the Vedas, but it is considered as a revealed book. These books are in **Sanskrit**, the sacred language of the Hindus. The **Vedas** are divided into **four books**: Rig Veda, Yajur Veda, Sam Veda and Atharva Veda. Of these, the first three books are considered the more ancient books, and the Rig Veda is the oldest of them. The Rig Veda was compiled in three long and different periods. Opinions greatly differ as to the date of compilation or revelation of the four Vedas. Swami Daya Nand, founder of the Arya Samaj, holds the opinion that the Vedas were revealed 1.3 billion years ago, while others (Hindu scholars and orientalists) hold the opinion that they are not more than four thousand years old. Analysis of the Vedas reveal differences in the accounts of the places where these books were revealed and the Rishis (Prophets) to whom these scriptures were given. Nevertheless, the Vedas are the most authentic scriptures of the Hindus.

The **Upanishads** are considered next to the Vedas in order of superiority and authenticity. However, some Pandits consider the Upanishads to be superior to the Vedas primarily from the internal evidence found in the Upanishads. Next in authenticity to the Upanishads are the Puranas. The **Puranas** are the most widely read of all Hindu Scriptures, as these are easily available (the Vedas are difficult to find). The compiler of the Puranas is **Maha Rishi Vyasa**, and he arranged the Puranas in eighteen volumes. These books contain the history of the creation of the universe, the history of the early Aryan people, and life stories of the divines and deities of the Hindus. The Puranas were either revealed simultaneously with the Vedas or some time before. The sanctity and reverence of the Puranas is admitted and recognized in all the authentic books of the Hindus.

For a long time, the Hindu Scriptures were primarily in the hands of Pandits and a small group of men who had learned Sanskrit (The majority of the Hindu population knew Hindi and could comprehend only a smattering of Sanskrit words). **Sir William Jones**, who was a Judge and founded the Asiatic Society of Bengal, learned Sanskrit in the last decade of the Eighteenth century. He was instrumental in generating interest in Sanskrit and Hindu Scriptures in Europe, and it was due to his efforts that the Hindu scriptures were translated into English.

In 1935, **Dr. Pran Nath** published an article in the Times of India that showed that the **Rig Veda** contains events of the **Babylonian and Egyptian kings** and their wars. Further, he showed that one-fifth of the Rig Veda is derived from the Babylonian Scriptures. From a Muslim perspective, it is likely that the Hindus were given a revealed book or books that contained description and struggles of Allah's Prophets sent previously to other peoples. It is also possible that commentaries written about them were incorporated later and became a part of the revealed books.

There are a number of examples of these in Hindu scriptures. The Atharva Veda is also known as 'Brahma Veda' or in its meaning as the Devine Knowledge. An Analysis of the Vedas reveal that '**Brahma**' is actually **Abraham**, where the initial letter A in Abraham is moved to the end making it Brahma. This analysis is accurate when one writes the two words in Arabic script, a language close to that spoken by Prophet Abraham. Similarly, Abraham's first wife **Sarah** is mentioned in the Vedas as **Saraswati**, and Prophet **Nuh** (Noah of The Flood) is mentioned as Manuh or **Manu**. Some Pundits consider Atharva Veda as the Book of Abraham. Prophets Ismail (Ishmael) and Ishaq (Isaac) are named Atharva and Angira, respectively, in the Vedas.

Table 1

Brahma	Abraham	
Saraswati	Sarah	
Manu, Manuh	Nuh	

# The Quran and Sayings of Prophet Muhammad

The Quran and Sayings of Prophet Muhammad are the source of **Islamic values and traditions**. They offer **timeless wisdom for lasting community** which The Wisdom Fund strives to apply to contemporary issues. Our selection of the Sayings is from "The Sayings of Muhammad" by Sir Abdullah Suhrawardy (1882-1935) founder of the Pan-Islamic Society of London. The serious scholar of Islam may wish to examine The Quran, and other sources for the Sayings (hadith), in our Activists' Library.

An excellent pattern have ye in the Messenger of God. -- The Quran, XXXIII:21

# In God's Name, the Merciful, the Compassionate.

According to Abu Daud these four Sayings of The Prophet contain the summary of Islamic law.

- Actions will be judged according to intentions.
- The proof of a Muslim's sincerity is that he payeth no heed to that which is not his business.
- No man is a true believer unless he desires for his brother that which he desires for himself.
- That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two from which it is well to abstain.

# • Abstinence

Remember the lord in retirement from the people and make prayer thy sleep, and hunger thy food.

Kill not your hearts with excess of eating and drinking.

Illumine your hearts with hunger, and strive to conquer yourself with hunger and thirst; continue to knock on the gates of paradise by hunger.

The world is sweet in the heart, and green to the eye; and verily God hath brought you, after those who went before you: then look to your action, and abstain from the world of wickedness.

The nearest to me are the abstinent, whoever they are, wherever they are.

A keeper of the fast, who doth not abandon lying and detraction, God careth not about his leaving off eating and drinking.

A man once said to Muhammad, "O Messenger of God, permit me to become a Eunuch." He said, "That person is not of me who maketh another a eunuch, or becometh so himself; because the manner in which my followers become eunuchs is by fasting and abstinence." The man said, permit me to retire from society, and to abandon the delights of the world."

He said, "The retirement that becometh my followers is to live in the world and yet to sit in the corner of a mosque in expectation of prayers."

A man while fasting must abstain from all bad expressions and must not even resent an injury.

Torment not yourselves, lest God punish you.

There is no monasticism in Islam.

S'ad b. Abi Wakkas said: The apostle forbade Uthman b. Mazun from avoiding marriage: and if he had permitted that to him, we would have become eunuchs."

The man I most emulate is a Muslim unencumbered; a man of small family, and little money, a performer of prayers and a perfect worshipper of God in private, one who is unknown, and hath enough to supply his wants, and when he dieth, he will leave few women to cry for him, and few legacies.

Keep fast and eat also, stay awake at night and sleep also, for verily there is a duty on you to your body, not to labor overmuch, so that ye may not get ill and destroy yourselves; and verily there is a duty on you to your eyes, ye must sometimes sleep and give them rest; and verily there is a duty on you to your wife, and to your visitors and guests that come to see you; ye must talk to them; and nobody hath kept fast who fasted always; the fast of three days in every month is equal to constant fasting: then keep three days' fast in every month.

# Adultery

When a man committeth adultery, Iman (Faith) leaveth him; but when he leaveth such evil ways, Iman will return to him.

The adultery of the eye is to look with desire on the wife of another; and the adultery of the tongue is to utter what is forbidden.

Ye followers of Muhammad, I swear of God, there is not anything which God so abhors, as adultery.

Every eye is an adulterer; and every woman perfumeth herself, and goeth to an assembly where men are, wishing to show herself to them, with a look of lasciviousness, is an adultress.

#### Aged Persons

To every young person who honors the old, on account of their age, may god apoint those who shall honor him in his years.

Verily, to honor an old man is showing respect to God.

# Alms-giving

The best of alms is that which the right hand giveth, and the left hand knoweth not of.

The best of almsgiving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.

Almsgiving is duty unto you. Alms should be taken from the rich and returned to the poor.

There are seven people whom God will draw under His own shadow, on the day when there will be no other shadow; one of them a man who hath given alms and concealed it, so that his left hand knew not what his right hand did.

Muhammad said, "It is indispensable for every Muslim to give alms." The companions asked, "But if he hath not anything to give?" He said, "If he hath nothing, he must do a work with his hand, by which to obtain something and benefit himself; and give alms with the remainder." They said, "But if he is not able to do that work, to benefit himself and give alms to others?" The Rasul (Muhammad) said, "Then he should assist the needy and the oppressed." They asked, "What if he is not able to assist the oppressed?" He said, "Then he should exhort people to do good." They asked, "And if he cannot?" He said, "Then let him withold himself from doing harm to people; for verily that is as alms and charity for him."

The people of the Rasul's house killed a goat, and the Rasul enquired, "What remaineth of it?" Aishah said, "Nothing but its shoulder; for we have sent the rest to the poor and neighbors." The Rasul said, "The whole goat remaineth except its shoulder; that is, that remaineth which ye have given away, and what ye have kept in the house is frail."

The angels asked, "O God! Is there anything of Thy creation stronger than rocks?" God said, "Yes; iron is stronger than rocks, for it breaketh them." The angels said, "O Lord! Is there anything of Thy creation stornger than iron?" God said, "Yes; fire is stronger than iron, for it melteth it." And the angels said, O defender! Is there anything of Thy creation stronger than fire?" God said, "Yes; water overcometh fire; it killeth it and maketh it cold." Then the angels said, "O Lord! Is there anything of Thy creation stronger than water?" God said, "Yes; wind overcometh water: it agitateth it and putteth it in motion." They said, "O our cherisher! Is there anything in Thy creation stronger than wind?" God said, "Yes, the children of Adam, giving alms; that is, those who give with their right hands and conceal if from their left, they overcome all."

The most excellent of alms is that of a man of small property, which he has earned by labor, and from which he giveth as much as he is able.

Giving alms to the poor hath the reward of one alms; but that given to kindred hath two rewards; one, the reward of alms, the other the reward of helping relations.

A man's first duty should be to his own family, if poor.

#### Animals

Fear God, in treating dumb animals and ride them when they are fit to be ridden and get off them when they are tired.

An adultress passed by a dog at a well; and the dog was holding out his tongue from thirst, which was near killing him, and the woman drew off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for that act.

A woman was punished for a cat which she tied till it died from hunger. She gave the cat nothing to eat, nor did she set it at liberty so that it might find some food.

"Are there rewards for doing good to quadrupeds, and givng them water to drink?" Muhammad said, "Verily there are heavenly rewards for any act of kindness to a live animal."

Verily God hath one hundred loving kindnesses; one of which he hath sent down amongst man, quadrupeds, and every moving thing upon the face of the earth: by it they are kind to each other, and forgive one another; and by it the animals of the wilds are kind to their young; and God hath reserved ninety-nine loving kindnesses by which he will be gracious to His creatures on the last day.

A young man came before the Rasul with a carpet and said, "O Rasul! I passed through a wood and heard the voices of young birds; and I took and put them into my carpet; and their mother came fluttering around my head, and I uncovered the young, and the mother fell down upon them, then I wrapped them up in my carpet; and there are the young which I have." Then the Rasul said, "Put them down." And when he did so, their mother joined them: and Muhammad said, "Do you wonder at the affection of the mother towards her young? I swear by Him who hath sent me, verily God is more loving to His creatures than the mother to these young birds. Return them to the place from which ye took them, and let their mother be with them."

# Backbiting

Backbiting vitiates ablution and fasting.

# Beauty

Muhammad said, "That person will not enter Paradise who hath one atom of pride in his heart." And a man present said, "Verily, a man is fond of having good clothes, and good shoes." Muhammad said, "God is Beauty and delighteth in the beautiful; but pride is holding man in contempt."

# Begging

Every man who shall beg, in order to increase his property, God will diminish it.

Verily God loveth a Muslim with a family, who is poor, and witholdeth himself from the unlawful and from begging.

Whoso openeth unto himself the door of begging, God will open unto him the door of poverty.

Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it, in which case God guardeth your honor than to beg of people, whether they give or not; if they do not give, your reputation suffereth, and you return disappointed; and if they give, it is worse than that, for it layeth you under obligation.

Whoever hath food for a day and a night, it is prohibited for him to beg.

Verily it is not right for the rich to ask, nor for a strong, robust person; but it is allowed for the indigent and the infirm.

"May I beg from people, O Messenger of God, when necessitous?" Muhammad said, "Do not beg unless absolutely compelled, then only from the virtuous."

## Benefits

There are two benefits, of which the generality of men are the losers, and of which they do not know the value.

# Charity

Charity that is concealeth appeareth the wrath of God.

Prayers lighten the heart, and charity is proof of Iman (Faith), and abstinence from sin is perfect splendor; the Kuran is a proof of gain to you, if you do good, and it is a detriment to you if you do wrong; and every man who riseth in the morning either doeth that which will be the means of his redemption or his ruin.

Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste; have no impure desires; withold your hands from striking, and from taking that which is unlawful and bad. The best of God's servants are those who when seen, remind of God; and the worst of God's servants are those who carry tales about, and do mischief and separate friends, and seek for the defects of the good.

Whoso hath left debt and children, let him come to me; I am their patron, I will discharge his debt and befriend his children.

Every good act is charity.

Doing justice between two people is charity; and asisting a man upon his beast, and lifting his baggage is charity; and pure, comforting words are charity; and answering a questioner with mildness, is charity; and removing that which is an inconvenience to wayfarers, such as thorns and stones, is a charity.

Every good act is charity; and verily it is a good act to meet your brother with and open countenance, and to por water from your own water-bag into his vessel.

Your smiling in your brother's face is charity; and your exhorting man to virtuous deeds is charity; and your prohibiting the forbidden is charity; and your showing men the road, in the land in which they lose it, is charity; and your assisting the blind is charity.

# Chastity

Modesty and chastity are part of the faith.

## Christians and Jews

Muhammad once referred to strife, and said, "It will appear at the time of knowledge leaving the world." Ziad said, "O Messenger of God, how will knowledge go from the world, since we read the Kuran, and teach it to our children, and our children to theirs; and so on till the last day?" Then Muhammad said, "O Ziad, I supposed you the most learned man of Medinah. Do the Jews and Christians who read the Bible and the Evangel act on them?"

Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling Him God, and the Son of God; I am only the Lord's servant; then call me the servant of God and His messenger.

When the bier of anyone passeth by thee, whether Jew, Christian or Muslim, rise to thy feet.

## Cleanliness

Were it not for fear of troubling my disciples, verily I would order them to clean their teeth before every prayer.

God is pure and loveth purity and cleanliness.

# Compassion

When the child (of Zainab) was brought to Muhammad, dying; its body trembling and moving; the eyes of the Apostle of God shed many tears. And Sad said, "O Messenger of God! What is the weeping and shedding of tears?" Muhammad replied, "This is an expression of the tenderness and compassion, which the Lord hath put into the hearts of His servants; the Lord doth not have compassion on and commiserate with His servants, except such as are tender and full of feeling."

The Apostle of God wept over Sad b. Ubadah. And he said, "Have not you heard that the Lord doth not punish on account of shedding tears, not from sobs of the heart from the afflicted?" He is not of the people of our way who slappeth his cheeks and teareth his collar, and mourneth like the mournings of Ignorance.

There is no reward but Paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken

Once Muhammad went together with some of his companions to Abu Yusuf, a blacksmith who was the husband of the nurse of Muhammad's son Ibrahim. And the Apostle of God took Ibrahim and kissed him and embraced him. On another occasion they went to see Ibrahim, when he was in his dying moments. The eyes of Muhammad were fixed, and flowed with tears; and Abd-al-Rahman, son of Auf, said to the Messenger of God, "Do you weep and shed tears, O Apostle of God?" He said, "O son of Auf, these are tears of compassion, and feeling due to the dead." After that he shed tears again, and said, "Verily my eyes shed tears and my heart is afflicted, and I say nothing but what is pleasing to my Benefactor; for verily, O Ibrahim, I am melancholy at being separated from thee."

Muhammad said, "Do you think this woman will cast her own child into the fire?" Those present said, "No." Muhammad said, "Verily God is more compassionate on His creatures, than this woman on her own child."

When one of the family of Muhammad died, and the women assembled, crying over the corpse, Omar stood up to prevent them from crying, and drive them away: but Muhammad said, "Let them alone, O Omar, because eyes are shedding tears; and the heart is stricken with calamity and sorrowful; and the time of misfortune near and fresh; and the crying of women is without wailing."

# • Conscience

A man asked Muhammad what was the mark whereby he might know the reality of his faith. Muhammad said, "If thou derive pleasure from the good which thou hast performed and thou be grieved for the evil which thou hast committed, thou art a true believer." The man said. "In what doth a fault really consist?" Muhammad said, "when action pricketh they conscience, forsake it."

All actions are judged by the motive prompting them.

#### Contentment

Riches are not from an abundance of worldly goods, but from a contented mind.

When you see a person, who has been given more than you in money and beauty; then look to those who have been given less.

Look to those inferior to yourselves, so that you may not hold God's benefits in contempt.

God loveth those who are content.

# Control of Self

The most excellent Jihad is that for the conquest of self.

The exercise of religious duty will not atone for the fault of an abusive tongue.

A man cannot be a Muslim till his heart and tongue are so.

Whoever hath been given gentleness hath been given a good portion in this world and the next.

Whoever suppresseth his anger, when he hath in his power to show it, God will give him great reward.

That person is wise and sensible who subdueth his carnal desires and hopeth for rewards from God; and he is an ignorant man who followeth his lustful appetites, and with all this asketh for God's forgiveness.

May God fill the heart of that person who suppresseth his anger with safety and faith.

"Give me advice," said someone. Muhammad said, Be not angry."

Muaz said, "At the time of my being dispatched to the judgeship of Yemen, the last advice Muhammad gave me was this, 'O Muaz! be of good temper towards people.'"

He is not strong and powerful who throweth people down; but he is strong who witholdeth himself from anger.

No person hath drunk a better draught than that of anger which he hath swallowed for God's sake.

# Courtesy

Humility and courtesy are acts of piety.

Verily, a man teaching his child manners is better for him than giving one bushel of grain in alms.

It is not right for a guest to stay so long as to incommode his host.

No man hath given his child anything better than good manners.

"O Apostle of God! Inform me, if I stop with a man, and he doth not entertain me, and he afterwards stoppeth at my house, am I to entertain him or to act with him as he with did me?" Muhammad said, "Entertain him."

Respect people according to their eminence.

Being confined for room, the Apostle of god sat down upon his legs drawn up under his thighs. A desert Arab who was present said, "What is this way of sitting?" Muhammad said, "Verily God hath made me a humble servant, and not a proud king."

Abuse nobody, and if a man abuse thee, and lay upon a vice which he knoweth in thee; then do not disclose one which thou knowest in him.

When victuals are placed before you no man must stand up till it be taken away; nor must one man leave off eating before the rest; and if he doeth he must make an apology.

It is of my ways that a man shall come out with his quest to the door of his house.

Meekness and modesty are two branches of Iman (Faith); and vain talking and embellishing are two branches of hypocrisy.

When three persons are together, two of them must not whisper to each other without letting the third hear, until others are present, because it would hurt him.

# • Crimes

The greatest crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to lie.

# Cultivation of Land

There is no Muslim who planteth a tree, or soweth a field, and man birds or beast eat from them, but it is charity for him.

Whoever bringeth the dead land to life; that is cultivateth waste land, for him is reward therein.

#### Dead

And behold! a bier passed by Muhammad, and he stood up; and it was said to him, "This is the bier of a Jew." He said, "Was it not the holder of a soul, from which we should take example and fear?"

Do not speak ill of the dead.

When the bier of anyone passeth by thee, whether Jew, Christian, or Muslim, rise to thy feet."

# Death

Wish not for death any of you; neither the doer of good works, for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain the forgiveness of God by repentance. Wish not, nor supplicate for death before its time cometh; for verily when ye die, hope is out and the ambition for reward: and verily, the increase of a Mumins' (Muslim's) life increaseth his good works.

Remember often the destroyer and cutter off of delights, which is death.

Not one of you must wish for death from any worldly affliction; but if there certainly is anyone wishing for death, he must say, "O Lord, keep me alive so long as life may be good for me, and wish me to die when it is better for me so to do."

The Faithful do not die; perhaps they become translated from this perishable world to the world of eternal existences.

Death is a blessing to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

There are two things disliked by the sons of Adam, one of them death; whereas it is better for Muslims than sinning; the second is scarcity of money; whereas its account will be small in futurity.

The grave is the first stage of the journey into eternity.

Death is a bridge that uniteth friend with friend.

Sleep is the brother of death.

Muhammad said, three days before his death, "Not one of you must die but with resignation to the will of God, and with hope for his beneficence and pardon."

# Debt

Whoso desireth that God should redeem him from the sorrows and travail of the last day, must delay in calling on poor debtors, or forgive the debt in part or in whole.

A martyr shall be pardoned every fault but debt.

Whoso hath a thing wherewith to discharge a debt, and refuseth to do it, it is right to dishonor and punish him.

#### Deliberation

Deliberation in undertakings is pleasing to God.

A good disposition, and deliberation in affairs, and a medium in all things, are one part of twenty-four parts of the qualities of the prophets.

# Disposition to Good

He is of the most perfect Muslims, whose disposition is most liked by his own family.

Verily the most beloved of you by me, and nearest to me in the next world, are those of good dispositions; and verily the greatest enemies to me and farthest from me, are the ill-tempered.

Verily the most beloved of you by me are those of the best dispositions.

I have been sent to explain fully good dispositions.

O Lord! As thou hast made my body good, so make good my disposition.

Two qualities are not combined in any Muslim, avarice and bad disposition.

# Disputation

Mankind will not go astray after having found the right road, unless from disputation.

# Divorce

Every woman who asketh to be divorced from her husband without cause, the fragrance of the Garden is forbidden her.

The thing which is lawful, but disliked by God, is divorce.

# Duty of Believers

I have left two things among you, and you will not stray as long as you hold them fast; one is the Book of God, the other the Laws of His Messenger.

God hath made a straight road, with two walls, one on each side of it, in which are open doors, with curtains drawn across. At the top of the road is an Amonisher who saith, "Go straight on the road, and not crooked;" and above this Admonisher is another who saith to any who pass through these doorways, "Pass not through these doors, or verily ye will fall." Now, the road is Islam; and the open doors are those things which God hath forbidden; and

the curtains before the doors the bounds set by God; the Admonisher is the Kuran, and the upper Admonisher God, in the heart of every Mumin (Muslim).

Verily ye are ordered the divine commandments, then forsake them not; ye are forbidden the unlawful, then do not fall therein; there are fixed boundaries, then pass not beyond them; and there is silence on some things without their being forgotten, then do not debate about them.

Happy is the Mumin (Muslim) for if good befalleth him, he praiseth and thanketh God; and if misfortune, praiseth God and beareth it patiently; therefore a Mumin is rewarded for every good he doth, even for his raising a morsel of food to the mouth of his wife.

Whoever hath eaten of pure food and practiced my laws, and mankind hath lived in security from him, will enter into the Abode of Bliss.

Muhammad once said to Anas, "Son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards anyone;" then he said, "Oh! my son, this is one of my laws, and he who loveth my laws verily loveth me."

