

THE PROPHET OF PEACE

(Translation of Syed Sulaiman Nadvi's Eight Addresses)

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(Courtesy: Yaqeen International)

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FIRST ADDRESS

Perfection of Humanity through Prophets who are Ideal Guides

This world, an extra-ordinary mystic workshop of the entire universe, presents a singular spectacle full of coloured curiosities and miraculous monstrosities. There are numerous creations in it and each one of them has its own particular qualities and characteristics, peculiarities and properties. If we care to probe into the wonders being played in various provinces, from mineral to man, by the ever-active forces of nature, it is found that there is a systematic and gradual development in faculties of their feeling, volition and consciousness. Minerals, in their early stages such as atoms and ether, are completely devoid of these faculties. But in their higher stages there seems a thin and delicate thread of life running in them. In the vegetable province there appears a faculty of feeling devoid of volition in respect of growth and development. In the realm of animals we observe a highly developed volition in addition to the faculty of feeling. Penetrating into the kingdom of man, the faculties of feeling, volition and consciousness, in the pink of perfection, can be fully appreciated. Due to the presence of these faculties in man, he has been entrusted to bear the burden of responsibilities. The beauty lies in the fact that not a single soul, in the province of man, has been neglected or exempted to contribute her share of obligations imposed upon her in proportion to the measure of faculties possessed by her.

We are compelled to believe, if it be viewed from another angle, that the Divine nature has reasonably taken upon herself to provide means of nourishment and sustenance, by way of compensation to those souls who are deficient, imperfect or immature with regard to their faculties of feeling, volition and consciousness. It can rightfully be concluded that the risk of responsibilities of each person is directly proportional to the intensity of his powers and faculties. This is a principle of nature that there is a collateral increase or decrease in the intensity of faculties and the density of obligations. The dust of doubts is instantaneously brushed off when the hidden Herculean strength of nature is perceived at work. Who nourishes gems in hills? Who sustains fishes in oceans? Who looks after the beasts in forests and deserts? Who for their cures? Who protects them from seasonable effects of heat, cold and rain? If we care to dive deep in the obliging realm of nature we can notice a world of difference in the external appearance of various animals that dwell in deserts, hills and forests, in spite of the fact that their genus is the same. Influences of tropical regions and cold countries are a wonderful play of the fairy hands of nature. The finest creation of the Almighty on this earth is so marvelously equipped with intelligence, wisdom and other faculties, that he has the capacity to solve the riddle of climatic influences by conducting comparison between animals of various regions. There is a difference in the appearances of European dogs and African dogs, and this is due to the atmospheric conditions prevailing in different regions. Also there are other animals and birds that differ in their furs, feathers, skin, colours etc. So we can very easily come to the conclusion, by this synthesis, that the invisible agents of nature provide specific sizes, forms and colours to animals and birds belonging to specific regions. But, in case, if there is any deficiency in them, nature promptly comes to their rescue to compensate them for the loss. After completing her work, nature miraculously withdraws herself.

Let us now curiously step into the complex and intricate kingdom of man and try to discover what we possibly can. The close study of man encourages us to expose that he struggles hard for his maintenance. He honestly exerts himself for safety and security. The faculties of feeling, volition and consciousness that he has been vested with, promote in him the will to search remedies and cures for all kinds of ills and diseases. Consequently, he runs after medicines etc. And for his necessities of life he adheres to agriculture and other forms of economic strivings. He is undoubtedly endowed with good and great faculties to adopt, discover and invent things for his protection. That is why he has not been endowed with furs against adverse effects of seasons and climates. Divine nature has benevolently armed him with powerful and perfect faculties of feelings, volition and consciousness by the right use of which he can create and construct, discover and invent, assemble and mould things to meet his requirements. These new things are much better than the furs of animals and the feathers of birds. This