I admonish you to fear God, and yield obedience to my successor, although he may be a black slave, for this reason, that those amongst you who live after me will see great schisms. Therefore hold fast to my ways and those of my successors, who may lead you in the straight path, having found it themselves; and ardently seize my laws and be firm thereto.

There was not any Messenger sent before me by God to mankind but found friends and companions, who embraced his maxims and became his disciples; after which were born those who gave out precepts which they did not practice, and did what they were ordered not to do; therefore those who oppose them with the hand, with the tongue, and with the heart are Mumins, and there is not anything in Iman besides this, even as much as a grain of mustard seed.

do not associate any one thing with God, although they kill or burn you; nor affront intentionally your parents, although they should order you to quit your wife, your children, and your property. Do not drink wine; for it is the root of all evil; abstain from vice; and when a pestilence shall pervade mankind, and you shall be amongst them, remain with them; and cherish your children.

There are three roots to Iman (Faith): not to trouble him who shall say 'there is no deity but God;' not to think him an unbeliever on account of one fault; and not to discard him for one crime.

He is not a good Mumin who committeth adultery or getteth drunk, who stealeth, or plundereth, or who embezzleth; beware, beware.

When asked to mention one of the most excellent parts of Iman (Faith) Muhammad said, "To love him who loveth God, and hate him who hateth God, and to keep your tongue employed in repeating the name of God." What else? He said, "To do unto all men as you would wish to have done unto you, and to reject for others what you would reject for yourself."

He who progresseth daily is yet far off from the Ideal.

When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste; have no impure desires; withhold your hands from striking, and from taking that which is unlawful or evil. The best of God's servants are those

who, when seen, remind of God; and the worst of God's servants are those who carry tales about to do mischief and separate friends, and seek for the defects of the good.

He who believeth in one God and the Hereafter, let him speak what is good or remain silent.

He who believeth in one God and the life beyond, let him not injure his neighbors.

Speak to men according to their mental capacities, for if you speak all things to all men, some cannot understand you, and so fall into errors.

It is not a sixth or a tenth of a man's devotion which is acceptable to God, but only such portions thereof as he offereth with understanding and true devotional spirit.

Verily your deeds will be brought back to you, as if you yourself were the creator of your own punishment.

Adore God as thou wouldst if thou sawest Him; for if thou seeest Him not, He seeth thee.

Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

"The duties of Muslims to each other are six." It was asked, "What are they, O Messenger of God?" He said, "When you meet a Muslim, greet him, and when he inviteth you to dinner, accept; and when he asketh you for advice, give it to him; and when he sneezeth and saith, 'Praise be to God,' do you say, 'May God have mercy upon thee;' and when he is sick, visit him; and when he dieth, follow his bier."

This life is but tillage for the next, do good that you may reap there; for striving is the ordinance of God and whatever God hath ordained can only be attained by striving.

Commandments are of three kinds; one commands an action, the reward of which is clear, then do it; another forbids an action which leads astray, abstain from it; and in another arise contradictions, resign that to God.

The world is forbidden to those of the life to come; the life to come is forbidden to those of this world.

Do a good deed for every bad deed that it may blot out the latter.

A true Mumin is thankful to God in prosperity, and resigned to His will in adversity.

That which is lawful is clear, and that which is unlawful likewise: but there are certain doubtful things between the two from which it is well to abstain.

Be ye imbued with divine qualities.

He is true who protecteth his brethren both present and absent.

All Muslims are as one body. If a man complaineth of a pain in his head, his whole body complaineth; and if his eye complaineth, his whole body complaineth.

All Muslims are like the components parts of a foundation, each strengthening the others; in such a way they must support each other.

Assist your brother Muslim, whether he be an oppressor or oppressed. "Bu how shall we do it when he is an oppressor?" enquired a companion. Muhammad replied, "Assisting an oppressor consists in forbidding and withholding him from oppression."

Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore that heart which is righteous, does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another: his blood, property, and reputation.

The creation is as God's family; for its sustenance is from Him: therefore the most beloved unto God is the person who doeth good to God's family.

The proof of a Muslim's sincerity is that he payeth no heed to that which is not his business.

The Faithful are those who perform their trust and fail not in their word, and keep their pledge.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

Verily when a Muslim is taken ill, after which God restoreth him to health, his illness hath covered his former faults, and it is an admonition to him of what cometh in future times; and verily, when a hypocrite is taken ill, and afterwards restored to health, he is like a camel which has been tied up, and afterwards set free; for the camel did not know for want of discrimination, why they tied him up and why they turned him loose; such is the hypocrite: on the contrary, a Mumin knoweth, that his indisposition was to atone for his faults.

Misfortune is always with the Muslim and his wife, either in their persons or their property or their children; either death or sickness; until they die, when there is no fault upon them.

Abusing a Muslim is disobedience to God; and it is infidelity to fight with one.

Every Muslim who calls a Muslim infidel will have the epithet returned to him.

It is unworthy of a Mumin to injure people's reputation; it is unworthy to curse anyone; and it is unworthy to abuse anyone; and it is unworthy of a Mumin to talk vainly.

It is better to sit alone than in company with the bad; and it is better to sit with the good than alone. And it is better to speak words to a speaker of knowledge than to remain silent; and silence is better than bad words.

Fear not the obloquy of the detractor in showing God's religion.

Refrain from seeing and speaking of the vices of mankind, which you know are in yourself.

Guard yourselves from six things, and I am your security for paradise. When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful, and bad.

That person is not of us who inviteth others to aid him in oppression; and he is not of us who fighteth for his tribe in injustice; and he is not of us who dieth in assisting his tribe in tyranny.

He is not of us who is not affectionate to his little ones, and doth not respect the feelings of the aged; and he is not of us who doth not order that which is good and prohibit that which is evil.

Ye will not enter Paradise until ye have faith, and ye will not complete your faith until ye love one another.

No man hath believed perfectly, until he wisheth for his brother that which he wisheth for himself.

Verily, each of you is a mirror to his brother: then if he seeth a vice in his brother he must tell him to get rid of it.

That person is not a perfect Muslim who eatheth his fill, and leaveth his neighbors hungry.

O ye who have embraced Islam by the tongue, and to whose hearts it hath not reached, distress not Muslims, nor speak ill of them, nor seek for their defects.

Do not say that if people do good to us, we will do good to them; and if people oppress us, we will oppress them; but determine that if people do you good, you will do good to them; and if they oppress you, you will not oppress them.

"Teach me a work, such that when I perform it God and men will love me." Muhammad said, "Desire not the world, and God will love you; and desire not what men have, and they will love you.

In prayers, all thoughts must be laid aside but those of God; in conversation no word is to be uttered which afterwards be repented of; do not covet from others, or have any hopes for them.

"There is a polish for everything that taketh away rust; and the polish for the heart is the remembrance of God." The companions said, "Is not repelling the infidels also like this?" Muhammad said, "No, although one fights until one's sword be broken!"

My Lord hath commanded me nine things: To reverence Him, externally, and internally; to speak the truth, and with propriety, in prosperity and adversity; moderation in affluence and poverty; to benefit my relations and kindred, who do not benefit me; to give alms to him who refuseth me; to forgive him who injureth me; that my silence should be in attaining a knowledge of God; that when I speak, I should mention Him; that when I look on God's creatures, it should be as an example for the: and God hath ordered me to direct in that which is lawful.

A Muslim who mixeth with people and beareth inconveniences, is better than one who doth not mix with them and beareth no inconveniences.

# • Eloquence

Some eloquence is like magic.

# Envy

If envy were proper, two persons would be the most proper objects of it; one, a man to whom god hath given riches, and appointed to bestow in charity; the other, to whom God hath granted the knowledge of religion, and acteth thereon himself, instructing others.

Keep yourselves far from envy; it eateth up and taketh away good actions, like as fire eateth up and burneth wood.

# **Experience**

He is not a perfect man of fortitude, who hath not fallen into misfortunes; and there is no physician but the experienced.

# Forgiveness

Thus saith the Lord, "Verily those who are patient in adversity and forgive wrongs, are the doers of excellence."

Once Muhammad was asked, "O Apostle of God!" How many times are we to forgive our servant's faults?" He was silent. Again the questioner asked, and Muhammad gave no answer. But when the man asked a third time, he said, "Forgive your servants seventy times day."

There is no man who woundeth and pardoneth the giver of the wound but God will exalt his dignity and diminish his faults.

That man is nearest to God, who pardoneth, when he had in his power him who would have injured him.

Do not say, that if the people do good to us, we will do good to them; and if the people oppress us, we will oppress them; but determine that if people do you good, you will do good to them; and if they oppress you, you will not oppress them.

#### Gentleness

Verily, god is mild, and is fond of mildness, and he giveth to the mild what he doth not to the harsh.

Whoever hath been given gentleness hath been given a good portion, in this world and the next.

God is gentle and loveth gentleness.

Verily you have two qualities which God and His Messenger love - fortitude and gentleness.

## God

Reflect upon God's creation but not upon His nature or else you will perish.

Whoever loveth to meet God, God loveth to meet him.

God saith, "I fulfill the faith of whoso putteth his faith in Me; and I am with him, and near him, when remembereth Me."

God saith, "Whoso doth one good act, for him are ten rewards; and I also give more to whomever I will; and whoso doth an ill, its punishment is equal to it, or I forgive him; and whoso seeketh to approach Me one span, I seek to approach one cubit; and whoso seeketh to approach Me one cubit, I seek to approach him two fathoms; and whoso walketh towards Me, I run towards him; and whoso cometh before Me with the earth full of sins, and believeth solely in Me, him I come before with a front of forgiveness as big as the earth."

God saith, "The person I hold as a beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh."

God saith, "O Man! Only follow thou My laws, and thou shall become like unto Me, and then say, 'Be' and behold, It is."

God is One, and liketh unity.

We were with Muhammad on a journey, and some men stood up repeating aloud, "God is most great," and the Rasul said, "O men! Be easy on yourselves, and do not distress yourselves by raising your voices, verily you do not call to one deaf or absent, but verily to one who heareth and seeth; and He is with you; and He to whom you pray is nearer to you than the neck of your camel."

God saith, "I was a hidden treasure. I would fain be known. So I created Man."

Do you love your creator? Love your fellow-beings first.

# God's Forgiveness

Muhammad said, "I would not have the whole wealth of the world in the place of this revelation. . . O My servants who have oppressed your own souls by sinning, despair not of the mercy of God." A man said, "What of him who hath associated others with God?" Muhammad remained silent for a while and then said, "Know that him also God forgiveth; but on repentance."

God saith, "Verily my compassion overcometh my wrath."

#### God's Kindness

If the unbeliever knew of the extent of the Lord's mercy, even he would not despair of Paradise.

God's kindness towards his creature is more than a mother's towards her babe.

If you put your whole trust in God, as you ought, He most certainly will give you sustenance, as He doth the birds; they come out hungry in the morning, but return full to their nests.

Trust in God, but tie it (your camel).

God is not merciful to him who is not kind to mankind.

"Do none enter the Garden of Bliss save by God's mercy?" Muhammad said, "No. None enter save through God's favor." "You also, O Messenger of God! Will you not enter Paradise save by God's compassion?" Muhammad put his hand on his head and said thrice, "I shall not enter unless God cover me with His mercy."

#### Good Works

That person who relieveth a Mumin (Muslim) from distress in this world, God will in like manner relieve him in the next; and he who shall do good to the indigent, God will do good to him in this world and the next.

Be persistent in good actions.

#### Heart

Beware! verily there is a piece of flesh in the body of man, which when good, the whole body is good; and when bad, the whole body is bad, and that is the heart.

Muhammad said, "O Wabisah! are you come to ask what is goodness and what is badness?" Wabisah said, "Yes, I am come for that." Then He joined his fingers and struck them upon Wabisah's breast, that is made a sign towards his heart, and said, "Ask the question from thine own heart." This he repeated three times aloud and said, "Goodness is a thing from which thy heart findeth firmness and rest; and badness is a thing which throweth thee into doubt, although men may acquit thee."

# Heaven and Hell

Hell is veiled in delights and Heaven in hardships and miseries.

Heaven lieth at the feet of mothers.

He will not enter hell who hath faith equal to a mustard seed in his heart; and he will not enter Paradise who hath a single grain of pride, equal to a mustard seed, in his heart.

Paradise is nearer to you than the thongs of your sandals; and the Fire likewise.

Deal gently with the people, and be not harsh; cheer them and condemn them not. Ye will meet with many 'people of the Book' who will question thee, what is the key to Heaven? Reply to them (the key to Heaven) to testify to the truth of God, and to do good work.

People asked Muhammad if to say "There is no deity but God" was not the key to Paradise. He said, "Yes, but it is a key which hath wards; and if ye come with a key of that description, Paradise will be opened to you, otherwise it will not."

Paradise is not for him who reproacheth others with any favor he doth to them.

The people entitled to the Abode of Bliss are three; the first, a just king, a doer of good to his people endowed with virtue; the second, an affectionate man, of a tender heart to relations and others; the third, a virtuous man.

Verily a man used to come before the Rasul (Muhammad) bringing his son with him; and the Rasul said to him, "Dost thou love this boy?" And the man said, "O Rasul of God! May God love thee as I love this son!" Then the Rasul did not see the boy with his father for some time; and He said, "What has become of that man's son?" The said, "O Rasul! He is dead." And the Rasul said to the man, "Dost thou not like this, that thou wilt find no door of Paradise but thy son will be there awaiting thee, in order to conduct thee into Paradise?" And another man said, "O Rasul! Is this joyful news particularly for this man, or for the whole of us?" Muhammad said, "For all of you."

What is Paradise? Muhammad replied, "It is what the eye hath not seen, nor the ear heard, nor ever flashed across the mind of man."

# Hospitality

He who believeth in one God, and a future life, let him honor his guest.

Whoever believeth in God and the Hereafter must respect his guest; and whoever believeth in God and the Hereafter must not incommode his neighbors, and a Mumin must speak only good words, otherwise remain silent.

It is not right for a guest to stay so long as to incommode his host.

# Humility

Humility and courtesy are acts of piety.

Verily God instructs me to be humble and lowly and not proud; and that no one should oppress another.

A tribe must desist from boasting of their forefathers; if they will not leave off boasting, verily they will be more abominable near God, than a black beetle which rolleth forward filth by its nose; and verily God has removed from you pride and arrogance. There is no man but either a righteous Mumin or a sinner; man-kind are all sons of Adam, and he was from earth.

Whoever is humble to men for God's sake, may God exalt his eminence.

#### • Islam

"Inform me in the nature of Islam," said Sufyan, "so that I may have no occasion to ask others about it." Muhammad said, "Say, O Sufyan, 'I believe in God;' after which obey the commandments, and abandon the things forbidden."

Islam commenced in a forlorn state, and will quickly return to what it was in the beginning; then be joyful, ye who are firm.

My religion is like clouds dropping much rain; some of them falling on pure, favorable soil, cause grass to grow; some of them fall in hollows from which mankind are benefited, some fall on high lands from which benefit is not derived; then the two first are like the persons acquainted with the religion of God and instructing others; and the last like the person not regarding it nor accepting the right path.

The greatest enemies of God are those who are entered into Islam, and do acts of infidelity, and who without cause, shed the blood of man.

When asked, "What is Islam?" Muhammad said, "Abstinence and Obedience to God." Asked "What is one of the most excellent virtues of Iman (Faith)?" He said, "An amiable disposition." "Which is the most excellent Hijrah (Renunciation)?" He said, "Abandoning that of which God disapproveth."

"What is Islam?" someone asked. Muhammad said, "Purity of speech and charity."

Every child is born with a disposition towards the natural religion (Islam - submission to the Divine Will). It is the parents who maketh it a Jew, Christian or a Magian.

Do you know what sappeth the foundations of Islam and ruineth it? The errors of the learned destroy it, and the disputations of the hypocrite, and the orders of kings who have lost the road.

Men differ like mines of gold and silver: the good in ignorance are the good in Islam, once they have obtained the knowledge of religion.

#### Jihad

The most excellent Jihad is that for the conquest of self.

The ink of the scholar is more holy than the blood of the martyr.

#### Kindness

To gladden the heart of the weary, to remove the suffering of the afflicted, hath its own reward. In the day of trouble, the memory of the action cometh like a rush of the torrent, and taketh our burden away.

He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.

What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

Who is the most favored of God? He, from whom the greatest good cometh to His creatures.

All God's creatures are His family; and he is the most beloved of God who doeth most good to God's creatures.

Whoever is kind to His creatures, God is kind to him; therefore be kind to man on earth, whether good or bad; and being kind to the bad, is to withhold him from badness, thus in heaven you will be treated kindly.

He who is not kind to God's creatures, and to his own children, God will not be kind to him.

Kindness is a mark of faith: and whoever hath not kindness hath not faith.

#### • The Kuran

The Kuran consisteth of five heads, things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries, and take warning from the examples.

Doth any of you suppose that God hath not forbidden anything except in the Kuran? Beware, for verily I swear by God that I have ordered, and prohibited things in manner like the Kuran: and God hath not made it lawful for you to enter the houses of the People of the Book (that is Jews, Christians, etc.) without their permission, or you beat their women, or eat their fruits.

The Kuran was sent down in seven dialects; and in every one of its sentences, there is an external and internal meaning.

The other messengers of God had their miracles, mine is the Kuran and will remain forever.

"By what rule," said Muhammad, "would you be guided, O Muaz, in your administration of Yeman?" "By the law of the Kuran." "But if you find no direction in the Kuran?" "Then I will act according to the example of the Messenger of God." "But if that faileth?" "Then I will exercise my own reason and judgement."

#### Labor

Pray to God morning and evening, and employ the day in your avocations.

He who neither worketh for himself, nor for others, will not receive the reward of God.

Whoso is able and fit and doth not work for himself, or for others, God is not gracious to him.

Those who earn an honest living are the beloved of God.

God is gracious to him that earneth his living by his own labor, and not by begging.

Whoever desireth the world and its riches, in a lawful manner, in order to withold himself from begging, and for a livelihood for his family, and for being kind to his neighbor, will come to God with his face as bright as the full moon on the fourteenth night of the lunar month.

Give the laborer his wage before his perspiration be dry.

#### Learning

He dieth not who giveth life to learning.

Whoso honoreth the learned, honoreth me.

The Messenger of God was asked, "What is the greatest vice of man?" He said, "You must not ask me about vice, but ask about virtue;" and he repeated this three times, after which he said, "Know ye! The worst of men is a bad learned man, and a good learned man is the best."

Verily god doth not taketh away knowledge from the hands of His servants; but taketh it by taking away the learned; so that when no learned men remain, the ignorant will be placed at the head of affairs. Causes will be submitted to their decision, they will pass sentence without knowledge, will err themselves, and lead others into error.

An hour's contemplation is better than a year's adoration.

Philosophy is the stray camel of the Faithful, take hold of it wherever ye come across it.

Go in guest of knowledge even into China.

Seek knowledge from the cradle to the grave.

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

Do you know what sappeth the foundation of Islam, and ruineth it? The errors of the learned destroy it, the disputations of the hypocrite, and the orders of kings who have lost the road.

To spend more time in learning is better than spending more time praying; the support of religion is abstinence. It is better to teach knowledge one hour in the night than to pray all night.

Whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for attaining it; therefore, even if he do not attain it, for him is one reward.

That person who shall die while he is studying, in order to revive the knowledge of religion, will be only one degree inferior to the prophets.

One learned man is harder on the devil than a thousand ignorant worshippers.

The pursuit of knowledge is a divine commandment for every Muslim; and to waste knowledge on those who are unworthy of it is like putting pearls, jewels, and gold on the necks of swine.

That person who shall pursue the path of knowledge, God will direct him to the path of Paradise; and verily the superiority of a learned man over an ignorant worshipper is like that of the full moon over all the stars.

He who knoweth his own self, knoweth God.

Verily the best of God's servants are just and learned kings; and verily the worst are bad and ignorant kings.

To listen to the words of the learned, and to instill into others the lessons of science, is better than religious exercises.

The ink of the scholar is more holy than the blood of the martyr.

He who leaveth home in search of knowledge, walketh in the path of God.

One hour's meditation on the work of the Creator is better than seventy years of prayer.

God hath treasuries beneath the Throne, the keys whereof are the tongues of poets.

The acquisition of knowledge is a duty incumbent one every Muslim, male and female.

Acquire knowledge. It enableth its posessor to distinguish right from wrong; it lighteth the way to Heave; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament among friends, and an armour against enemies.

With knowledge man riseth to the heights of goodness and to a noble position, associateth with sovereigns in this world, and attaineth to the perfection of happiness in the next.

Learn to know thyself.

The calamity of knowledge is forgetfulness; and to waste knowledge is to speak of it to the unworthy.

Who are the learned? Those who practice what they know.

#### • Man's Growth

The son of Man groweth and with him grow two things - the love of wealth and love of long life.

"Who is the best man?" Muhammad replied, "He is the best man whose life is long and whose actions are good." "Then who is the worst man?" "He whose life is long and whose actions are bad.

#### Marriage

Marriage is incumbent on all who possess the ability.

A woman may be married by four qualifications: one on account of her money; another, on account of the nobility of her pedigree; another on account of her beauty; the fourth, on account of her virtue. Therefore, look out for a woman that hath virtue: but if you do it from any other consideration, your hands be rubbed in dirt.

#### Meanness

Shall I tell you the very worst among you? Those who eat alone, and whip the slaves, and give to nobody.

# Mishaps

Whatever mishap may befall you, it is on account of something which you have done.

No misfortune or vexation befalleth a servant of God, small or great, but on account of his faults committed: and most of these God forgiveth.

#### Modesty

True modesty is the source of all virtues.

Modesty and chastity are parts of the Faith.

Meekness and modesty are two branches of Iman; and vain talking and embellishing are two branches of hypocrisy.

All kinds of modesty are best.

#### Monopolies

Monopoly is unlawful in Islam.

The holder of a monopoly is a sinner and an offender.

The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and those who keepeth back grain in order to sell at a high rate is cursed.

#### Mothers

Heaven lieth at the feet of mothers.

"O Messenger of God! Verily I have done a great crime; is there any act by which I may repent?" He said, "Have you a mother?" "No," said the questioner. "Have you an aunt?" asked Muhammad. He said, "Yes, I have." Muhammad said, "Go, do good to her, and your crime will be pardoned."

I and a woman whose color and cheeks shall have become black from toiling in the sun shall be near to one another in the next world as my two fingers; and that is a handsome widow, whose color and cheeks shall have become black in bringing up her family.

# • Muhammad The Prophet

I am no more than man; when I order you anything respecting religion, receive it; and when I order you anything about the affairs of the world, then I am nothing more than man.

Convey to other persons none of my words, except those ye know of a surety.

'Aishah said, "A party of Jews asked permission to go to Muhammad, and said, 'Death upon you.' And I answered their insult by saying, 'Rather upon you be death and curse.' Then Muhammad said, 'Be mild O Aishah! and make a point of being kind, and withold thyself from speaking harshly.' I said, 'Did you not hear what they said?' He said, 'Verily, I do always say,' "Be the same to you."'

Verily my heart is veiled with melancholy and sadness for my followers; and verily I ask pardon of God one hundred times daily.

Zaid, Muhammad's servant, said, "I served Lord Muhammad ten years, and he never said 'Uff,' to me; and never said, 'Why did you do so?' and never said, 'Why did you not do so?'"

# • Muhammad The Prophet's Kindness

Once Muhammad was distributing meat in Jiranah; and behold, a woman came close to him, and he spread his garment for her to sit upon. When people saw such respect paid to this woman, they asked who she was; and those present said, "This is his nurse."

When anyone was sick Muhammad used to rub his hands upon the sick person's body, saying, "O Lord of mankind! Take away this pain, and give health; for Thou art the giver of health: there is no health by Thine, that health which leaveth no sickness."

# • Muhammad The Prophet's Mission

Kais b. Sal said: "I came to Hirah, and saw the inhabitants worshipping their chief; and I said, 'Verily the Apostle of God is worthy of being worshipped.' Then I came to the Apostle and said, 'I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped.' Then Muhammad said to me, 'Tell me, if you should pass by my grave, would you worship it?' I said, 'No.' And He said, 'Worship not me.'"

The Apostle was in the midst of a crowd of his companions, and a camel came and prostrated itself before him. They said, "O Apostle of God! Beasts and trees worship thee; then it is ment for us to whorship thee." Muhammad said, "Worship God, and you may honor your brother, that is me."

When the ambassadors of Bani Amir went to Muhammad, they said, "You are our master." He said, "God is your master." Then they said, "You are most excellent of the highest degree." And when He heard this He said, "Say so, or less, and do not exceed reasonable bounds in praise."

Muhammad slept upon a mat, and got up very marked on the body by it: and someone said, "O Messenger of God! If thou hadst ordered me, I would have spread a soft bed for thee." Lord Muhammad said, "What business have I with the world? I am a man on horseback, who standeth under the shade of a tree, then leaveth it."

To the light I have attained and in the light I live.

It was said to the Rasul, "O Messenger of God! Curse the infidels." Muhammad said, "I am not sent for this; nor was I sent but as mercy to mankind."

Kais b. Sal said: "I came to Hirah, and saw the inhabitants worshipping their chief; and I said, 'Verily the Apostle of God is worthy of being worshipped.' Then I came to the Apostle and said, 'I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped.' Then Muhammad said to me, 'Tell me, if you should pass by my grave, would you worship it?' I said, 'No.' And He said, 'Worship not me.'"

The Apostle was in the midst of a crowd of his companions, and a camel came and prostrated itself before him. They said, "O Apostle of God! Beasts and trees worship thee; then it is ment for us to whorship thee." Muhammad said, "Worship God, and you may honor your brother, that is me."

When the ambassadors of Bani Amir went to Muhammad, they said, "You are our master." He said, "God is your master." Thenthey said, "You are most excellent of the highest degree." And when He heard this He said, "Say so, or less, and do not exceed reasonable bounds in praise."

Muhammad slept upon a mat, and got up very marked on the body by it: and someone said, "O Messenger of God! If thou hadst ordered me, I would have spread a soft bed for thee." Lord Muhammad said, "What business have I with the world? I am a man on horseback, who standeth under the shade of a tree, then leaveth it."

To the light I have attained and in the light I live.

It was said to the Rasul, "O Messenger of God! Curse the infidels." Muhammad said, "I am not sent for this; nor was I sent but as mercy to mankind."

# • Muhammad The Prophet's Prayers

Muhammad used to say after making the profession of faith, "O Lord I supplicate Thee for firmness in faith, and inclination towards the straight path, and for Thine aid in being grateful to Thee, and in adoring Thee in every good way; and I supplicate Thee for an innocent heart which shall not incline to wickedness and for a true tongue. I supplicate Thee to guide me to all which Thou knowest to be virtuous and to preserve me from al which Thou knowest to be vicious. I supplicate Thee to forgive me my faults for Thou knowest them all.

When the Messenger of God entered a place of worship he said, "O God! Pardon my sins, and open for me the gates of Thy compassion," and on leaving he would repeat the same.

O Lord grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deed than win Thy love; make thy love dearer to me than self, family and wealth.

O Lord! I make my complaint unto thee, of my feebleness, the vanity of my efforts. I am insignificant in the sight of men, O Thou Most Merciful! Lord of the weak! Thou aret my Lord! Forsake me not. Leave me not a prey to strangers, nor to mine enemies. If Thou art not displeased, I am safe. I seek refuge in the light of Thy countenance, by which all darkness is dispelled, and peace cometh in the Here and Hereafter. Solve Thou my difficulties as it pleaseth Thee. There is no power, no strength, save in Thee.

# Neighborliness

The best of persons in God's sight is the best amongst his friends; and the best of neighbors near God is the best person in his own neighborhood.

A Muslim who mixeth with people and putteth up with their inconveniences, is better than one who doth not mix with them, and bear with patience.

Do you love your creator? Love your fellow-beings first.

#### Omens

Of my disciples who will enter Paradise are those who do not use shells (do not consult oracles), and are not influenced by omens, like the people of Ignorance, and who put their whole trust in God.

#### Orphans

I and the guardian of orphans (whether the orphan be of his near or distant relations, or of strangers) will be in one place in the next world; like my two fingers, nearly touching each other.

The best Muslim's house is that in which is an orphan, who is benefited; and the worst Muslim's house is that in which an orphan is ill-treated.

#### Parents

Heaven lieth at the feet of mothers.

God's pleasure is in a father's pleasure; and God's displeasure is in a father's displeasure.

He who wisheth to enter Paradise at the best door must please his father and mother.

A man is bound to do good to his parents, although they may have injured him.

There is no child, a doer of good to his parents, who looketh on them with kindness and affection, but God will grant with every look the rewards for an approved pilgrimage.

# Peacemaking

Shall I not inform you of a better act than fasting, alms, and prayers? Making peace between one another: enmity and malice tear up heavenly rewards by the roots.

# Poetry

Some poetry is dressed in knowledge and art.

The truest words spoken by any poet are those of Labid: "Know that everything is vanity save God."

God hath treasures beneath the Throne, the keys whereof are the tongues of poets.

Some poetry containeth much wisdom.

# Poverty

Poverty is my pride.

Poverty may well become a cause of infidelity.

O Lord! Keep me alive a poor man, and let me die poor: and raise me amongst the poor.

O Aishah! Do not turn the poor away, without giving them, if but half a date.

Seek for my satisfaction in that of the poor and needy.

A man came to Muhammad and said, "Verily I love you." He replied, "Look to what you say," and repeated the same twice. Lord Muhammad said, "If you are sincere, then prepare yourself for poverty: for poverty reacheth him who loveth me quicker than a torrect reacheth the sea.

#### • Prayer

Prayer is the miraj (union with, or annihilation in, the Divine Essence by means of continual upward progress) of the Faithful.

The Lord doth not regard a prayer in which the heart doth not accompany the body.

He whom prayer preventeth not from wrongdoing and evil, increaseth in naught save in remoteness from the Lord.

The key of Paradise is Prayer, and the key of prayer is ablution.

Say your prayers standing; but if you are not able, sitting; and if unable, on your sides.

#### Pride

The proud will not enter Paradise, or a violent speaker.

He will not enter hell, who hath faith equal to a single grain of mustard seed in his heart; and he will not enter Paradise, who hath pride equal to a single grain of mustard seed, in his heart.

Muhammad said, "That person will not enter Paradise who hath one atom of pride in his heart." And a man present said, "Verily, a man is fond of having good clothes and good shoes." Lord Muhammad said, "God is Beauty and delighteth in the beautiful; but pride is holding man incontempt."

# Progress

Everyone is divinely furthered in accordance with his character.

It is your own conduct which will lead you to reward or punishment, as if you had been destined therefore.

Every human being hath two inclinations - one prompting him to good and impelling him thereto, and the other prompting him to evil and thereto impelling him; but Divine assistance is nigh, and he who asketh the help of God in contending with the evil promptings of his own heart obtaineth it.

The best of good acts in God's sight is that which is constantly attended to although in a small degree.

#### Prophecies

Verily ye are in an age in which if ye neglect one-tenth of what is ordered, ye will be doomed. After this a time will come, when he who shall observe one-tenth of what is now ordered will be redeemed.

Men will be liars towards the end of the world; and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and strife.

The time is near in which nothing will remain of Islam but its name, and of the Kuran but its mere appearance, and the mosques of Muslims will be destitute of of knowledge and worship; and the learned will be the worst people under the heavens; and contention and strife will issue from them, and it will return upon themselves.

Ye follower of Muhammad, I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much.

Verily, of things which I fear for you, after my departure from the world, is this: that the ornaments and goods of the world may be pleasing to you. Then a man said, "O Messenger of God! Doth good bring harm?" Lord Muhammad said, "Verily good doth not bring harm: I mean if there be much wealth it is a blessing; and there is no harm in it, unless from stinginess and extravagance; like the spring, which causeth nothing to grow but what is good: and harm and destruction are from abuse thereof."

#### Punishment

God doth not remove anyone out of the world, but that he wisheth to pardon him; and by the diseases of his body and distress for food, He exacteth the punishment of every fault that lieth on his shoulder.

Verily the reward is as great as the misfortune; that is, the more unfortunate and calamitous one is, the greater and more perfect his reward. And verrily, when God loveth a people, He entangleth it in misfortune; therefore, he who is resigned to the plesure of God, in misfortune, for him is God's favor.

#### Purity

They will enter the Garden of Bliss who have a true, pure, and merciful heart.

Religion is admonition, and it means being pure.

#### • Reason

God hath not created anything better than Reason, or anything more perfect, or more beautiful than Reason; the benefits which God giveth are on its account; and understanding is by it, and God's wrath is caused by disregard of it.

#### Relatives

The best of you, before God and His creation, are those who are best in their own families, and I am the best to my family.

He is the most perfect of Muslims, whose disposition is most liked by his own family.

The favor of God doth not descend upon that family in which is one who deserts his relations.

He is not a perfect performer of the duties of relationship who doeth good to his relatives as they do good to him. He is perfect who doeth good to his relatives when they do not do good to him.

O Messenger of God! Verily I have done a great crime; is there any act by which I may repent? He said, "Have you a mother?" "No," said the questioner. "Have you an aunt?" asked Muhammad. He said, "Yes, I have." Lord Muhammad said, "Go, do good to her, and your crime will be pardoned."

The duty of a junior to a senior brother is as that of a child to its father.

Giving alms to the poor hath the reward of one alms; but that given to kindred hath two rewards; one, the reward of alms, the other, the reward of helping relations.

A man's first charity should be to his own family, if poor.

# Repentance

A sincere repenter of faults is like him who hath committed none.

#### • Reverence

Muhammad said one day to His companions, "Reverence God as becommeth you." They said, "Verily, O Apostle of God, we do reverence Him, and praise be to God who hath imbued us with it." Then Muhammad said, "It is not so; but whoever reverenceth God as it is suitable for him to do must guard his head from humbling itself to others, and from pride and arrogance towards God and God's creatures; he must guard his senses from whatever is wrong, and must guard his mouth from eating forbidden things, and his heart from receiving what is prohibited; and he must keep his death in mind, and the rotting of his bones. And whoever wisheth for future rewards must abandon the ornaments of the world. Therefore, anyone attending to the aforementioned points has verily reverenced God as it his duty to do.

#### Riches

Riches are not from and abundance of worldly goods but from a contented mind.

It is difficult for a man laden with riches to climb the steep path which leads to bliss.

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbor, will come to God with his face bright as the full moon on the fourteenth night of the lunar month.

Wealth, properly employed, is a blessing; and a man may lawfully endeavor to increase it by honest means.

#### Seemliness

A Bedouin was standing in the mosque of the Prophet, and defiled it; when he was immediately taken hold of; and Muhammad said, "Let him alone, and throw a skin of water upon the spot; because ye were not created but of comforters and not sent to create hardships." And they let him alone till he had done, and then Muhammad called the Bedouin to him, and said, "This mosque is not a proper place for that, or any kind of filth; mosques are only for the mention of God, saying prayers, and reading the Kuran."

#### • Self-Indulgence

Muhammad asked His companions, "What are your opinions of the merits of that person, who drinketh liquor, committeth adultery, and stealeth? What should his punishment be?" They said, "God and His Messenge know best." He said, "These are great sins, and the punishment for them very dire."

#### Servants

To those of your servants who please you give to eat what you eat yourself; and clothe them as yourself; but those who do not please you, part with them; and punish not God's creatures.

He will not enter Paradise who behaveth ill to his slaves. The companions said, "O Apostle of God! Have you not told us, that there will be a great many slaves and orphans amongst your disciples?" He said, "Yes; then be kind to them as to your own children, and give them to eat what you eat yourselves. The slaves that say their prayers are your brothers.

Zaid, Muhammad's servant, said, "I served Lord Muhammad ten years, and he never said 'Uff,' to me; and never said, 'Why did you do so?' and never said, 'Why did you not do so?'"

#### • Sick

There is not any Muslim who visiteth another in sickness, in the forenoon, but that seventy thousand angels send blessings upon him till the evening; and there is no one who visiteth the sick, in the afternoon, but that seventy thousand angels send blessings upon him till daybreak, and there will be a pardon for him in Paradise.

Feed the hungry and visit a sick person, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

Whoever visiteth a sick person, an angel calleth from heaven, "Be happy in the world, and happy be your walking, and take you a habitation in Paradise." Whoever visiteth a sick person always entereth into and swims in a sea of mercy until he sitteth doen; and when he sitteth, he is drowned therein.

When you go to visit the sick, comfort his grief and say, "You will get well and live long," because although this saying will not prevent what is predestined, it will solace his soul.

Verily God will say on the Day of Judgement, O children of Adam! I was sick and ye did not visit Me." And the sons of Adam will say, "O our defender, how could we visit Thee? For thou art the Lord of the Universe, and art free from sickness." And God will say, "O men! Such a one was sick and you did not visit him." And God will say, "O children of Adam, I asked you for food, and ye gave it me not?" And the children of Adam will say, "O our patron, how could we give Thee food, seeing Thou art the cherisher of the Universe, and art free from hunger and eating?" And God will say, "Such a one asked you for bread and you did not give it him.

#### • Silence

Much silence and a good disposition, there are no two works better than those.

#### • Sin

Can anyone walk through water without wetting his feet? The companions replied, "No;" Muhammad said, "Such is the condition of those of the world; they are not safe from sins."

#### Truth

He is not of me who, when he speaketh, speaketh falsely; who, when he promiseth, breaketh his promises; and who, when trust is reposed in him, faileth in his trust.

No man is true in the truest sense of the word but he who is true in work, in deed, and in thought.

Strive always to excel in virtue and truth.

It is not worthy of a speaker of truth to curse people.

Appropriate to yourselves the truth. Avoid lying.

Say what is true, although it may be bitter and displeasing to people.

# Understanding

It is not a sixth or a tenth of a man's devotion which is acceptable to God, but only such portions thereof as he offereth with understanding and true devotional spirit.

Verily, a man hath performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded except by the proportion of his understanding.

#### Usury

The taker of usury and the giver of it, and the writer of its papers and the witness to it, are equal in crime.

#### • Widows

A giver of maintenance to widows and the poor, is lke a bestower in the way of God, an utterer of prayers all the night, and a keeper of constant fast.

I and a woman whose color and cheeks shall have become black from toiling in the sun shall be near to one another in the next world as my two fingers; and that is a handsome widow, whose color and cheeks shall have become black in bringing up her family.

#### Wives

Admonish your wives with kindness.

A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another that is good.

Do you beat your own wife as you would a slave? That must you not do.

I (Muaviyah b. Haidah) said, "O Apostle of God! What is my duty to my wife?" He said, "That you give her to eat as you eat yourself, and clothe her as you clothe yourself; and do not slap her in the face nor abuse her, nor separate yourself from her in displeasure.

Give your wife good counsel; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like a slave.

Muhammad said, "Beat not your wives." Then Omar came to the Rasul (Muhammad) and said, "Wives have got the upper hand from hearing this."

He is the most perfect Muslim whose disposition is best; and the best of you are they who behave best to their wives.

A virtuous wife is a man's best treasure.

#### Women

Women are the twin halves of men.

The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.

The best women are the virtuous; they are the most affectionate to infants, and the most careful of their husband's property.

When a woman performeth the five times of prayer, and fasteth the month of Ramadan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh.

Verily a great number of women are assembled near my family, complaining of their hubands; and those men who ill-treat their wives do not behave well. He is not of my way who teacheth a woman to stray.

Asma, daughter of Yazid, said, "Victuals were brought to Muhammad, and he put them before some of us women who were present, and said, 'Eat ye.' But notwithstanding we were hungry we said, 'We have no inclination.' Muhammad said, 'O woman! Do not mix hunger with lies.'"

Whoever doeth good to girls, it will be a curtain to him from hell-fire.

Whoever befriendeth two girls till they come of age, will be in the next world along with me, like my two fingers joining each other.

Whoever befriendeth three daughters, or three sisters, and teacheth them manners, and is affectionate to them, till they come of age, may God apportion Paradise for him.

Whoever hath a daughter, and doth not bury her alive or scold her, or prefer his male children to her, may God bring him into Paradise.

Shall I not point out to you the best of virtues? It is your doing good to your daughter when she is returned to you having been divorced by her husband.

God enjoins you to treat women well, for they are your mothers, daughters, aunts.

The rights of women are sacred. See that women are maintained in the rights assigned to them.

Do not prevent your women from coming to the mosque.

#### World

The love of the world is the root of all evil.

This world is a prison for the Faithful, but a Paradise for unbelievers.

The world is a magician greater than Harut and Marut, and you should avoid it.

The world is sweet in the heart, and green to the eye; and verily God hath brought you, after those that went before you: then look to your actions, and abstain from the world and its wickedness.

The world is as a prison and as a famine to Muslims; and when they leave it you may say they leave famine and a prison.

Be in the world like a traveler, or like a passer on, and reckon yourself as of the dead.

Cursed is this world and cursed is all that is in this world, except the remembrance of God and that which aideth thereto.

# **About Sir Abdullah Suhrawardy**

The . . . translator of these sayings, Allama Sir Abdullah al-Mamun al-Suhrawardy, Barrister-at-Law, M.A., Ph.D., D.Litt., LL.D., Iftakar-ul-Milla, Kt., Commander of the Order of Medjedie, was born at Dacca in 1882, and died at Calcutta on the 13th January, 1935. The obituary notice in the London *Times* of 14th January, 1935, gives many details of his life and work, but it does not mention the little book *The Sayings of Muhammad*, than which none of his works was nearer to his heart. There is also no reference to the fact that Abdullah was an extraordinarily brilliant student, winning a number of stipends and scholarships throughout his school and college career. He graduated with honours in Arabic, English and Philosophy, obtaining a first class in his special subjects and standing the first of his year both in the B.A. and M.A. examinations of Calcutta University. He was also first to obtain the Ph.D. degree of the Calcutta University. While studying for the Bar, he took his M.A. degree from the London University, and used to add to his slender allowance from India by lecturing on Arabic letters and jurisprudence, subjects to which he contributed in his later writings and teachings much of value and freshness.

In February 1905 when *The Sayings of Muhammad* was first published, Abdullah was a young man burning with zeal for Pan-Islamism and dedicating his extraordinary energy and talent to a vision he had of uniting into one cultural and economic, if not political, whole lands which were under Muslim rule, or had a large Muslim population. The Pan-Islamic Society of London, of which he was the founder and first secretary, was at that time an extremely active and vigorous body preaching Islam, converting British and continental

Christians, and carrying on intense propaganda for Pan-Islamic unity. *The Sayings of Muhammad* was one of the Society's publications.

Containing as it does some of the finest Sayings of the Prophet, it attracted the attention of minds widely removed from the ranks of orthodox Islam. It was quoted from in many books and journals, and parts of it were translated into several European languages. An interesting testimony to its success was the correspondence which was initiated after its publication between my late brother and Leo Tolstoy and which continued until the count's death. He had come to appraise the personality of the Prophet through this volume, and I am told by a nephew of mine on the authority of one of his daughters whom he had met in Russia that a copy of this book was found in the large overcoat in which he had wrapped himself before setting out on that last walk of his to die in the fields he used to till.

The book had long been out of print, and I had a great deal of difficulty in obtaining it. An old friend of the family sent me his copy from Scotland, and in 1938, with the help of Mr. N. Mukherjee, Proprietor of the Art Press, Calcutta, a reprint was brought out.

For the purpose of the present edition, Mr. Mahmood R. Zada, First Secretary of the Royal Legation of Saudi Arabia in London, has compared the 'Sayings' with the original Arabic, and helped me translate them into simple English. Out of the 451 'Sayings' in the original publication, we have re-translated 150 and deleted 35 of which we failed to find the original Arabic.

Hassan Suhrawardy, January 1941

# **Prophet Muhammad's Last Sermon**

Date delivered: 632 A.C., 9th day of Dhul al Hijjah, 10 A.H. in the 'Uranah valley of Mount Arafat.

After praising, and thanking God, he said: "O People, listen well to my words, for I do not know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Treat others justly so that no one would be unjust to you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. God has forbidden you to take usury (riba), therefore all riba obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no riba and that all the riba due to `Abbas ibn `Abd al Muttalib shall henceforth be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabi`ah ibn al Harith ibn `Abd al Muttalib.

O Men, the Unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God has made permissible. With God the months are twelve in number. Four of them are sacred, three of these are successive and one occurs singly between the months of Jumada and Sha`ban. Beware of the devil, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights over your women, but they also have rights over you. Remember that you have taken them as your wives only under God's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right and they do not make friends with anyone of whom you do not approve, as well as never to be unchaste...

O People, listen to me in earnest, worship God (The One Creator of the Universe), perform your five daily prayers (*Salah*), fast during the month of Ramadan, and give your financial obligation (zakah) of your wealth. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, NO PROPHET OR MESSENGER WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand words which I convey to you. I

am leaving you with the Book of God (the QUR'AN\*) and my SUNNAH (the life style and the behavioral mode of the Prophet), if you follow them you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O God, that I have conveyed your message to your people.

\*The **Qur'an**: Revealed to Prophet Muhammad during the period from 610-632 AC. The first five verses revealed are: (1) Read in the name of your Lord, Who created. (2) Created man out of a clot that clings (in the womb). (3) Read and your Lord is the Most Bountiful. (4) Who taught by the pen. (5) Taught man that which he knew not.

# The Last Sermon Confirms the Main Points from the Quran by Shahid Athar, M. D.

"Oh Prophet, We have sent you as a witness, news bearer and a warner and as someone who invites people to God by His permission and a shining Lamp" (33:45-46).

Prophet Muhanimad (PBUH) who was sent to mankind as a news bearer and a wamer for he spoke the truth and did not invent something of his own. The purpose of this article is to confirm the statements made by Prophet Muhammad (PBUH) during his farewell address during the last pilgrimage (10 AH).

After praising and thanking God, the Messenger said, "Oh people, listen to my words carefully for I know not whether I will meet you on such an occasion again."

#### TRUST AND ACCOUNTABILITY

Sermon: "Oh people, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Remember that you will indeed appear before God and answer for your actions."

Quran: "If anyone killed a person unless it is for a murder or spreading mischief on earth it would be as it he killed the whole mankind, and if anyone who saved a life, it would be as if he saved the life of whole mankind" (5:32). "Then on that day not a soul will be wronged in the least and you shall but be prepaid in the needs of your past deeds" (36:54).

# **FINANCIAL OBLIGATIONS**

Sermon: "Return the things kept with you as trust (amanah) to their rightful owners."

Quran: "If one of you entrusts (something) the one who has been entrusted with it should hand over his security and he should heed God and not hide any testimony. Anyone who hides it-has a sinful heart" (2:283).

#### INTEREST (RIBAH)

Sermon: "All dues of interest shall stand cancelled and you will have only your capital back. Allah has forbidden interest, and I cancel the dues of interest payable to may uncle Abbas ibn Abdul Muttalib."

Quran: "You who believe fear God and write off anything that remains outstanding from lending at interest if you are (true) God and His Messenger If you repent you may retail your principal do not wrong and you will not be wronged" (2:278).

# TREATMENT OF WIFE (SPOUSE)

Sermon: "Oh people, your wives have a certain right over you and you have a certain right over them. Treat them well and be kind to them for they are your committed partners and committed helpers.

Quran: "Provide for them the rich according to his income and the poor according to his means, a provision according to the custom. This is an obligation for those who act kindly" (2:236). "Treat them politely even if you dislike them,. Perhaps you dislike something in which God has placed much good" (4:19).

#### **WARNING ABOUT SATAN**

Sermon: "Beware of Satan, he is desperate to divert you from the worship of God so beware of him in matters of your way of life."

Quran: "Verily Satan is an enemy to you so treat him as an enemy. He only invites his followers that they may become companions of the blazing fire" (35:6).

#### **BROTHERHOOD**

Sermon: "Oh you people listen carefully. All the believers are brothers. You are not allowed to the things belonging to another Muslim unless he give it to you willingly."

Quran: "Believers are but brothers so set things right between your brothers and fear God so that you may find mercy" (49: 10).

#### SUPERIORITY IS ONLY IN PIETY AND SUBMISSION

Sermon: "Oh people, no one is higher than the other unless he is higher in obedience to God. No Arab is superior to a non-Arab except in piety."

Quran: "The most honored among you in the sight of God is (he who is) the most righteous of you and God has full knowledge and is will acquainted (with all things)" (49:134). "Who can be better in religion than he who submits his whose self to God, does good and follows the ways of Abraham for God did take Abraham for a friend" (4:125).

#### IN ORDER TO BE SUCCESSFUL WE MUST OBEY BOTH GOD AND HIS MESSENGER

Sermon: "Oh people, reflect on my words. I leave behind me two things, the Quran and my example and if you follow these, you will not fail."

Quran: "And obey God and the Messenger so that you may receive mercy" (3:132).

# **OBSERVE THE PILLARS OF ISLAM**

Sermon: "Listen to me carefully. Worship God and offer prescribed prayer, observe fasting in the month of Ramadan and pay the poor-due."

Quran: "And establish the prescribed prayer, practice regular charity and bow down with those who bow down" (2:43). "Oh you who believe, fasting is prescribed to you as it was prescribed to those before you that you may learn self-restraint" (2:183).

# **DUTIES REGARDING THOSE WORKING UNDER US**

Sermon: "Oh people, be mindful of those who work under you. Feed and clothe them as you feed and clothe yourselves."

Quran: "Act kindly just as God treated you kindly" (28:77). "God has favored some of you over their provisions to those whom their right hand controls so that they become equal (partners) in it. Would they thus disclaim God's favor" (16:71).

#### MUHAMMAD WAS THE LAST PROPHET

Sermon: "Oh people, no prophet or messenger will come after me and no new faith will emerge."

Quran: "Muhammad is not the father of any of you men but he is God's Messenger and the Seal of Prophets. God is aware of everything" (33:40).

# **OUR DUTY IS TO SPREAD THE MESSAGE OF THE PROPHET (QURAN)**

Sermon: "All those who listen to me shall pass on my words to others and those to others again (and people did).

Quran: "Oh Messenger, communicate whatever has been sent down to you by your Lord. If you do not do so, you will not have conveyed his message" (5:67).

Sermon: Have I conveyed the Message of God to you? asked the Prophet facing towards the heavens. The audience answered in one voice, "You have, God is the witness."

Quran: As the Messenger finished the following revelation came to him, "Today I have perfected your religion for you, completed my favors upon you and have chosen for you Islam as the way of life for you" (5:3).

# Quotations on Prophet Muhammad (saw) © Dr. A. Zahoor 1992, 1997, All Rights Reserved

- An Explanation of Certain Terminology Used by the Orientalists
- Thomas Carlyle in 'Heroes and Hero Worship and the Heroic in History'
- A. S. Tritton in 'Islam'
- De Lacy O'Leary in 'Islam at the Crossroads'
- Edward Gibbon in 'The Decline and Fall of the Roman Empire'
- Edward Gibbon in 'History of the Saracen Empire'
- Lane-Poole in 'Speeches and Table Talk of the Prophet Muhammad'
- Annie Besant in 'The Life and Teachings of Mohammad'
- W.C. Taylor in 'The History of Muhammadanism and its Sects'
- Reverend Bosworth Smith in 'Muhammad and Muhammadanism'
- Edward Montet, in 'La Propagande Chretienne et ses Adversaries Musulmans, 1890.
- Dr. Gustav Weil in 'History of the Islamic Peoples'
- Alphonse de LaMartaine in 'Historie de la Turquie,' 1854.
- Mahatma Gandhi, statement published in 'Young India,' 1924.
- Sir George Bernard Shaw in 'The Genuine Islam,' 1936.
- Michael Hart in 'The 100, A Ranking of the Most Influential Persons In History'
- Dr. William Draper in 'History of Intellectual Development of Europe'
- J.W.H. Stab in 'Islam and its Founder'
- Washington Irving in 'Life of Muhammad'
- Arthur Glyn Leonard in 'Islam, Her Moral and Spiritual Values'
- Charles Stuart Mills in 'History of Mohammadanism'
- Philip K. Hitti in 'History of the Arabs'
- Stanley Lane-Poole in 'Studies in a Mosque'
- Rodwell in the Preface to his translation of the Holy Qur'an
- W. Montgomery Watt in 'Muhammad at Mecca'
- D. G. Hogarth in 'Arabia'
- Washington Irving 'Mahomet and His Successors'
- James Michener in 'Islam: The Misunderstood Religion'
- Lawrence E. Browne in 'The Prospects of Islam'
- K. S. Ramakrishna Rao in 'Mohammed: The Prophet of Islam'
- Jules Masserman in 'Who Were Histories Great Leaders?' in TIME Magazine

In the quotations below, Western writers have used the word Muhammadanism for Islam. The word Muhammadanism connotes worship of Muhammad, an absolutely unworthy statement for any learned man to use. Prophet Muhammad's mission was to propagate the worship of the One and Only God (in Arabic Allah), the Creator and Sustainer of the Universe. His mission was essentially the same as that of earlier Prophets of God. In the historical context, many such terminologies about Muhammad, Islam, and Muslims were borrowed from earlier European writings of the Eleventh to the Nineteenth century, a time when ignorance and prejudice prevailed. The quotations below attest to the facts.

# Thomas Carlyle in 'Heroes and Hero Worship and the Heroic in History,' 1840

"The lies (Western slander) which well-meaning zeal has heaped round this man (Muhammad) are disgraceful to ourselves only."

"A silent great soul, one of that who cannot but be earnest. He was to kindle the world, the world's Maker had ordered so."

# A. S. Tritton in 'Islam,' 1951

The picture of the Muslim soldier advancing with a sword in one hand and the Qur'an in the other is quite false.

# De Lacy O'Leary in 'Islam at the Crossroads,' London, 1923.

History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.

# Gibbon in 'The Decline and Fall of the Roman Empire' 1823

The good sense of Muhammad despised the pomp of royalty. The Apostle of God submitted to the menial offices of the family; he kindled the fire; swept the floor; milked the ewes; and mended with his own hands his shoes and garments. Disdaining the penance and merit of a hermit, he observed without effort of vanity the abstemious diet of an Arab.

#### Edward Gibbon and Simon Oakley in 'History of the Saracen Empire,' London, 1870

"The greatest success of Mohammad's life was effected by sheer moral force."

"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engraved at Mecca and Medina is preserved after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran....The Mahomedans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. 'I believe in One God and Mahomet the Apostle of God' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honors of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion."

#### Lane-Poole in 'Speeches and Table Talk of the Prophet Muhammad'

He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, "I have never seen his like either

before or after." He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said...

# Annie Besant in 'The Life and Teachings of Mohammad,' Madras, 1932.

It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knew how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I reread them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.

#### W.C. Taylor in 'The History of Muhammadanism and its Sects'

So great was his liberality to the poor that he often left his household unprovided, nor did he content himself with relieving their wants, he entered into conversation with them, and expressed a warm sympathy for their sufferings. He was a firm friend and a faithful ally.

# Reverend Bosworth Smith in 'Muhammad and Muhammadanism,' London, 1874.

"Head of the State as well as the Church, he was Caesar and Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue. If ever a man ruled by a right divine, it was Muhammad, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life."

"In Mohammadanism every thing is different here. Instead of the shadowy and the mysterious, we have history....We know of the external history of Muhammad....while for his internal history after his mission had been proclaimed, we have a book absolutely unique in its origin, in its preservation....on the Substantial authority of which no one has ever been able to cast a serious doubt."

# Edward Montet, 'La Propagande Chretienne et ses Adversaries Musulmans,' Paris 1890. (Also in T.W. Arnold in 'The Preaching of Islam,' London 1913.)

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically....the teachings of the Prophet, the Qur'an has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam....A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvelous power of winning its way into the consciences of men."

# Dr. Gustav Weil in 'History of the Islamic Peoples'

Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food - they were characterized by a rare simplicity. So unpretentious

was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do for himself. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity as also was his anxious care for the welfare of the community.

# Alphonse de LaMartaine in 'Historie de la Turquie,' Paris, 1854.

"Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman; to subvert superstitions which had been imposed between man and his Creator, to render God unto man and man unto God; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for he (Muhammad) had in the conception as well as in the execution of such a great design, no other instrument than himself and no other aid except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous islands of the Mediterranean Sea, Spain, and part of Gaul.

"If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad? The most famous men created arms, laws, and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples, dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and the souls.

"On the basis of a Book, every letter which has become law, he created a spiritual nationality which blend together peoples of every tongue and race. He has left the indelible characteristic of this Muslim nationality the hatred of false gods and the passion for the One and Immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third the earth to the dogma was his miracle; or rather it was not the miracle of man but that of reason.

"The idea of the unity of God, proclaimed amidst the exhaustion of the fabulous theogonies, was in itself such a miracle that upon it's utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revelings against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years in Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen: all these and finally, his flight his incessant preaching, his wars against odds, his faith in his success and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold the unity of God and the immateriality of God: the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words.

"Philosopher, Orator, Apostle, Legislator, Conqueror of Ideas, Restorer of Rational beliefs.... The founder of twenty terrestrial empires and of one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

#### Mahatma Gandhi, statement published in 'Young India,'1924.

I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life.

# Sir George Bernard Shaw in 'The Genuine Islam,' Vol. 1, No. 8, 1936.

"If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam."

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion for from being an anti-Christ, he must be called the Savior of Humanity."

"I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

# Michael Hart in 'The 100, A Ranking of the Most Influential Persons In History,' New York, 1978.

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the secular and religious level. ...It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. ...It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.

# Dr. William Draper in 'History of Intellectual Development of Europe'

Four years after the death of Justinian, A.D. 569, was born in Mecca, in Arabia, the man who, of all men, has exercised the greatest influence upon the human race... To be the religious head of many empires, to guide the daily life of one-third of the human race, may perhaps justify the title of a Messenger of God.

# J.W.H. Stab in 'Islam and its Founder'

Judged by the smallness of the means at his disposal, and the extent and permanence of the work that he accomplished, his name in world's history shines with a more specious lustre than that of the Prophet of Makkah. To the impulse which he gave numberless dynasties have owed their existence, fair cities and stately palaces and temples have arisen, and wide provinces became obedient to the Faith. And beyond all this, his words have governed the belief of generations, been accepted as their rule of life, and their certain guide to the world to come. At a thousand shrines the voices of the faithful invoke blessings on him, whom they esteem the very Prophet of God, the seal of the Apostles.... Judged by the standards to human renown, the glory of what mortal can compare with his?

# Washington Irving in 'Life of Muhammad,' New York, 1920.

His military triumphs awakened no pride nor vain glory as they would have done had they been effected by selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him.

# Arthur Glyn Leonard in 'Islam, Her Moral and Spiritual Values'

It was the genius of Muhammad, the spirit that he breathed into the Arabs through the soul of Islam that exalted them. That raised them out of the lethargy and low level of tribal stagnation up to the high watermark of national unity and empire. It was in the sublimity of Muhammad's deism, the simplicity, the sobriety and purity it inculcated the fidelity of its founder to his own tenets, that acted on their moral and intellectual fiber with all the magnetism of true inspiration.

#### **Charles Stuart Mills in 'History of Mohammadanism'**

Deeply read in the volume of nature, though extremely ignorant of letters, his mind could expand into controversy with the wisest of his enemies or contract itself to the apprehension of meanest of his disciples. His simple eloquence was rendered impressive by a manner of mixed dignity and elegance, by the expression of a countenance where the awfulness of his majesty was so well tempered by an amiable sweetness, that it exerted emotions of veneration and love. He was gifted with that authoritative air or genius which alike influences the learned and commands the illiterate.

# Philip K. Hitti in 'History of the Arabs'

Within a brief span of mortal life, Muhammad called forth of unpromising material, a nation, never welded before; in a country that was hitherto but a geographical expression he established a religion which in vast areas suppressed Christianity and Judaism, and laid the basis of an empire that was soon to embrace within its far flung boundaries the fairest provinces the then civilized world.

# Stanley Lane-Poole in 'Studies in a Mosque'

He was one of those happy few who have attained the supreme joy of making one great truth their very life spring. He was the messenger of One God, and never to his life's end did he forget who he was or the message which was the marrow of his being. He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office, together with a most sweet humility.

# Rodwell in the Preface to his translation of the Holy Qur'an

Mohammad's career is a wonderful instance of the force and life that resides in him who possesses an intense faith in God and in the unseen world. He will always be regarded as one of those who have had that influence over the faith, morals and whole earthly life of their fellow men, which none but a really great man ever did, or can exercise; and whose efforts to propagate a great verity will prosper.

# W. Montgomery Watt in 'Muhammad at Mecca,' Oxford, 1953.

His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems that it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.... Thus, not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all; if we are to correct the errors we have inherited from the past, we must not forget the conclusive proof is a much stricter requirement than a show of plausibility, and in a matter such as this only to be attained with difficulty.

#### D. G. Hogarth in 'Arabia'

Serious or trivial, his daily behavior has instituted a canon which millions observe this day with conscious memory. No one regarded by any section of the human race as Perfect Man has ever been imitated so minutely. The conduct of the founder of Christianity has not governed the ordinary life of his followers. Moreover, no founder of a religion has left on so solitary an eminence as the Muslim apostle.

# Washington Irving 'Mahomet and His Successors'

He was sober and abstemious in his diet and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected but a result of real disregard for distinction from so trivial a source.

In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints.

His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the

same simplicity of manners and appearance as in the days of his adversity. So far from affecting a regal state, he was displeased if, on entering a room, any unusual testimonials of respect were shown to him. If he aimed at a universal dominion, it was the dominion of faith; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family.

# James Michener in 'Islam: The Misunderstood Religion,' Reader's Digest, May 1955, pp. 68-70.

"No other religion in history spread so rapidly as Islam. The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts this idea, and the Qur'an is explicit in the support of the freedom of conscience."

"Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshiped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her and as long as she lived remained a devoted husband."

"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word sensing his own inadequacy. But the Angel commanded 'Read'. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God"."

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred and rumors of God 's personal condolence quickly arose. Whereupon Muhammad is said to have announced, 'An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being'."

"At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: 'If there are any among you who worshiped Muhammad, he is dead. But if it is God you Worshiped, He lives for ever'."

#### Lawrence E. Browne in 'The Prospects of Islam,' 1944

Incidentally these 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 the sword.

# K. S. Ramakrishna Rao in 'Mohammed: The Prophet of Islam,' 1989

My problem to write this monograph is easier, because we are not generally fed now on that (distorted) kind of history and much time need not be spent on pointing out our misrepresentations of Islam. The theory of Islam and sword, for instance, is not heard now in any quarter worth the name. The principle of Islam that "there is no compulsion in religion" is well known.

# Jules Masserman in 'Who Were Histories Great Leaders?' in TIME Magazine, July 15, 1974

Perhaps the greatest leader of all times was Mohammad, who combined all the three functions. To a lesser degree Moses did the same

# What the Bible says about Muhammad, The Prophet of Islam by Ahmed Deedat

SAY: "DO YOU SEE? WHETHER THIS MESSAGE BE FROM ALLAH (God Almighty), AND YET YOU REJECT IT, AND A WITNESS FROM AMONG THE CHILDREN OF ISRAEL BORE WITNESS OF ONE LIKE HIM......" (Holy Qur'an 46:10). (see note 1)

Mr.Chairman, Ladies and Gentlemen,

The subject of this evening's talk - "What the BIBLE says about MUHAMMED" - will no doubt come as a surprise to many of you because the speaker is a Muslim. How does it come about that a Muslim happens to be expounding prophecies from the Jewish and Christian Scriptures?

As a young man, about 30 years ago, I attended a series of religious lectures by a Christian theologian, a certain Rev. Hiten, at the "Theatre Royal", Durban in South Africa.

# Pope or Kissinger?

This Reverend gentleman was expounding Biblical prophecies. He went on to prove that the Christian Bible foretold the rise of Soviet Russia, and the Last Days. At one stage he went to the extent of proving that his Holy Book did not leave even the Pope out of its predictions. He expatiated vigorously in order to convince his audience that the "Beast 666" mentioned in the Book of Revelation the last book of the New Testament was the POPE, who was the Vicar of Christ on earth. It is not befitting for us Muslims to enter into this controversy between the Roman Catholics and the Protestants. By the way, the latest Christia exposition of the "Beast 666" of the Christian Bible is Dr.Henry Kissinger(2). Christian scholars are ingenious and indefatigable in their efforts to prove their case.

Rev. Hiten's lectures led me to ask that if the Bible foretold so many things - not even excluding the "Pope" and "Israel" - then surely it must have something to say about the greatest benefactor of mankind(3), the Holy Prophet Muhammed (may the peace of Allah be upon him).

As a youngster I set out to search for an answer. I met priest after priest, attended lectures, and read everything that I could lay my hands relating to the fields of Bible prophecies. Tonight I am going to narrate to you one of these interviews with a dominee(4) of the Dutch Reformed Church.< P>

# **Lucky Thirteen**

I was invited to the Transvaal(5) to deliver a talk on the occasion of Birthday celebration of the Holy Prophet Muhammed. Knowing that in that province of the Republic, the Afrikaans language is widely spoken, even by my own people, I felt that I ought to acquire a smattering of this language so a s to feel a little "at home" with the people. I opened the telephone directory and began phoning the Afrikaans-speaking Churches. I indicated my purpose to the priests that I was interested in having a dialogue with them, but they all refused my request with "Plausible" excuses. No.13 was my lucky number. The thirteenth call brought me pleasure and relief. A dominee Van Heerden agreed to meet me at his home on the Saturday afternoon that I was to leave for Transvaal.

He received me on his verandah with a friendly welcome. He said if I did not mind, he would like his father-in-law from the Free State (a 70 year old man) to join us in the discussion. I did not mind. The three of us settled down in the dominee's library.

# Why nothing?

I posed the question: "What does the Bible say about Muhummed?" Without hesitation he answered, "Nothing!" I asked: "Why nothing? According to your interpretation the Bible have so many things to say about the rise of Soviet Russia and about the Last Days and even about the Pope of the Roman Ca tholics?" He said, "Yes, but there was nothing about Muhummed!" I asked again, "Why nothing? Surely this man Muhummed who had been responsible for the bringing into being a world-wide community of millions of Believers who, on his authority, believe in:

- (1) the miraculous birth of Jesus,
- (2) that Jesus is the Messiah, (note 6)
- (3) that he gave life to the dead by God's permission, and that he healed those born blind and the lepers by God's permission.

Surely this book (the Bible) must have something to say about this great Leader of men who spoke so well of Jesus and his mother Mary?"

The old man from the Free State replied. "My son, I have been reading the Bible for the past 50 years, and if there was any mention of him, I would have known it."

#### Not One by name!

I enquired: "According to you, are there not hundreds of prophecies regarding the coming of Jesus in the Old Testament." The dominee interjected: "Not hundreds, but thousands!" I said, "I am not going to dispute the 'thousand and one' prophecies in the Old Testament regarding the coming of Jesu s Christ, because the whole Muslim-world has already accepted him without the testimony of any Biblical prophecy. We Muslims have accepted the de facto Jesus on the authority of Muhummed alone, and there are in the world today no less than 900,000,000 followers of Muhummed who love, respect and rev

ere Jesus Christ as a great Messenger of God without having the Christians to convince them by means of their Biblical dialectics. Out of the 'thousands' of prophecies referred to, can you please give me just one single prophecy where Jesus is mentioned by name? The term 'Messiah', translated as 'C hrist', is not a name but a title. Is there a single Prophecy where it says that the name of the Messiah will be JESUS, and that his mother's name will be MARY, that his supposed father will be JOSEPH THE CARPENTER; that he will be born in the reign of HEROD THE KING, etc. etc.? No! There are no su ch details! Then how can you conclude that those 'thousand' Prophecies refer to Jesus (Peace be upon him)?"

# What is Prophecy?

The dominee replies: "You see, prophecies are word-pictures of something that is going to happen in the future. When that thing actually comes to pass, we see vividly in these prophecies the fulfillment of what had been predicted in the past." I said: "What you actually do is that you deduce, you reason, you put two and two together." He said: "Yes." I said: "If this is what you have to do with a 'thousand' prophecies to justify your claim with regards to the genuineness of Jesus, why should we not adopt the very same system for Muhummed?" The dominee agreed that it was a fair proposition , a reasonable way of dealing with the problem.

I asked him to open up Deuteronomy, chapter 18, verse 18, which he did. I read from memory the verse in Afrikaans, because this was my purpose in having a little practice with the language of the ruling race in South Africa. (8)

'N PROFEET SAL EK VIR HULLE VERWEK UIT DIE MIDDE VAN HULLE BROERS, SOOS JY IS, EN EK SAL MY WOORDE IN SY MOND LE, EN HY SY SAL AAN HULLE SE ALLE WAT EK HOM BEVEEL. *Deut.18: 18.* 

The English translation reads as follows:-

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him." *Deut.18:18*.

## **Prophet Like Moses**

Area of Comparison	Moses	Muhammad	Jesus
Birth	Usual	Usual	Unusual
Family Life	Married, children	Married, children	No marriage, no children
• Death	Usual	Usual	Unusual
• Career	Prophet/Statesman	Prophet/Statesman	Prophet
Forced     Emigration     (in     adulthood)	To Median	To Madinah	None
Encounter     with Enemies	Hot pursuit	Hot pursuit/Battles	No similar encounter
Results of encounter	Moral/Physical Victory	Moral/Physical Victory	Moral Victory
Writing down     of Revelation	In his Lifetime (Torah)	In his lifetime (Al- Qur'an)	After him
Nature of teachings	Spiritual/Legal	Spiritual/Legal	Mainly Spiritual
Acceptance     of     Leadership     by his people	Rejected then Accepted	Rejected then Accepted	Rejected (by most Israelites)

Having recited the verse in Afrikaans, I apologised for my uncertain pronunciation, The dominee assured me that I was doing fine. I enquired: "To whom does this prophecy refer?" Without the slightest hesitation he answered: "JESUS!" I asked: "Why Jesus?... his name is not mentioned here." The dominee replied: "Since prophecies are word-pictures of something that is going to happen in the future, we find that the wordings of this verse adequately describe him. You see the most important words of this prophecy are 'SOOS JY IS' (like unto thee), - LIKE YOU - like Moses, and Jesus is like Moses. " I questioned: "In which way is Jesus like Moses?" The answer was: "In the first place Moses was a JEW and Jesus was also a JEW; secondly, Moses was a PROPHET and Jesus was also a PROPHET therefore Jesus is like Moses and that is exactly what God had foretold Moses - "SOOS JY IS". "Can you think of any other similarities between Moses and Jesus?" I asked. The dominee said that he could not think of any. I replied: "If these are the only two criteria for discovering a candidate for this prophecy of Deuteronomy 18:18, then in that case the criteria could fit any one of the following Biblica I personages after Moses: - Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist etc., because they were also ALL Jews as well as Prophets. Why should we not apply this prophecy to any one of these prophets, and why only to Jesus? Why should we make fish of one and fowl of another?" The dominee had no reply. I continued: "You see, my conclusions are that Jesus is most unlike Moses, and if I am wrong I would like you to correct me."

#### **Three Unlikes**

So staying, I reasoned with him: "In the FIRST place Jesus is not like Moses, because, according to you - 'JESUS IS A GOD', but Moses is not God. Is this true?" He said: "Yes." I said: "Therefore, Jesus is not like Moses! SECONDLY, according to you - 'JESUS DIED FOR THE SINS OF THE WORLD', but Moses did not have to die for the sins of the world. Is this true?" He again said: "Yes." I said: "Therefore Jesus is not like Moses! THIRDLY, according to you - 'JESUS WENT TO HELL FOR THREE DAYS', but Moses did not have to go there. Is this true?" He answered meekly: "Y-e-s." I concluded: "Therefore Jesus is not like Moses!" "But dominee," I continued: "these are not hard facts, solid facts, they are mere matters of belief over which the little ones can stumble and fall. Let us discuss something very simple, very easy that if your little ones are called in to hear the discussion, would have no difficulty in following it, shall we?" The dominee was quiet happy at the suggestion.

#### **Father and Mother**

(1) "Moses had a father and a mother. Muhummed also had a father and a mother. But Jesus had only a mother, and no human father. Is this true?" He said: "Yes." I said: "DAAROM IS JESUS NIE SOOS MOSES NIE, MAAR MUHUMMED IS SOOS MOSES!" Meaning: "Therefore Jesus is not like Moses, but Muhummed is like Moses!" (By now the reader will realise that I was using the Afrikaans language only for practice purposes. I shall discontinue its use in this narration).

#### **Miraculous Birth**

(2) "Moses and Muhummed were born in the normal, natural course, i.e. the physical association of man and woman; but Jesus was created by a special miracle. You will recall that we are told in the Gospel of St.Matthew 1:18".....BEFORE THEY CAME TOGETHER,(Joseph the Carpenter and Mary) SHE WAS FOUND WITH CHILD BY THE HOLY GHOST.' And St.Luke tells us that when the good news of the birth of a holy son was announded to her, Mary reasoned:'......HOW SHALL THIS BE, SEEING I KNOW NOT A MAN? AND THE ANGEL ANSWERED AND SAID UNTO HER, THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE:......'(Luke 1:35). The Holy Qur'an confirms the miraculous birth of Jesus, in nobler and sublimer terms. In answer to her logical question:

" O MY LORD! HOW SHALL I HAVE A SON WHEN NO MAN HATH TOUCHED ME? "
The angel says in reply: "EVEN SO: ALLAH CREATETH WHAT HE WILLETH: WHEN HE HATH
DECREED A PLAN, HE BUT SAITH TO IT "BE," AND IT IS " (9) (HOLY QUR'AN, 3:47).

It is not necessary for God to plant a seed in man or animal. He merely wills it and it comes into being. This is the Muslim conception of the of birth of Jesus. (When I compared the Qur'an and the Biblical versions of the birth of Jesus to the head of the Bible Society in our largest City, and when I enquired: "Which version would you prefer to give your daughter, the QUR'ANIC version or the BIBLICAL version?" The man bowed his head and answered: "The Qur'anic.") In short, I said to the dominee: "Is it true that Jesus was born miraculously as against the natural birth of Moses and Muhummed?"He replied proudly: "Yes!" I said: "Therefore Jesus is not like Moses, but Muhummed is like Moses. And God says to Moses in the Book of Deuteronomy 18:18 "LIKE UNTO THEE" (Like You, Like Moses) and Muhummed is like Moses."

### **Marriage Ties**

(3) "Moses and Muhummed married and begat children, but Jesus remained a bachelor all his life. Is this true?" The dominee said: "Yes." I said: "Therefore Jesus is not like Moses, but Muhummed is like Moses."

### Jesus Rejected by his People

(3) "Moses and Muhummed were accepted as prophets by their people in their very lifetime. No doubt the Jews gave endless trouble to Moses and they murmured in the wilderness, but as a nation, they acknowledged that Moses was a Messenger of God sent to them. The Arabs too made Muhummed's life impossible. He suffered very badly at their hands. After 13 years of preaching in Mecca, he had to emigrate from the city of his birth. But before his demise, the Arab nation as a whole accepted him as the Messenger of Allah. But according to the Bible: 'He (Jesus) CAME UNTO HIS OWN, BUT HIS OWN RECEIVED HIM NOT.' (John 1:11). And even today, after two thousand years, his people- the Jews, as a whole, have rejected him. Is this true?" The dominee said: "Yes." I said: "THEREFORE JESUS IS NOT LIKE MOSES, BUT MUHUMMED IS LIKE MOSES."

#### "Other-Wordly" Kingdom

(5) "Moses and Muhummed were prophets as well as kings. A prophet means a man who receives Divine Revelation for the Guidance of Man and this Guidance he conveys to God's creatures as received without any addition or deletion. A king is a person who has the power of life and death over his people. It is immaterial whether the person wears a crown or not, or whether he was ever addressed as king or monarch: if the man has the prerogative of inflicting capital punishment - HE IS A KING. Moses possessed such a power. Do you remember the Israelite who was found picking up firewood on Sabbath Day , and Moses had him stoned to death? (Numbers- 15:13). There are other crimes also mentioned in the Bible for which capital punishment was inflicted on the Jews at the behest of Moses. Muhummed too, had the power of life and death over his people. There are instances in the Bible of persons who were given gift of prophecy only, but they were not in a position to implement their directives. Some of these holy men of God who were helpless

in the face of stubborn rejection of their message, were the prophets lot, Jonah, Daniel, Ezra, and John the Baptist. They could only deliver the message, but could not enforce the Law. The Holy Prophet Jesus (Peace b.u.h) also belonged to this category. The Christian Gospel clearly confirms this: when Jesus was dragged before the Roman Governor, Pontius Pilate, Charged for sedition, Jesus made a convincing point in his defence to refute the false charge: JESUS ANSWERED, "MY KINGDOM IS NOT OF THIS WORLD': IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY SERVANTS FIGHT, THAT I SHOULD NOT BE DELIVERED TO THE JEWS; BUT NOW IS MY KINGDOM NOT FROM HENCE"(John 18:36) This convinced Pilate (A Pagan) that though Jesus might not be in full possession n of his mental faculty, he did not strike him as being a danger to his rule. Jesus claimed a spiritual Kingdom only; in other words he only claimed to be a Prophet. Is this true?" The dominee answered:" Yes." I said: "Therefore Jesus is not like Moses but Muhummed is like Moses."

#### **No New Laws**

(6) "Moses and Muhummed brought new laws and new regulations for their people. Moses not only gave the Ten Commandments to the Israelites, but a very comprehensive ceremonial law for the guidance of his people. Muhummed comes to a people steeped in barbarism and ignorance. They married their step-m others; they buried their daughters alive; drunkenness, adultery, idolatry, and gambling were the order of the day. Gibbon describe the Arabs before Islam in his "Decline and Fall of the Roman Empire", THE HUMAN BRUTE, ALMOST WITHOUT SENSE, IS POORLY DISTINGUISHED FROM THE REST OF THE ANIMAL CREATI ON.' There was hardly anything to distinguish between the "man" and the "animal" of the time; they were animals in human form.

"From this abject barbarism, Muhummed elevated them, in the words of Thomas Carlysle, 'into torch-bearers of light and learning.' 'TO THE ARAB NATION IT WAS AS A BIRTH FROM DARKNESS INTO LIGHT. ARABIA FIRST BECAME ALIVE BY MEANS OF IT. A POOR SHEPHERD PEOPLE, ROAMING UNNOTICED IN ITS DESERTS SINCE THE CREATION OF THE WORLD. SEE, THE UNNOTICED BECOMES WORLD NOTABLE, THE SMALL HAS GROWN WORLD-GREAT. WITHIN ONE CENTURY AFTERWARDS ARABIA WAS AT GRANADA ON ONE HAND AND AT DELHI ON THE OTHER. GLANCING IN VALOUR AND SPLENDOUR, AND THE LIGHT OF GENIUS, ARABIA SHINES OVER A GREA SECTION OF THE WORLD. ...' The fact is that Muhummed gave his people a Law and Order they never had before.

"As regards Jesus, when the Jews felt suspicious of him that he might be an imposter with designs to pervert their teachings, Jesus took pains to assure them that he had not come with a new religion - no new laws and no new regulations. I quote his own words: 'THINK NOT THAT IAM COME TO DESTROY THE LAW, OR THE PROPHETS: IAM NOT COME TO DESTROY, BUT TO FULFIL. FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED.'(Mathew 5:17-18). In other words he had not come with any new laws or regulation he came only to fulfil the old law. This what he gave the Jews to understand- unless he was speaking with the tongue in his cheek trying to bluff the Jews into accepting him as a man of God and by subterfuge trying to ram a new religion down their throats. No! This Messenger of God would never resort to such fo ul means to subvert the Religion of God. He

himself fulfilled the laws. He observed the commandments of Moses, and he respected the Sabbath. At no time did a single Jew point a finger at him to say, 'why don't you fast' or 'why don't you wash your hands before you break bread', which charges they always levied against his disciples, but never against Jesus. This is because as a good Jew he honoured the laws of the prophets who preceded him. In short, he had created no new religion and had brought no new law like Moses and Muhummed. Is this true?" I asked the dominee, and he answered: "Yes." I said:" Therefore, Jesus is not like Moses but Muhummed is like Moses."

### **How they Departed**

(7) "Both Moses and Muhummed died natural deaths, but according to Christianity, Jesus was violently killed on the cross.(10) Is this true?" The dominee said: "Yes." I averred: "Therefore Jesus is not like Moses but Muhummed is like Moses."

### **Heavenly Abode**

(8) "Moses and Muhummed both lie buried in earth, but according to you, Jesus in heaven. Is this true?" The dominee agreed. I said: "Therefore Jesus is not like Moses but Muhummed is like Moses."

#### **Ishmael The First Born**

Since the dominee was helplessly agreeing with every point, I said, "Dominee, so far what I have done is to prove only one point out of the whole prophecy- that is proving the phrase 'LIKE UNTO THEE' - 'Like You' 'Like Moses'. The Prophecy is much more than this single phrase which reads as follows: "I WILL RAISE THEM UP A PROPHET FROM AMONG THEIR BRETHREN LIKE UNTO THEE......" The emphasis is on the words- "From among their brethren." Moses and his people, the Jews, are here addressed as a racial entity, and as such their 'brethren' would undoubtedly be the Arabs. You see, the Holy Bible's peaks of Abraham as the "Friend of God". Abraham had two wives - Sarah and Hagar. Hagar bore Abraham a son - HIS FIRST-BORN-'.....And Abraham(11) called HIS SON'S name, which Hagar bare Ishmael.' (Genesis 16:15). 'And Abraham took Ishmael HIS SON....." (Genesis 17:23). 'And Ishmael HIS SON was thirteen years old, when he was circumcised in the flesh of his foreskin.'(Genesis 17:25). Up to the age of THIRTEEN Ishmael was the ONLY son and seed of Abraham, when the covenant was ratified between God and Abraham. God grants Abraham another son through Sarah, named Isaac, who was very much the junior to his brother Ishmael.

### **Arabs and Jews**

If Ishmael and Isaac are the sons of the same father Abraham, then they are brothers. And so the children of the one are the BRETHREN of the children of the other. The children of Isaac are the Jews and the Children of Ishmael are the Arabs - so they are BRETHREN to one another. The Bible affirms, 'AND HE (ISHMAEL) SHALL DWELL IN THE PRESENCE OF ALL HIS BRETHREN.' (Genesis 16:12). 'AND HE (ISHMAEL) DIED IN THE PRESENCE OF ALL HIS BRETHREN.(Genesis 25:18). The children of Isaac are the brethren of the Ishmaelites. In like manner Muhummed is from among the brethren of the Israelites because he was a descendant of Ishamel the son of Abraham. This exactly as the prophecy has it- 'FROM AMONG THEIR BRETHREN'.(Deut.18:18). There the prophecy distinctly mentions that the coming prophet who would be like Moses, must arise NOT from the 'children

of Israel' or from 'among themselves', but from among their brethren.
MUHUMMED THEREFORE WAS FROM AMONG THEIR BRETHREN!

#### **Words in the Mouth**

"The prophecy proceeds further:'......AND I WILL PUT MY WORDS INTO HIS MOUTH.......' What does it mean when it is said 'I will put my words in your mouth'? You see, when I asked you (the dominee) to open Deuteronomy chapter 18, verse 18, at the beginning, and if I had asked you to read, and if you had read: would I be putting my words into your mouth?" The dominee answered: "No." "But," I continued: "If I were to teach you a language like Arabic about which you have no knowledge, and if I asked you to read or repeat after me what I utter i.e.:

"SAY: HE IS ALLAH THE ONE AND ONLY; ALLAH, THE ETERNAL ABSOLUTE; HE BEGETTETH NOT, NOR IS HE BEGOTTEN: AND THERE IS NONE LIKE UNTO HIM. (Holy Qur'an 112:1-4)( I read them in Arabic)

Would I not be putting these unheard words of a foreign tongue which you utter, into your mouth?" The dominee agreed that it was indeed so. In an identical manner, I said, the words of the Holy Qur'an, the Revelation vouchsafed by the Almighty God to Muhummed, were revealed.

History tells us that Muhummed was forty years of age. He was in a cave some three miles north of the City of Mecca. It was the 27th night of the Muslim month of Ramadaan. In the cave the Archangel Gabriel commands him in his mother tongue: 'IQRA' which means READ! or PROCLAIM! or RECITE! Muhummed w as terrified and in his bewilderment replied that he was not NOT LEARNED! The angel commands him a second time with the same result. For the third time the angel continues.

Now Muhummed, grasps, that what was required of him was to repeat! to rehearse! And he repeats the words as they were put into his mouth:

"READ! IN THE NAME OF THE LORD AND CHERISHER, WHO CREATED-CREATED MAN, FROM A (MERE) CLOT OF CONGEALED BLOOD:

READ! AND THY LORD IS MOST BOUNTIFUL,-HE WHO TAUGHT (THE USE OF) THE PEN,

TAUGHT MAN THAT WHICH HE KNEW NOT".

(Holy Qur'an 96:1-5)

These are the first five verses which were revealed to Muhummed which now occupy the beginning of the 96th chapter of the Holy Qur'an.

#### The Faithful Witness

Immediately the angel had departed, Muhummed rushed to his home. Terrified and sweating all over he asked his beloved wife Khadija to 'cover him up!' He lay down, and she watched by him. When he had regained his composure, he explained to her what he had seen and heard. She assured him of her faith in him and that Allah would not allow any terrible thing to happen to him. Are these the confessions of an imposter? Would imposters confess that when an angel of the Lord confronts them with a Message from on High, they get fear-stricken, terrified, and sweating all over, run home to their wives? Any critic can see that his reactions and confessions are that of an honest, sincere man, the man of Truth- 'AL-AMIN' - THE Honest, the Upright, the Truthful. During the next twenty-three years of his prophetic life, words were 'Put into his mouth', and he uttered them. They made an indelible impression on his heart and mind: and as the volume of the Sacred Scripture (Holy Qur'an) grew, they were recorded on palm-leaf libre, on skins and on the shoulder-blades of animals; and in the hearts of his devoted disciples. Before his demise these words were arranged according to his instructions in the order in which we find them to-day in the Holy Quran.

The words (revelation) were actually put into his mouth, exactly as foretold in the prophecy under discussion: 'AND I WILL PUT MY WORDS IN HIS MOUTH.'(Deut. 18:18).

### **Un-lettered Prophet**

Muhummed's experience in the cave of Hira, later to be known as Jabal-un Noor - The Mountain of Light, and his response to that first Revelation is the exact fulfillment of another Biblical Prophecy. In the Book of Isaish. Chapter 29, verse 12, we read: "AND THE BOOK" (al-Kitaab,al-Quran the 'Reading', the 'Recitation') "IS DELIVERED TO HIM THAT IS NOT LEARNED," (Isaiah 29:12) "THE UNLETTERED PROPHET" (Holy Qur'an 7:158) and the biblical verse continues: "SAYING, READ THIS, I PRAY THEE:" (the words "I pray thee", are not in the Hebrew manuscripts; compare with the Roman Catholics' "Douay Version and also with the "Revised Standard Versions") "AND HE SAITH, I AM NOT LEARNED." ("I am not learned." is the exact translation of the Arabic words which Muhummed uttered twice to the Holy Ghose - the Archangel Gabriel, when he was commanded: "READ!").

Let me quote the verse in full without a break as found in the "King James Version," or the "Authorised version" as it is more popularly know "AND THE BOOK IS DELIVERED TO HIM THAT IS NOT LEARNED, SAYING, READ THIS I PRAY THEE: AND HE SAITH, I AM NOT LEARNED." (Isaiah 29:12).

### Important note:

It may be noted that there were no Arabic Bibles(12) in existence in the 6th Century of the Christian Era when Muhummed lived and preached Besides, he was absolutely unlettered and unlearned. No human had ever taught him a word. His teacher was his Creator:

"HE DOES NOT SPEAK (AUGHT), OF (HIS OWN) DESIRE: IT IS NO LESS THAN INSPIRATION SENT DOWN TO HIM: HE WAS TAUGHT BY ONE MIGHTY IN POWER,"

(Holy Qur'an 53:3-5).

Without any human learning, 'he put to shame the wisdom of the learned'.

### **Grave Warning**

"See!" I told the dominee, "how the prophecies fit Muhummed like a glove. We do not have to stretch prophecies to justify their fulfillment in Muhummed."

The dominee replied, "All your expositions sound very well, but they are of no real consequence, because we Christians have Jesus Christ the "incarnate" God, who has redeemed us from the Bondage of Sin!"

I asked, "Not important?" God didn't think so! He went to a great deal of trouble to have His warnings recorded. God knew that there would be people like you who will flippantly, light-heartedly discount his words, so he followed up Deuteronomy 18:18 with a dire warning: "AND IT SHALL COME TO PASS," (it is going to happen) "THAT WHOSOEVER WILL NOT HEARKEN UNTO MY WORDS WHICH HE SHALL SPEAK IN MY NAME, I WILL REQUIRE IT OF HIM. (in the Catholic Bible the ending words are - "I will be the revenger", I will take vengeance from him - I will take revenge!) "Does not this terrify you? God Almighty is threatening revenge! We shake in our pants if some hoodlum threatens us, yet you have no fear of God's warning?"

"Miracle of Miracles! in the verse 19 of Deuteronomy chapter 18, we have a further fulfillment of the prophecy in Muhummed! Note the words-'.....MY WORDS WHICH HE SHALL SPEAK IN MY NAME," In whose name is Muhummed speaking?" I opened Yusuf Ali's translation of the Holy Qur'an, at chapter 114- 'Sura Nas', or Mankind - the last chapter, and showed him the formula at the head of the chapter: and the meaning: "IN THE NAME OF GOD, MOST GRACIOUS, MOST MERCIFUL." And the heading of chapter 113: and the meaning: "IN THE NAME OF GOD, MOST GRACIOUS, MOST MERCIFUL". And every chapter downwards 112, 111, 110.......was the same formula and the same meaning on every page, because the end SURAS (chapters) are short and take about a page each.

"And what did the prophecy demand?' ......WHICH HE SHALL SPEAK IN MY NAME and in whose name does Muhummed speak?' IN THE NAME OF GOD, MOST GRACIOUS MOST MERCIFUL.' The Prophecy is being fulfilled in Muhummed to the letter "Every chapter of the Holy Qur'an except the 9th begin with the formula: IN TH E NAME OF GOD, MOST GRACIOUS, MOST MERCIFUL.' The Muslim begins his every lawful act with the Holy formula. But the Christian begins: "In the name of the Father, son and holy ghost.'"(13)

Concerning Deuteronomy chapter eighteen, I have given you more than 15 reasons as to how this prophecy refers to Muhummed and NOT to Jesus.

#### **Baptist Contradicts Jesus**

In New Testament times, we find that the Jews were still expecting the fulfillment of the prophecy of 'ONE LIKE MOSES', refer John 1:19-25. When Jesus claimed to be the Messiah of the Jews, the Jews began to enquire as to where was Elias? The Jews had a parallel prophecy that before the coming of the Messiah, Elias must come first in his second coming. Jesus confirms this Jewish belief:

".....ELIAS TRULY SHALL FIRST COME, AND RESTORE ALL THINGS. BUT I SAY UNTO YOU, THAT ELIAS IS COME ALREADY, AND THEY KNEW HIM

NOT,...THEN THE DISCIPLES UNDERSTOOD THAT HE SPAKE UNTO THEM OF JOHN THE BAPTIST."(Matthew 17:11-13). According to the New Testament the Jews were not the ones to s wallow the words of any would-be Messiah. In their investigations they underwent intense difficulties in order to find their true Messiah. And this the Gospel of John confirms: "AND THIS IS THE RECORD OF JOHN,"(the Baptist) "WHEN THE JEWS SENT PRIESTS AND LEVITES FROM JERUSALEM TO ASK HIM, WHO ART THOU? AND HE CONFESSED AND DENIED NOT; BUT CONFESSED, I AM NOT THE CHRIST." (This was only natural because there can't be two Messiahs (14) at the same time. If Jesus was the Christ then John couldn't be the Christ!) "AND THEY ASKED HIM, WHAT THEN? ART THOU ELIAS? AND HE SAITH, I AM NOT." (Here Joh n the Baptist contradicts Jesus! Jesus says that John is "Elias" and John denies that he is what Jesus ascribes him to be. One of the TWO (Jesus or John), God forbid!, is definitely not speaking the TRUTH! On the testimony of Jesus himself, John the Baptist was the greatest of the Israelite prophet s:"VERILY I SAY UNTO YOU, AMOUNG THEM THAT ARE BORN OF WOMEN THERE HAS NOT RISENA GREATER THAN JOHN THE BAPTIST:... (Matthew 11:11).

We Muslims know John the Baptist as Hazrut YAHYAA Alai-his-salaam (peace be upon him). We revere him as a true prophet of Allah. The Holy Prophet Jesus known to us as Hazrut ISAA Alai-his-salaam (peace be upon him), is also esteemed as one of the mightiest messenger of the Almighty. How can we Muslims impute lies to either of them? We leave this problem between Jesus and John for the Christians to solve, for their "sacred scriptures abound in discrepancies which they have been glossing over as the "dark sayings of Jesus"(15). We Muslims are really interested in the last questions posed to John the Baptist by the Jewish elite- "ART THOU THAT PROPHET? AND HE ANSWERED, NO."(John 1:21)

#### **Three Questions!**

Please note that three different and distinct questions were posed to John the Baptist and to which he gave three emphatic "NO'S" as answers. To recapitulate:-

- 1) ART THOU THE CHRIST?
- 2) ART THOU ELIAS?
- 3) ART THOU THAT PROPHET?

But the learned men of Christendom somehow only see two questions implied here. To make doubly clear that the Jews definitely had T-H-R-E-E separate prophecies in their minds when they were interrogating John the Baptist, let us read the remonstrance of the Jews in the verses following:

"AND THEY ASKED HIM, AND SAID UNTO HIM, WHEY BAPTIZEST THOU THEN, IF THOU BE

- a) NOT THAT CHRIST,
- b) NOR ELIAS,
- c) NEITHER THAT PROPHET?"

(John 1:25)

The Jews were waiting for the fulfilment of THREE distinct prophecies: One, the coming of CHRIST. Two the coming of ELIAS, and Three, the coming of THAT PROPHET.

### "That Prophet"

If we look up any Bible which has a concordance or cross-references, the we will find in the marginal note where the words "the Prophet", or "that Prophet" occur in John 1:25, that these words refer to the prophecy of Deuteronomy 18:15 and 18. And that 'that prophet' - 'the prophet like Moses' - "L IKE UNTO THEE", we have proved through overwhelming evidence that he was MUHUMMED and not Jesus!

We Muslims are not denying that Jesus was the "Messiah", which word is translated as "Christ".(16) We are not contesting the "thousand and one prophecies" which the Christians claim abound in the Old Testament foretelling the coming of the Messiah. What we say is that Deuteronomy 18:18 does NOT refer to Jesus Christ but it is an explicit prophecy about the Holy Prophet MUHUMMED!"

The dominee, very politely parted with me by saying that it was a very interesting discussion and he would like me very much to come one day and address his congregation on the subject. A decade and half has passed since then but I am still awaiting that privilege.

I believe the dominee was sincere when he made the offer, but prejudices die hard and who would like to loose his sheep?

### **The Acid Test**

To the lambs of Christ I say, why not apply that acid test which the Master himself wanted you to apply to any would be claimant to prophethood? He had said: "BY THEIR FRUITS YE SHALL KNOW THEM. DO MEN GATHER GRAPES FROM THE THORNS, OR FIGS FROM THE THISTLES? EVERY GOOD TREE WILL BEAR GOOD FRUIT AN D EVERY EVIL TREE WILL BEAR EVIL FRUIT....BY THEIR FRUITS YE SHALL KNOW THEM. (*Matthew 7:16-20*).

Why are you afraid to apply this test to the teachings of Muhummed? You will find in the Last Testament of God - the Holy Qur'an - the true fulfilment of the teachings of Moses and Jesus which will bring to the world the much-needed peace and happiness. "IF A MAN LIKE MOHAMED WERE TO ASSUME THE DIC TATORSHIP OF THE MODERN WORLD, HE WOULD SUCCEED IN SOLVING ITS PROBLEMS THAT WOULD BRING IT THE MUCH NEEDED PEACE AND HAPPINESS." (George Bernard Shaw)

### The Greatest!

The Weekly Newsmagazine "TIME" dated July 15, 1974, carried a selection of opinions by various historians, writers, military men, businessmen and others on the subject: "Who Were History's Great Leaders?" Some said that it was Hitler; others said-Gandhi, Buddha, Lincoln and the like. But Jules Masserman, a United States psychoanalyst put the standards straight by giving the correct criteria wherewith to judge. He said: "LEADERS MUST FULFIL THREE FUNCTIONS:-

- (1) Provide for the well-being of the led,
- (2) Provide a social organization in which people feel relatively secure

and

(3) Provide them with one set of beliefs."

With the above three criteria he searches history and analyses - Hitler, Pasteur, Caesar, Moses, Confucius and the lot, and ultimately concludes:

"PEOPLE LIKE PASTEUR AND SALK ARE LEADERS IN THE FIRST SENSE. PEOPLE LIKE GANDHI AND CONFUCIUS, ON ONE HAND, AND ALEXANDER, CAESAR AND HITLER ON THE OTHER, ARE LEADERS IN THE SECOND AND PERHAPS THE THIRD SENSE. JESUS AND BUDDHA BELONG IN THE THIRD CATEGORY ALONE. PERHAPS THE GREATEST LEADER OF ALL TIMES WAS MOHAMMED, WHO COMBINED ALL THREE FUNCTIONS. To a lesser degree, MOSES DID THE SAME."

According to the objective standards set by the Professor of the Chicago University, whom I believe to be Jewish, - JESUS and BUDDHA are now - here in the picture of the "Great Leaders of Mankind", but by a queer coincidence groups Moses and Muhummed together thus adding further weight to the argument that JESUS is not like MOSES, but MUHUMMED is like MOSES: Deut.18:18 "LIKE UNTO THEE" - Like MOSES!

In conclusion, I end with a quotation of a Christian Reverend the commentator of the Bible, followed by that of his Master:

"THE ULTIMATE CRITERION OF A TRUE PROPHET IS THE MORAL CHARACTER OF HIS TEACHING." (*Prof.Dummelow.*)

"BY THEIR FRUITS YE SHALL KNOW THEM." (Jesus Christ)

A concluding suggestion: Come let us reason together!

SAY: "O PEOPLE OF THE BOOK!

COME TO COMMON TERMS AS BETWEEN US AND YOU:
THAT WE WORSHIP NONE BUT GOD;
THAT WE ASSOCIATE NO PARTNERS WITH HIM;
THAT WE ERECT NOT, FROM AMONG OURSELVES,
LORDS AND PATRONS OTHER THAN GOD."
IF THEN THEY TURN BACK,
SAY: "BEAR WITNESS THAT WE (AT LEAST)
ARE MUSLIMS (BOWING TO GOD'S WILL)."

(Holy Qur'an 3:64)

"PEOPLE OF THE BOOK" is the respectful title given to the Jews and the Christians in the Holy Qur'an. The Muslims is here commanded to invite - "O People of the Book!" - O Learned People! O People who claim to be the recipients of Divine Revelation, of a Holy Scripture; let us gather together onto a common platform - "that we worship none but God", because none but God is worthy of worship, not because "THE LORD THY GOD IS A JEALOUS GOD VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO

THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME."(*Exodus 20:25*). But because He is our Lord and Cherisher, our Sustainer and Evolver, worthy of all praise, prayer and devotion.

In the abstract the Jews and the Christians would agree to all the three propositions contained in this Qur'anic verse. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, (ALLAH\_ Subha-nahu wa ta-ala) there is the question of a consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being - Cohe or Pope, or Priest, or Brahuman, - could claim superiority apart from his learning and the purity of his life, or could stand between man and God in some special sense. ISLAM DOES NOT RECOGNISE PRIESTHOOD!

The Creed of Islam is given to us here in a nutshell from Holy Qur'an:

Say ye: "We believe in Allah,
And the revelation given to us,
And to Abraham, Isma'il, Isaac,
Jacob, and the Tribes,
And that given to Moses and Jesus
And that given to (all)
Prophets from their Lord:
We make no difference
Between one and another of them:
And we bow to Allah (in Islam)."

(Holy Qur'an 2:136).

The Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islam is not a sect or an ethnic religion. In its view all Religion is one, for the Truth is one. IT WAS THE SAME RELIGION PREACHED BY ALL THE EARLIER PROPHETS. (Holy Qur'an 42:13). It was the truth taug ht by all the inspired Books. In essence it amounts to a consciousness of the Will and Plan of God and a joyful submission to that Will and Plan. IF ANYONE WANTS A RELIGION OTHER THAN THAT, HE IS FALSE TO HIS OWN NATURE, AS HE IS FALSE TO GOD'S WILL AND PLAN. Such a one cannot expect guidance, for he has deliberately renounced guidance.

#### **NOTES**

- (1) This refers to Moses. See Yusuf Ali's commentaries Nos. 4783/4 to this verse.
- (2) Christian exegesists give progressive numerical values by sixes, to the English alphabet and add up to get the total 666. i.e.A=6,B=12,C=18, D=24 and so on. Progression by 6's because the number of the Beast in the Bible is "666". Try it for Dr.Kissinger.
- (3) The writer has just delivered another talk in the City Hall, Durban on the 10th December, 1975 on the subject "Muhummed the Greatest".

- (4) "Dominee" is the Afrikaans equivalent of priest, parson and predikant.
- (5) One of the Provinces of the Republic of South Africa.
- (6) The word "Messiah" comes from the Arabic and Hebrew word masaha which means to rub, to massage, to anoint. The religious significance is "the one who is anointed' priests and kings were anointed in consecration to their offices. Messiah translated Christ does not mean God. Even the heathen C yrus is called "Christ" in the Bible, (*Isaiah 45:1*)
- (7) Muhummed is mentioned by name in the Song of Solomon 5:16. The Hebrew word used there is Muhammuddim. The end letters IM is plural of respect majesty and grandeur. Minus "im" the name would be Muhamudd translated as "altogether lovely" in the Authorised Version of the Bible or 'The Praised One' 'the one worthy of Praise' i.e. MUHUMMED!
- (8) If this lecture is translated into any language, please change the Afrikaans words into the local dialect; and do not try a free hand translation of the Biblical quotation. Obtain a Bible in the language in which translation is being made and transcribe exactly as the words occur in that Bible.
- (9) Please open the Holy Qur'an 3:42 and 19:16 where the birth of Jesus is spoken about; read it with the commentary, note the high position which Jesus and his mother occupy in Islam.
- (10) Write for "Was Christ Crucified?" by the writer, free on request.
- (11) According to the Bible Abraham's name was Abram before it was changed by God to Abraham.
- (12) There are today Arabic Bibles in Fourteen different scripts and dialects for the Arabs alone. See "The Gospels in many tongues", obtainable from the Bible Society.
- (13) The Christian theologians are ignorant of even the "name of God. Because "God" is not a name and "Father" is also not a name. What's his name? See "Muhammad-the Natural Successor to Christ", by the author, available free.
- (14) The Jews were expecting a single Messiah not two.
- (15) See the "TIMES" Magazine December 30th, 1974, article "How true is the Bible?" And write for your free copy of "50,000 Errors in the Bible? a reproduction from the Christian Magazine "AWAKE!" September 8, 1957.
- (15) How the word Messiah was transmuted to Christ? Write for booklet above, reference 13.

# The Prophet of Islam - His Biography

[Taken from Introduction to Islam by Muhammad Hamidullah (Centre Culturel Islamique, Paris, 1969), with some changes to make it more readable. The changes are marked by pairs of brackets like around this paragraph. Dr. Hamidullah's present address is: 9 Beaver Court, Wilkes Barre PA, 18702, USA.]

*IN* the annals of men, individuals have not been lacking who conspicuously devoted their lives to the socio-religious reform of their connected peoples. We find them in every epoch and in all lands. In India, there lived those who transmitted to the world the Vedas, and there was also the great Gautama Buddha; China had its Confucius; the Avesta was produced in Iran. Babylonia gave to the world one of the greatest reformers, the Prophet Abraham (not to speak of such of his ancestors as Enoch and Noah about whom we have very scanty information). The Jewish people may rightly be proud of a long series of reformers: Moses, Samuel, David, Solomon, and Jesus among others.

2. Two points are to note: Firstly these reformers claimed in general to be the bearers each of a Divine mission, and they left behind them sacred books incorporating codes of life for the guidance of their peoples. Secondly there followed fratricidal wars, and massacres and genocides became the order of the day, causing more or less a complete loss of these Divine messages. As to the books of Abraham, we know them only by the name; and as for the books of Moses, records tell us how they were repeatedly destroyed and only partly restored.

# **Concept of God**

- 3. If one should judge from the relics of the past already brought to light of the *homo sapiens*, one finds that man has always been conscious of the existence of a Supreme Being, the Master and Creator of all. Methods and approaches may have differed, but the people of every epoch have left proofs of their attempts to obey God. Communication with the Omnipresent yet invisible God has also been recognised as possible in connection with a small fraction of men with noble and exalted spirits. Whether this communication assumed the nature of an incarnation of the Divinity or simply resolved itself into a medium of reception of Divine messages (through inspiration or revelation), the purpose in each case was the guidance of the people. It was but natural that the interpretations and explanations of certain systems should have proved more vital and convincing than others.
- 3/a. Every system of metaphysical thought develops its own terminology. In the course of time terms acquire a significance hardly contained in the word and translations fall short of their purpose. Yet there is no other method to make people of one group understand the thoughts of another. Non-Muslim readers in particular are requested to bear in mind this aspect which is a real yet unavoidable handicap.
- 4. By the end of the 6th century, after the birth of Jesus Christ, men had already made great progress in diverse walks of life. At that time there were some religions which openly proclaimed that they were reserved for definite races and groups of men only, of course they bore no remedy for the ills of humanity at large. There were also a few which claimed

universality, but declared that the salvation of man lay in the renunciation of the world. These were the religions for the elite, and catered for an extremely limited number of men. We need not speak of regions where there existed no religion at all, where atheism and materialism reigned supreme, where the thought was solely of occupying one self with one's own pleasures, without any regard or consideration for the rights of others.

## **Arabia**

- 5. A perusal of the map of the major hemisphere (from the point of view of the proportion of land to sea), shows the Arabian Peninsula lying at the confluence of the three great continents of Asia, Africa and Europe. At the time in question, this extensive Arabian subcontinent composed mostly of desert areas was inhabited by people of settled habitations as well as nomads. Often it was found that members of the same tribe were divided into these two groups, and that they preserved a relationship although following different modes of life. The means of subsistence in Arabia were meagre. The desert had its handicaps, and trade caravans were features of greater importance than either agriculture or industry. This entailed much travel, and men had to proceed beyond the peninsula to Syria, Egypt, Abyssinia, Iraq, Sind, India and other lands.
- 6. We do not know much about the Libyanites of Central Arabia, but Yemen was rightly called *Arabia Felix*. Having once been the seat of the flourishing civilizations of Sheba and Ma'in even before the foundation of the city of Rome had been laid, and having later snatched from the Byzantians and Persians several provinces, greater Yemen which had passed through the hey-day of its existence, was however at this time broken up into innumerable principalities, and even occupied in part by foreign invaders. The Sassanians of Iran, who had penetrated into Yemen had already obtained possession of Eastern Arabia. There was politico-social chaos at the capital (Mada'in = Ctesiphon), and this found reflection in all her territories. Northern Arabia had succumbed to Byzantine influences, and was faced with its own particular problems. Only Central Arabia remained immune from the demoralising effects of foreign occupation.
- 7. In this limited area of Central Arabia, the existence of the triangle of Mecca-Ta'if-Madinah seemed something providential. Mecca, desertic, deprived of water and the amenities of agriculture in physical features represented Africa and the burning Sahara. Scarcely fifty miles from there, Ta'if presented a picture of Europe and its frost. Madinah in the North was not less fertile than even the most temperate of Asiatic countries like Syria. If climate has any influence on human character, this triangle standing in the middle of the major hemisphere was, more than any other region of the earth, a miniature reproduction of the entire world. And here was born a descendant of the Babylonian Abraham, and the Egyptian Hagar, Muhammad the Prophet of Islam, a Meccan by origin and yet with stock related, both to Madinah and Ta'if.

# Religion

8. From the point of view of religion, Arabia was idolatrous; only a few individuals had embraced religions like Christianity, Mazdaism, etc. The Meccans did possess the notion of the One God, but they believed also that idols had the power to intercede with Him. Curiously enough, they did not believe in the Resurrection and Afterlife. They had preserved the rite of the pilgrimage to the House of the One God, the Ka'bah, an institution set up under divine

inspiration by their ancestor Abraham, yet the two thousand years that separated them from Abraham had caused to degenerate this pilgrimage into the spectacle of a commercial fair and an occasion of senseless idolatry which far from producing any good, only served to ruin their individual behaviour, both social and spiritual.

# **Society**

9. In spite of the comparative poverty in natural resources, Mecca was the most developed of the three points of the triangle. Of the three, Mecca alone had a city-state, governed by a council of ten hereditary chiefs who enjoyed a clear division of power. (There was a minister of foreign relations, a minister guardian of the temple, a minister of oracles, a minister guardian of offerings to the temple, one to determine the torts and the damages payable, another in charge of the municipal council or parliament to enforce the decisions of the ministries. There were also ministers in charge of military affairs like custodianship of the flag, leadership of the cavalry etc.). As well reputed caravan-leaders, the Meccans were able to obtain permission from neighbouring empires like Iran, Byzantium and Abyssinia - and to enter into agreements with the tribes that lined the routes traversed by the caravans - to visit their countries and transact import and export business. They also provided escorts to foreigners when they passed through their country as well as the territory of allied tribes, in Arabia (cf. Ibn Habib, Muhabbar). Although not interested much in the preservation of ideas and records in writing, they passionately cultivated arts and letters like poetry, oratory discourses and folk tales. Women were generally well treated, they enjoyed the privilege of possessing property in their own right, they gave their consent to marriage contracts, in which they could even add the condition of reserving their right to divorce their husbands. They could remarry when widowed or divorced. Burying girls alive did exist in certain classes, but that was rare.

# **Birth of the Prophet**

10. It was in the midst of such conditions and environments that Muhammad was born in 569 after Christ. His father, 'Abdullah had died some weeks earlier, and it was his grandfather who took him in charge. According to the prevailing custom, the child was entrusted to a Bedouin foster-mother, with whom he passed several years in the desert. All biographers state that the infant prophet sucked only one breast of his foster-mother, leaving the other for the sustenance of his foster-brother. When the child was brought back home, his mother, Aminah, took him to his maternal uncles at Madinah to visit the tomb of 'Abdullah. During the return journey, he lost his mother who died a sudden death. At Mecca, another bereavement awaited him, in the death of his affectionate grandfather. Subjected to such privations, he was at the age of eight, consigned at last to the care of his uncle, Abu-Talib, a man who was generous of nature but always short of resources and hardly able to provide for his family.

11. Young Muhammad had therefore to start immediately to earn his livelihood; he served as a shepherd boy to some neighbours. At the age of ten he accompanied his uncle to Syria when he was leading a caravan there. No other travels of Abu-Talib are mentioned, but there are references to his having set up a shop in Mecca. (Ibn Qutaibah, *Ma'arif*). It is possible that Muhammad helped him in this enterprise also.

12. By the time he was twenty-five, Muhammad had become well known in the city for the integrity of his disposition and the honesty of his character. A rich widow, Khadijah, took him in her employ and consigned to him her goods to be taken for sale to Syria. Delighted with the unusual profits she obtained as also by the personal charms of her agent, she offered him her hand. According to divergent reports, she was either 28 or 40 years of age at that time, (medical reasons prefer the age of 28 since she gave birth to five more children). The union proved happy. Later, we see him sometimes in the fair of Hubashah (Yemen), and at least once in the country of the 'Abd al-Qais (Bahrain-Oman), as mentioned by Ibn Hanbal. There is every reason to believe that this refers to the great fair of Daba (Oman), where, according to Ibn al-Kalbi (cf. Ibn Habib, *Muhabbar*), the traders of China, of Hind and Sind (India, Pakistan), of Persia, of the East and the West assembled every year, travelling both by land and sea. There is also mention of a commercial partner of Muhammad at Mecca. This person, Sa'ib by name reports: "We relayed each other; if Muhammad led the caravan, he did not enter his house on his return to Mecca without clearing accounts with me; and if I led the caravan, he would on my return enquire about my welfare and speak nothing about his own capital entrusted to me."

# **An Order of Chivalry**

13. Foreign traders often brought their goods to Mecca for sale. One day a certain Yemenite (of the tribe of Zubaid) improvised a satirical poem against some Meccans who had refused to pay him the price of what he had sold, and others who had not supported his claim or had failed to come to his help when he was victimised. Zuhair, uncle and chief of the tribe of the Prophet, felt great remorse on hearing this just satire. He called for a meeting of certain chieftains in the city, and organized an order of chivalry, called *Hilf al-fudul*, with the aim and object of aiding the oppressed in Mecca, irrespective of their being dwellers of the city or aliens. Young Muhammad became an enthusiastic member of the organisation. Later in life he used to say: "I have participated in it, and I am not prepared to give up that privilege even against a herd of camels; if somebody should appeal to me even today, by virtue of that pledge, I shall hurry to his help."

# **Beginning of Religious Consciousness**

- 14. Not much is known about the religious practices of Muhammad until he was thirty-five years old, except that he had never worshipped idols. This is substantiated by all his biographers. It may be stated that there were a few others in Mecca, who had likewise revolted against the senseless practice of paganism, although conserving their fidelity to the Ka'bah as the house dedicated to the One God by its builder Abraham.
- 15. About the year 605 of the Christian era, the draperies on the outer wall of the Ka'bah took fire. The building was affected and could not bear the brunt of the torrential rains that followed. The reconstruction of the Ka'bah was thereupon undertaken. Each citizen contributed according to his means; and only the gifts of honest gains were accepted. Everybody participated in the work of construction, and Muhammad's shoulders were injured in the course of transporting stones. To identify the place whence the ritual of circumambulation began, there had been set a black stone in the wall of the Ka'bah. dating probably from the time of Abraham himself. There was rivalry among the citizens for obtaining the honour of transposing this stone in its place. When there was danger of blood being shed, somebody suggested leaving the matter to

Providence, and accepting the arbitration of him who should happen to arrive there first. It chanced that Muhammad just then turned up there for work as usual. He was popularly known by the appellation of *al-Amin* (the honest), and everyone accepted his arbitration without hesitation. Muhammad placed a sheet of cloth on the ground, put the stone on it and asked the chiefs of all the tribes in the city to lift together the cloth. Then he himself placed the stone in its proper place, in one of the angles of the building, and everybody was satisfied.

16. It is from this moment that we find Muhammad becoming more and more absorbed in spiritual meditations. Like his grandfather, he used to retire during the whole month of Ramadan to a cave in Jabal-an-Nur (mountain of light). The cave is called `Ghar-i-Hira' or the cave of research. There he prayed, meditated, and shared his meagre provisions with the travellers who happened to pass by.

## Revelation

17. He was forty years old, and it was the fifth consecutive year since his annual retreats, when one night towards the end of the month of Ramadan, an angel came to visit him, and announced that God had chosen him as His messenger to all mankind. The angel taught him the mode of ablutions, the way of worshipping God and the conduct of prayer. He communicated to him the following Divine message:

With the name of God, the Most Merciful, the All-Merciful.

Read: with the name of thy Lord Who created,

Created man from what clings,

Read: and thy Lord is the Most Bounteous,

Who taught by the pen,

Taught man what he knew not. (Quran 96:1-5)

- 18. Deeply affected, he returned home and related to his wife what had happened, expressing his fears that it might have been something diabolic or the action of evil spirits. She consoled him, saying that he had always been a man of charity and generosity, helping the poor, the orphans, the widows and the needy, and assured him that God would protect him against all evil.
- 19. Then came a pause in revelation, extending over three years. The Prophet must have felt at first a shock, then a calm, an ardent desire, and after a period of waiting, a growing impatience or nostalgia. The news of the first vision had spread and at the pause the sceptics in the city had begun to mock at him and cut bitter jokes. They went so far as to say that God had forsaken him.
- 20. During the three years of waiting. the Prophet had given himself up more and more to prayers and to spiritual practices. The revelations were then resumed and God assured him that He had not at all forsaken him: on the contrary it was He Who had guided him to the right path: therefore he should take care of the orphans and the destitute, and proclaim the bounty of God on him (cf. Q. 93:3-11). This was in reality an order to preach. Another revelation directed him to warn people against evil practices, to exhort them to worship none but the One God, and to abandon everything that would displease God (Q. 74:2-7). Yet another revelation commanded him to warn his own near relatives (Q. 26:214); and: "Proclaim openly that which thou art commanded, and withdraw from the Associators (idolaters). Lo! we defend thee from the

scoffers" (15:94-5). According to Ibn Ishaq, the first revelation (n. 17) had come to the Prophet during his sleep, evidently to reduce the shock. Later revelations came in full wakefulness.

## The Mission

- 21. The Prophet began by preaching his mission secretly first among his intimate friends, then among the members of his own tribe and thereafter publicly in the city and suburbs. He insisted on the belief in One Transcendent God, in Resurrection and the Last Judgement. He invited men to charity and beneficence. He took necessary steps to preserve through writing the revelations he was receiving, and ordered his adherents also to learn them by heart. This continued all through his life, since the Quran was not revealed all at once, but in fragments as occasions arose.
- 22. The number of his adherents increased gradually, but with the denunciation of paganism, the opposition also grew intenser on the part of those who were firmly attached to their ancestral beliefs. This opposition degenerated in the course of time into physical torture of the Prophet and of those who had embraced his religion. These were stretched on burning sands, cauterized with red hot iron and imprisoned with chains on their feet. Some of them died of the effects of torture, but none would renounce his religion. In despair, the Prophet Muhammad advised his companions to quit their native town and take refuge abroad, in Abyssinia, "where governs a just ruler, in whose realm nobody is oppressed" (Ibn Hisham). Dozens of Muslims profited by his advice, though not all. These secret flights led to further persecution of those who remained behind.
- 23. The Prophet Muhammad [was instructed to call this] religion "Islam," i.e. submission to the will of God. Its distinctive features are two:
  - 1. A harmonius equilibrium between the temporal and the spiritual (the body and the soul), permitting a full enjoyment of all the good that God has created, (Quran 7:32), enjoining at the same time on everybody duties towards God, such as worship, fasting, charity, etc. Islam was to be the religion of the masses and not merely of the elect.
  - 2. A universality of the call all the believers becoming brothers and equals without any distinction of class or race or tongue. The only superiority which it recognizes is a personal one, based on the greater fear of God and greater piety (Quran 49:13).

# **Social Boycott**

24. When a large number of the Meccan Muslims migrated to Abyssinia, the leaders of paganism sent an ultimatum to the tribe of the Prophet, demanding that he should be excommunicated and outlawed and delivered to the pagans for being put to death. Every member of the tribe, Muslim and non-Muslim rejected the demand. (cf. Ibn Hisham). Thereupon the city decided on a complete boycott of the tribe: Nobody was to talk to them or have commercial or matrimonial relations with them. The group of Arab tribes called Ahabish, inhabiting the suburbs, who were allies of the Meccans, also joined in the boycott, causing stark misery among the innocent victims consisting of children, men and women, the old and the sick and the feeble. Some of them succumbed yet nobody would hand over the Prophet to his persecutors. An uncle of the

Prophet, Abu Lahab, however left his tribesmen and participated in the boycott along with the pagans. After three dire years, during which the victims were obliged to devour even crushed hides, four or five non-Muslims, more humane than the rest and belonging to different clans proclaimed publicly their denunciation of the unjust boycott. At the same time, the document promulgating the pact of boycott which had been hung in the temple, was found, as Muhammad had predicted, eaten by white ants, that spared nothing but the words God and Muhammad. The boycott was lifted, yet owing to the privations that were undergone the wife and Abu Talib, the chief of the tribe and uncle of the Prophet died soon after. Another uncle of the Prophet, Abu-Lahab, who was an inveterate enemy of Islam, now succeeded to the headship of the tribe. (cf. lbn Hisham, *Sirah*).

## The Ascension

25. It was at this time that the Prophet Muhammad was granted the *mi'raj* (ascension): He saw in a vision that he was received on heaven by God, and was witness of the marvels of the celestial regions. Returning, he brought for his community, as a Divine gift, the [ritual prayer of Islam, the salaat], which constitutes a sort of communion between man and God. It may be recalled that in the last part of Muslim service of worship, the faithful employ as a symbol of their being in the very presence of God, not concrete objects as others do at the time of communion, but the very words of greeting exchanged between the Prophet Muhammad and God on the occasion of the former's *mi'raj*: "The blessed and pure greetings for God! - Peace be with thee, O Prophet, as well as the mercy and blessing of God! - Peace be with us and with all the [righteous] servants of God!" The Christian term "communion" implies participation in the Divinity. Finding it pretentious, Muslims use the term "ascension" towards God and reception in His presence, God remaining God and man remaining man and no confusion between the twain.

26. The news of this celestial meeting led to an increase in the hostility of the pagans of Mecca; and the Prophet was obliged to quit his native town in search of an asylum elsewhere. He went to his maternal uncles in Ta'if, but returned immediately to Mecca, as the wicked people of that town chased the Prophet out of their city by pelting stones on him and wounding him.

# **Migration to Madinah**

27. The annual pilgrimage of the Ka'bah brought to Mecca people from all parts of Arabia. The Prophet Muhammad tried to persuade one tribe after another to afford him shelter and allow him to carry on his mission of reform. The contingents of fifteen tribes, whom he approached in succession, refused to do so more or less brutally, but he did not despair. Finally he met half a dozen inhabitants of Madinah who being neighbour of the Jews and the Christians, had some notion of prophets and Divine messages. They knew also that these "people of the Books" were awaiting the arrival of a prophet - a last comforter. So these Madinans decided not to lose the opportunity of obtaining an advance over others, and forthwith embraced Islam, promising further to provide additional adherents and necessary help from Madinah. The following year a dozen new Madinans took the oath of allegiance to him and requested him to provide with a missionary teacher. The work of the missionary, Mus'ab, proved very successful and he led a contingent of seventy-three new converts to Mecca, at the time of the pilgrimage. These invited the Prophet and his Meccan companions to migrate to their town, and promised to shelter the

Prophet and to treat him and his companions as their own kith and kin. Secretly and in small groups, the greater part of the Muslims emigrated to Madinah. Upon this the pagans of Mecca not only confiscated the property of the evacuees, but devised a plot to assassinate the Prophet. It became now impossible for him to remain at home. It is worthy of mention, that in spite of their hostility to his mission, the pagans had unbounded confidence in his probity, so much so that many of them used to deposit their savings with him. The Prophet Muhammad now entrusted all these deposits to 'Ali, a cousin of his, with instructions to return in due course to the rightful owners. He then left the town secretly in the company of his faithful friend, Abu-Bakr. After several adventures, they succeeded in reaching Madinah in safety. This happened in 622, whence starts the Hijrah calendar.

# **Reorganization of the Community**

- 28. For the better rehabilitation of the displaced immigrants, the Prophet created a fraternization between them and an equal number of well-to-do Madinans. The families of each pair of the contractual brothers worked together to earn their livelihood, and aided one another in the business of life.
- 29. Further he thought that the development of the man as a whole would be better achieved if he co-ordinated religion and politics as two constituent parts of one whole. To this end he invited the representatives of the Muslims as well as the non-Muslim inhabitants of the region: Arabs, Jews, Christians and others, and suggested the establishment of a City-State in Madinah. With their assent, he endowed the city with a written constitution the first of its kind in the world in which he defined the duties and rights both of the citizens and the head of the State the Prophet Muhammad was unanimously hailed as such and abolished the customary private justice. The administration of justice became henceforward the concern of the central organisation of the community of the citizens. The document laid down principles of defence and foreign policy: it organized a system of social insurance, called ma'aqil, in cases of too heavy obligations. It recognized that the Prophet Muhammad would have the final word in all differences, and that there was no limit to his power of legislation. It recognized also explicitly liberty of religion, particularly for the Jews, to whom the constitutional act afforded equality with Muslims in all that concerned life in this world (cf. infra n. 303).
- 30. Muhammad journeyed several times with a view to win the neighbouring tribes and to conclude with them treaties of alliance and mutual help. With their help, he decided to bring to bear economic pressure on the Meccan pagans, who had confiscated the property of the Muslim evacuees and also caused innumerable damage. Obstruction in the way of the Meccan caravans and their passage through the Madinan region exasperated the pagans, and a bloody struggle ensued.
- 31. In the concern for the material interests of the community, the spiritual aspect was never neglected. Hardly a year had passed after the migration to Madinah, when the most rigorous of spiritual disciplines, the fasting for the whole month of Ramadan every year, was imposed on every adult Muslim, man and woman.

# **Struggle Against Intolerance and Unbelief**

- 32. Not content with the expulsion of the Muslim compatriots, the Meccans sent an ultimatum to the Madinans, demanding the surrender or at least the expulsion of Muhammad and his companions but evidently all such efforts proved in vain. A few months later, in the year 2 H., they sent a powerful army against the Prophet, who opposed them at Badr; and the pagans thrice as numerous as the Muslims, were routed. After a year of preparation, the Meccans again invaded Madinah to avenge the defeat of Badr. They were now four times as numerous as the Muslims. After a bloody encounter at Uhud, the enemy retired, the issue being indecisive. The mercenaries in the Meccan army did not want to take too much risk, or endanger their safety.
- 33. In the meanwhile the Jewish citizens of Madinah began to foment trouble. About the time of the victory of Badr, one of their leaders, Ka'b ibn al-Ashraf, proceeded to Mecca to give assurance of his alliance with the pagans, and to incite them to a war of revenge. After the battle of Uhud, the tribe of the same chieftain plotted to assassinate the Prophet by throwing on him a mill-stone from above a tower, when he had gone to visit their locality. In spite of all this, the only demand the Prophet made of the men of this tribe was to quit the Madinan region, taking with them all their properties, after selling their immovables and recovering their debts from the Muslims. The clemency thus extended had an effect contrary to what was hoped. The exiled not only contacted the Meccans, but also the tribes of the North, South and East of Madinah, mobilized military aid, and planned from Khaibar an invasion of Madinah, with forces four times more numerous than those employed at Uhud. The Muslims prepared for a siege, and dug a ditch to defend themselves against this hardest of all trials. Although the defection of the Jews still remaining inside Madinah at a later stage upset all strategy, yet with a sagacious diplomacy, the Prophet succeeded in breaking up the alliance, and the different enemy groups retired one after the other.

34. Alcoholic drinks, gambling and games of chance were at this time declared forbidden for the Muslims.

## The Reconciliation

- 35. The Prophet tried once more to reconcile the Meccans and proceeded to Mecca. The barring of the route of their Northern caravans had ruined their economy. The Prophet promised them transit security, extradition of their fugitives and the fulfillment of every condition they desired, agreeing even to return to Madinah without accomplishing the pilgrimage of the Ka'bah. Thereupon the two contracting parties promised at Hudaibiyah in the suburbs of Mecca, not only the maintenance of peace, but also the observance of neutrality in their conflicts with third parties.
- 36. Profiting by the peace, the Prophet launched an intensive programme for the propagation of his religion. He addressed missionary letters to the foreign rulers of Byzantium, Iran, Abyssinia and other lands. The Byzantine autocrat priest Dughatur of the Arabs embraced Islam, but for this, was lynched by the Christian mob; the prefect of Ma'an (Palestine) suffered the same fate, and was decapitated and crucified by order of the emperor. A Muslim ambassador was assassinated in Syria-Palestine; and instead of punishing the culprit, the emperor Heraclius

rushed with his armies to protect him against the punitive expedition sent by the Prophet (battle of Mu'tah).

- 37. The pagans of Mecca hoping to profit by the Muslim difficulties, violated the terms of their treaty. Upon this, the Prophet himself led an army, ten thousand strong, and surprised Mecca which he occupied in a bloodless manner. As a benevolent conqueror, he caused the vanquished people to assemble, reminded them of their ill deeds, their religious persecution, unjust confiscation of the evacuee property, ceaseless invasions and senseless hostilities for twenty years continuously. He asked them: "Now what do you expect of me?" When everybody lowered his head with shame, the Prophet proclaimed: "May God pardon you; go in peace; there shall be no responsibility on you today; you are free!" He even renounced the claim for the Muslim property confiscated by the pagans. This produced a great psychological change of hearts instantaneously. When a Meccan chief advanced with a fulsome heart towards the Prophet, after hearing this general amnesty, in order to declare his acceptance of Islam, the Prophet told him: "And in my turn, I appoint you the governor of Mecca!" Without leaving a single soldier in the conquered city, the Prophet retired to Madinah. The Islamization of Mecca, which was accomplished in a few hours, was complete.
- 38. Immediately after the occupation of Mecca, the city of Ta'if mobilized to fight against the Prophet. With some difficulty the enemy was dispersed in the valley of Hunain, but the Muslims preferred to raise the siege of nearby Ta'if and use pacific means to break the resistance of this region. Less than a year later, a delegation from Ta'if came to Madinah offering submission. But it requested exemption from prayer, taxes and military service, and the continuance of the liberty to adultery and fornication and alcoholic drinks. It demanded even the conservation of the temple of the idol al-Lat at Ta'if. But Islam was not a materialist immoral movement; and soon the delegation itself felt ashamed of its demands regarding prayer, adultery and wine. The Prophet consented to concede exemption from payment of taxes and rendering of military service; and added: You need not demolish the temple with your own hands: we shall send agents from here to do the job, and if there should be any consequences, which you are afraid of on account of your superstitions, it will be they who would suffer. This act of the Prophet shows what concessions could be given to new converts. The conversion of the Ta'ifites was so whole hearted that in a short while, they themselves renounced the contracted exemptions, and we find the Prophet nominating a tax collector in their locality as in other Islamic regions.
- 39. In all these "wars," extending over a period of ten years, the non-Muslims lost on the battlefield only about 250 persons killed, and the Muslim losses were even less. With these few incisions, the whole continent of Arabia. with its million and more of square miles, was cured of the abscess of anarchy and immorality. During these ten years of disinterested struggle, all the peoples of the Arabian Peninsula and the southern regions of Iraq and Palestine had voluntarily embraced Islam. Some Christian, Jewish and Parsi groups remained attached to their creeds, and they were granted liberty of conscience as well as judicial and juridical autonomy.
- 40. In the year 10 H., when the Prophet went to Mecca for *Hajj* (pilgrimage), he met 140,000 Muslims there, who had come from different parts of Arabia to fulfil their religious obligation. He addressed to them his celebrated sermon, in which he gave a resume of his teachings: "Belief in One God without images or symbols, equality of all the Believers without distinction of race or class, the superiority of individuals being based solely on piety; sanctity of life, property and

honour; abolition of interest, and of vendettas and private justice; better treatment of women; obligatory inheritance and distribution of the property of deceased persons among near relatives of both sexes, and removal of the possibility of the accumulation of wealth in the hands of the few." The Quran and the conduct of the Prophet were to serve as the bases of law and a healthy criterion in every aspect of human life.

- 41. On his return to Madinah, he fell ill; and a few weeks later, when he breathed his last, he had the satisfaction that he had well accomplished the task which he had undertaken to preach to the world the Divine message.
- 42. He bequeathed to posterity, a religion of pure monotheism; he created a well-disciplined State out of the existent chaos and gave peace in place of the war of everybody against everybody else; he established a harmonious equilibrium between the spiritual and the temporal, between the mosque and the citadel; he left a new system of law, which dispensed impartial justice, in which even the head of the State was as much a subject to it as any commoner, and in which religious tolerance was so great that non-Muslim inhabitants of Muslim countries equally enjoyed complete juridical, judicial and cultural autonomy. In the matter of the revenues of the State, the Quran fixed the principles of budgeting, and paid more thought to the poor than to anybody else. The revenues were declared to be in no wise the private property of the head of the State. Above all, the Prophet Muhammad set a noble example and fully practiced all that he taught to others.

# "Beauties of Islam"

## An Explanation

By: Annie Besant

I am to speak this evening on Islam in the light of Theosophy. Let me begin by saying a word or two as to the relation of that which is called "Theosophy" to the great religious of the world. As you can at once see by the name, if we translate it into English, it means simply "Divine Wisdom".

By that name is indicated THE WISDOM in its relation to all the religions of the world. Every religion in its turn has grown up from the great Root of the Divine Wisdom. Every religion in its place is an exposition of the Divine Life in humanity, and so this teaching which takes only the name of the Divine Wisdom, without any sectarian limitations, is the fervent helper and defender of every religion which has uplifted and consoled humanity. It is no one religion, but every religion, that has in it a friend and a defender.

Sometimes some of our Christian brethren have regarded Theosophy as inimical to the great religion of the West. But that is a misconception, probably arising from the fact that Theosophy has strengthened eastern faith against aggression, and has also pointed out the additions and omissions which have injured popular Christianity in the present, just as it has pointed out similar additions in omissions in popular Hinduism and Buddhism.

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Theosophy has stood as a defender of every faith of the western or the eastern world. For every where in these days the religion is attacked, and its defense becomes the duty of the true Theosophist; and in the East, especially in India, where the religious of Hinduism and Islam have their home and their numerous adherents, wherever those religions are attacked, theosophy becomes defensive and stands in the breach against attacks, to explain, to illuminate and to defend. But none the less in the western lands, in Christendom, Theosophy is the servant of Christianity, as it is here the servant of Hinduism, Zoroastrianism and Islam. There, in the West, at last it is being recognized as filling up a great gap in the defense of Christianity, not against the attacks of any other religion but against the attack of Materialism, against the attack of scientific thought, where that scientific thought has no spiritual ideal. So every where Theosophy comes forward to explain and to illuminate.



In this country of India, where so large a proportion of Indians belong to the great faith of Prophet Muhammad (PUBH), there are some seventy million people who regard Him as the chief messenger of God. Here naturally Theosophy comes into help all those who follow that faith. There position among the religions of the world is not as fully recognized as it ought to be; that is, Islam is not regarded as it should be by very many, as one of the great Exponents of Divine Wisdom. Taken as a religion, it is often unfairly attacked because it is utterly misunderstood as to the greatness of its Prophet and the nobility of its teachings to the world. Oftentimes in the West you find attacks on Islam made on the ground that is fanatically persecuting and not progressive; on the ground that the position of the women in Islam is not such as it should be; on the ground that it does not encourage learning, science and intellectual endeavor. These are the three chief attacks which the Westerns make against Islam. I want, towards the conclusion of what I have to say, to show you that these attacks are not justified by the teachings of the Prophet, and are contraverted by the services which Islam has rendered to the world. It is true that to-day Islam does not stand before the world as the exponent of high learning of great intellectual endeavors but that is not due to the fault of the teachings but rather to the neglecting of them. Islam has suffered, as all the other religions of the world have suffered, because its followers are unworthy of its Founder.

Now Islam differs from the other religions of the world from in one important fact. With regard to its Founder, the Prophet, there is no intermixture in his history of the mythic element which surrounds the

other great religious Teacher; His life was led in times that are regarded as historical. In the 7<sup>th</sup> century of the Christian Era, this man was born and lived out his life in lands the history of which is known.

How splendidly his life can face the light, how utterly ignorant are they who attached the Prophet Mohammad (PBUH) is shown by history. Many do not know the history of his life-so simple, so heroic and so noble in its outlines; one of the great lives of historic men. He was born in difficult times, surrounded by difficult circumstances; born amongst a people who were sunk in superstition; born amidst a people in whom superstitions were bearing there most evil fruits. We shall see in a moment from the testimony of those he converted, from the words of those who bore witness to him whilst still he lived, and who held him Prophet of God, what were the lives of the masses of the people. But even before this, he stands out as a Light in the darkness, and we find his life so noble and so true that we realize why he was chosen out to bear to all those around him the Message of his Lord. What was the name by which all men, women, and children in Mecca knew him? It was the name of Al-Amin the Trustworthy. I know of no higher and nobler epithet than that with which they named this man who had been amongst them from his youth-the man worthy of trust. It is told of him that when he walked in the streets, the children ran out from the doors and clung to his knees and hands. Where you have these two qualities in one character- the love of children and a character that makes the men around him call him the Trustworthy-you have the elements of a hero, of a born Leader, of a Teacher of men.

It is a story of a great significance that of those 15 weary years of struggle, of thoughts, of meditation, of living in the life of the world and then away for a time in the cave of the desert, he wrestled with thoughts that at first over-powered him, and he shrank with the weakness of a man against the call from the powers of Spirit. It is note-worthy that when he came back from the cave one night when the Angel of the Lord had bidden him:

"Rise, O Prophet of God, and go forth and cry to the people," he shivered, fearing and doubting: "Who am I, What am I, that I should go as prophet of the Lord?" It was then that his wife cheered him up, bidding him obey the call. "Fear not" she said," art thou not the Trustworthy? Never will God deceive a man trusted by men." Nowhere can there be a farer testimony to a Prophet. Then he went forth to his great mission, the wife of his bosom was his first disciple the dearest and noblest of women who lived with this leader of men for 26 years of perfect married life such was the character of the man as judged by her who new him best.

Now it is said popularly that a Prophet is without honor in his own country. This Prophet was not without in his own country and in his father's house. He was honored in the hearts of his relatives, and from them he won his first disciples. His wife, as just said, was his first disciple, and the came those who were nearest akin to him, and then others amongst those whom he loved. After 3 years of patient labor there were 30 who recognized him as the Prophet of the Lord. And how simple and frugal his life! He mended his broken shoes, and patched his own coat-tailor and cobbler for himself, even when, towards the close of his life, thousands around him bowed down to him as Prophet. Such was the character of the man-so simple, so noble, so straight forward.

One day he was talking to a rich man when a blind man cried aloud: "O Prophet of God, teach me the way of salvation." Mohammad (PBUH) did not listen, for he was talking to a wealthy man. Again he cried aloud: "O Prophet of God, show me the way of Salvation." The Prophet, frowned, and turned aside. On the very next morning there came a message that for ever remains in Al Quran, as testimony to his honesty and humility, "where in he put it that all might remember".

The Prophet frowned and turned aside because the blind man came to him: and how dost thou know whether he shall peradventure be cleansed from his sins, or whether he shall profit him? The man who is wealthy thou receivest respect-fully; whereas it is not to be charged on thee that he is not cleansed: but him who cometh unto thee earnestly seeking his salvation, and who feareth God, dost thou reject. By no means shouldst thou act thus."

Few men would be brave enough to publish such a reprimand, addressed directly to themselves; but, on the contrary, so great was this man and so true that afterwards whenever he saw this blind man, he rose and brought him forward, saying: "Welcome, because it was for the my Lord reprimanded me." So great he was that the slightest weakness and breach of kindness were promptly recognized and the man who was the cause of the reprimand he held as dear and honored him. No wonder that we find that all men loved him who were near to him.

This love that his immediate followers, who new him personally, had for Mohammad (PBUH) was one of the most touching in the history of the world's religions. His followers were persecuted in a most ghastly way; they put them on the heated sand with the scorching Arabian son burning down on them; they piled stones upon them; they refused them a single drop of water to moisten there parched lips; they tore them into fragments; one man was cut into pieces bit by bit, his flesh torn piece meal from his bones, and they said to him in the midst of his agony: "Thou believeest in thy Prophet: wouldst not thou rather that Mohammad(PBUH) were in thy place, and thou at home?" Answers that dying man: "As God is my witness, I would not be at home with wife and children and substance, if Mohammad (PHUH) were for that to be pricked by a single thorn. "Thus you may learn how this man was loved by his followers.

There is nothing more pathetic than an incident which took place after a battle, one of the early battles where his troops had conquered, and there was great spoil taken. The Prophet divided the spoil, and those who were nearest to him and who had helped him longest and best had no share in the division. They were angered and secretly murmured. There at he called them around him and said:

"I have know a discourse you held among yourselves. When I came amongst you, you were wandering in darkness, and the Lord gave you the right direction; you were suffering, and He made you happy; at enmity among yourselves, and He has filled your hearts with brotherly love, and has given you victory. Was it not so, tell me?" "Indeed, it is even as thou sayest." Was the reply," to the Lord and His Prophet belong benevolence and grace." "Nay, by the Lord," continued the Prophet, "but ye might have answer, and answered truly-for I would have testified to its truth myself- "Thou camest to us rejected as an impostor and we believed in thee; thou comest as a helpless fugitive, and we assisted thee; poor and an outcast, and we gave thee an asylum; confortless, and we solaced thee.' Why disturb your hearts because of the things of this life? Are ye not satisfied that other should obtain the flocks and the camels, while ye back to your homes with me in your midst?"

And it is said that at these words from his lips, "tears ran down upon their beards, "and they said: "Yea, Prophet of God, we are well satisfied with out share."

So much, then, he was loved: why? because he brought the Light to those who were in the darkness of ignorance. The testimony of his followers to what they were, and to what they had become by the teaching of the Prophet, stands on record; we can understand what they thought of him as Prophet, when the divine flush struck them by the teaching that he gave. They said in a petition still preserved:

"We adored idols; we lived in unchastity; we ate dead bodies, and spoke abominations; we disregarded every feeling of humanity, and the duties of hospitality and neighborhood; we knew no law but that of the strong; when God raised among us a Man, of whose birth, truthfulness, honesty and purity, we were aware; and he called us to the Unity of God and thought us not to associate anything with him, he forbade us the worship of idols, and enjoined us to speak the truth, to be faithful to our Trusts, to be merciful, and to regard the rights of our neighbors; he forbid us to speak evil of women, or to devour the substance of orphans; he ordered us to fly from vices, and to abstain from evil, to offer prayers, to under alms, to observe the fast. We have believed in him, we have accepted his teachings."

Once he had some converts from whom he took a pledge, the pledge of Akaba. As regards this pledge remember that you are not dealing with a far off time with no historians living, but you are dealing with the time of the seventh century, when records of well kept. See the pledge taken by these followers of the Prophet:

"We will not associate anything with God; we will not steal, nor commit adultery, nor fornication; we will not kill our children; we will abstain from calumnies and slander; we will obey the Prophet in everything that is right; and we will be faithful to him in weal and sorrow."

Such is the pledge. The very words of the pledge speak eloquently of condition of the people whom he raised. Judge it by those things from which they promised to abstain. Human sacrifice was common, profligacy was widespread in ordinary life. Such was the pledge that he accepted, such was the promise that he took from his followers. See how wisely adapted to the needs of the time were his moral teaching.

I leave aside till later on, as I said, the question regarding women; the question regarding toleration, I will also deal with later on. But I want to show you here that he laid among the ignorant of his own people the firm foundation of a noble ethic. Take his teaching on charity, and see how he defined it. What is charity? One would say, giving alms, giving money to the poor. Nay, every good act is charity:

"Your smiling in your brothers' face is charity; an exhortation address to your fellow-men to do virtuous deeds is equal to almsgiving. Putting a wanderer in the right path is charity; assisting the blind is charity; removing stones and thorns and other obstructions from the road is charity; giving water to the thirsty is charity."

So practical, so simple, are his teachings; so splendid is his definition of duties that man owes to man. So he declares about righteousness:

"It is not righteousness that you turn your faces in prayer towards the East or the West; but righteousness is of him who believeth in god and the Last Day and the Angels, and the Scriptures, and the Prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and in hardships, and in time of violence."

Muhammad (PBUH) the Prophet an unlearned man, as the world counts learning. Over and over again he calls himself the "illiterate Prophet," and his followers regard Al Quran as a standing miracle, vindicating his claim as a divine Messenger, since it is written in the most perfect Arabic. Yet, unlearned himself, he places learning in the first rank of the things to be desired; he says:

"Acquire knowledge; for he who acquires it in the way of the Lord performs an act of piety; who speaks of knowledge, praises God; who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God. Knowledge enables its processor to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armour against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next."

So again, with a just discrimination of values, this Teacher, for whom so many died, declares:

"The ink of the scholar is more precious than the blood of the mart yr:"

This sentence should be emblazoned in letters of gold on the wall of every school established by Musalmans, for the children of Islam have ever rushed joyously to martyrdom, but in late centuries-things are rapidly changing now- they have honoured scholars but little.

Ali, the beloved son-in-law of Prophet, gave a noble definition of science:

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"The essence of science is the enlightenment of the heart; truth is its principal object; inspiration its guide; reason its acceptor; God its inspirer; the words of man its utterer."

It was these lofty views of the value of learning which led to the philosophy of the Saracens, the science of the Moors. When it is charged against Islam that it is not progressive, that its peoples log behind other nations in the value set on learning and on science, its assailants, unless they ignore history, should surely seek for some reason than the religion itself to account for the stagnation of the latter days. For it was Ali; building on the foundation laid by Prophet himself, who began the definite teaching which, after a hundred years of quiet growth in Arabia, burst upon Europe as a splendid light and, brought by the Moors to Spain, made possible the rebirth of learning in Christendom. It was Islam which, in Arabia and Egypt, in the colleges of Baghdad and Cairo, took up the Neoplatonic heritage, despised and rejected by Christendom as "Pagan", after the slaying of Hypatia, and saved its priceless riches to hand them on for European Jews. It was the value set of knowledge in obedience to the Prophet's teaching which led one branch of his followers to devote themselves to study in Arabia, while the other set out to the East and the West with the conquering sword which made Islam's mighty Empire. The students laboured unweariedly in philosophy and science while the warriors hewed their way to power, so that behind the victorious sword there ever followed the lamp of knowledge. Philosophy and science trod in the foot-prints left by the conqueror. First along the north of Africa the hosts of Islam fought their way and planted their banner; then from Africa into Spain, to found there the Moorish empire. Universities arose, and students flocked to them from all parts of Europe, for the Christendom science was unknown, astronomy and mathematics had vanished chemistry had not risen from its Egyptian tomb. Knowledge was brought by the conquering Moors, and pope Sylvester II in his youth, was a student in the University of Cordova, learning the elements of geometry and mathematics, which aroused later the horror of his ignorant priesthood. I have summed up elsewhere, in speaking on this subject, something of the science brought into Europe by the Moors:

"They take up mathematics from the Hindu and the Greek; they discover equation of the  $2^{nd}$  degree; then the quadratic; then ht binomial theorem; they discover the sign and cosign in Trigonometry; they make the first telescope; they study the stars; they measure the size of the earth; they make a new music; they teach scientific agriculture; they bring manufactures to the highest pitch of Excellence."

Nor was all this brought to Europe only. India knows the splendid architecture of the Mughals, of whom it was justly said:

"They built like giants, and finished like Jewelers."

Some of the most wonderful architectural triumphs of India are the work of the Musalmans, and India has been enriched by these treasures, pored into her lap by her Muhammadan children. There influence may be traced also in Hindu Architecture, for no arts can be imprisoned within the limits of creed or a race.

It is an interesting site- issue that much of the incurable suspicion with which official Christianity has regarded science is due to the fact that science return to Europe under the banner of the Arabian Prophet, and was therefore regarded as a heresy; science to the orthodox was anti-Christian, and they looked on it with hatred and with horror; anyone who cares to read the Epithets herled by the Christians against the Prophet of Islam will understand that anything brought to Christendom in his name would inevitably fall under the ban of the church. During these early centuries of the life of Islam, the truth of science were spoken out at the risk of life, limb and liberty; the cruel expulsion of the Moors from Spain ended the long struggle and was one of the causes of the downfall of Spain from her place of Pride. During these centuries also they were born to Islam some of the acutest metaphysicians and the profoundest philosophers that the world has known. They revived and carried further in Europe the philosophy which was the life of Greece, and is the Vedanta of Hindu. In the righting of the great Doctors of Islam, the same splendid metaphysic is found which is the glory of the Vedanta, and here lies one of the reasons for union between Hindus and Musalmans in modern India. Islam and Hinduism can meet each other, and clasp hands in brotherly friendship on this high ground of philosophy and metaphysics common to both,

Musalman Doctors and Hindu Acharyas standing side by side. And here may I say a word of gentle reproach to my brothers of Islam? "This metaphysics is yours, but it is of value for the world; why do you not translate it for the benefit of India and of the West?" When I wanted to study it I found it in Arabic or in the Monkish Latin of the Middle Ages; finally I discovered some fragmentary translations in French-the French apparently valuing these treasures of Islam more than their legitimate owners- found myself on familiar ground, so close was their philosophy to that of the Hindus, By the translation of these works a point of union, then, would be found between Musalmans and Hindus, and they would find themselves at one in Philosophy and metaphysics while differing in rites. And secondly such translations would indicate Islam in the eyes of the world as translations of the Acharyas have vindicated Hinduism. Europe will recognize and honor the Muhammadan learning of the East, and we shall, here no more of the approach that Islam favors Ignorance.

Let us consider next the attitude of Islam towards women. One of communists sneers at Islam in the West is that it teaches that women have no souls. This is most certainly false; Al Quran says –

"Whose doeth evil shall be rewarded for it, and shall not find any patron or helper beside God; but whose doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise and shall not in the least be unjustly death with... True believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and the patient women, and the humble men and the humble women, and the almsgivers of either sex, and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness and a great reward.... I will not suffer the work of him among you who worketh to be lost, whether he be male or female. The one of you is from the other."

Men and women are thus out on a perfectly equal footing in matters of religion.

But, it is said, Islam allows polygamy. That is so. But in justice to Islam two facts should be considered: first, the historical. The people for whose uplifting Islam was given were living, to a very large extent, in promiscuity; sex morality had no existence among them; to command them to observe monogamy would have been useless; only gradual reform was possible. Hence the Prophet, being wise and far-seeing, first laid down, as a limitation of promiscuity, that a man might have four wives only; then, gradually to eliminate polygamy, that a husband might only take a second wife if he could treat her in all respects as the first. His teaching is working towards the result aimed at, and educated Musalmans-at least in India, or other lands I cannot speak-are rising out of polygamy.

The second fact is the present relation between men and women in all "civilized" countries. The true and righteous sex-relation between one man and women is preached as an ideal on some countries, but is generally practiced in none. Islam permits polygamy; Christendom forbids but winks at it, provided that no legal tie exists with more than one. There is pretended monogamy in the West, but there is really polygamy without responsibility; the "mistress" is cast off when the man is weary of her, and sinks gradually to be the "woman of streets", for the first lover has no responsibility for her future, and she is a hundred times worse off then the sheltered wife and the mother in the polygamous home. When we see the thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not lie in western mouth to reproach Islam for its polygamy, it is better for a women, happier for a woman, more respectable for a woman, to live in Muhammadan polygamy, unites to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out into the streets-perhaps with an illegitimate child outside the pale of law-unsheltered and uncared for, to become the victim of any passerby, night after night, rendered incapable of motherhood, despised of all. It is good for Society that monogamy should be held up as an ideal, for its public recognition as right, and the inner shame connected with resort to prostitution are purifying forces; but monogamy is not practiced where there is one legal wife and hidden nonlegalised sexual relations. The recognized polygamy of the East degrades the social conscience more than the unrecognized polygamy of the West"hypocrisy is a homage vice pays to virtue"- but the happiness and dignity of the woman suffer less under the first than under the second.

Apart from this, Musalman women have been far better treated than western women by the law. Until lately English law, for instance, confiscated the married women's property as though marriage were a felony, forfeited her earnings, gave her no claim to her own children By the laws of Islam her property was carefully guarded. And it is noteworthy how great part women have played in Muslim countries as rulers, and in statesmanship.

"But Islam is a persecuting faith, a religion of the sword." Alas! Most faiths must confess to persecution and bloodshed. The followers of Islam have wrested the teachings of their Prophet as other faiths have done, and there are no teachings of persecution on Al Quran so cruel as those in the Old Testament, still declared by Christian Churches to be the "Word of God", though no longer obeyed. The Prophet Muhammad (PBUH) constantly declares that there is but one religion, Islam. But Islam in his mouth only means surrender to the Divine Will, and he calls all holy men of old, men who lived long before his time, followers of Islam. Surrender to the Divine Will is recognized by every religionist as a duty, and Islam as used by the Prophet, has this inclusive meaning; in this sense every true faith is Islam, and every one who surrenders his will to God is a true follower of Islam. Once more listen to Al Quran:

"There is no distinction between Prophets ... Every one of the Prophets believed in God, His angels and His scriptures and His apostles. We make no distinction at all between His apostles ... Say, we believe in God and that which hath been sent down unto us, and that which was sent down unto Abraham and Ismail and Isaac and Jacob and other tribes, and that which was delivered to Moses and Jesus and the Prophets from their Lord; we make no distinction between any of them... They who believed in God and His apostles and make no distinction between any of them, unto those will we give their reward, and God is gracious and merciful."

It is true he commanded: "Slay the infidels." But he defines the infidels as those who do not follow righteousness. There are two sets of these commands:

"Slay the infidels"; and: "Slay the infidel when he attacks you, and will not let you practice your religion." It has been authoritatively ruled by Muhammadan jurists that when there is an absolute and a conditioned command, the latter must be taken as defining and limiting the former: Moreover the Prophet lays down with regard to infidels":

"If they desist from opposing thee, what is already past shall be forgiven them."

#### And he says:

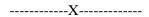
"Invite men unto the way of Lord by wisdom and mild exhortation; and dispute with them in the most condescending manner, for the Lord well knoweth him who strayeth from His path, and He well knoweth those who are rightly directed. Let there be no violence in religion. If they embrace Islam they are surely directed; but if they turn their backs, verily unto thee belongeth preaching only."

Nor should it be forgotten that some of the exhortations, now interpreted as universal, were really addressed by the Prophet, as a general, to prophets, as a general, to troops just going into battle, often against overwhelming odds, and were intended to rouse them to courage in the impending fight. His practice may be taken, surely as a commentary on his precepts; and we find that he stopped the universal practice of killing prisoners taken in battle, and taught his soldiers to treat their captured foes with the utmost kindness.

Further, we read that even controversy was not to be harsh and bitter:

"Revile not the idols which they invoke beside God, lest they maliciously revile God without knowledge... Unto every one of you have we given an law and an open path; and if God had pleased He had surely made you one people. But He hath thought fit to give you different laws, that He might try you in that which He hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will He declare unto you that concerning which ye have disagreed."

In speaking thus I have had a purpose beyond that of amusing you for an hour, by repeating things that many of you must know as well as, or better than I. And that purpose is the drawing together of Musalmans and Hindus, for India can never become a nation until Hindus, Zoroastrians, Christians and Musalmans understand each other. Shall we not all put aside theological hatreds and feel as brother? Shall not the Musalman cease to mutter "Giaour", and the Hindu cease to whisper "Mlechchha", and the Christian cease to say "Heathen"? Shall we not learn to respect each other's faith, and reverence each other's worship? There is no need for conversion from one religion to another; each is a Ray of the Sun of Truth. We must all return to the home whence we came, and we may well live with our minds at peace in the land in which we must physically dwell. Side by side. None need give up aught that is dear to him, that has been handed down by generations of his ancestors, that is the centre round which cluster the sanctities of home. Each should not only love his faith, but also live it, and realize that his neighbour's faith is as precious to his neighbour as his own is precious to himself. Let us learn from our neighbours instead of quarrelling with them, love them instead of hating, respect them instead of scorning. It is written: "All shall return to God." It is written: "All shall perish save His Face." Call Him Allah, call Him Jehovah, call Him Ahura-Mazda, call Him Ishvara- names are many, but He is one. We see the Sun from different places but He stands the same unchanging Light in heaven, shining on all alike. We are all children of one Father; why should we quarrel on the journey home?



Note: Please recite 'Peace be upon him' Where ever Prophet Mohammad's (PBUH) name appears.-Editors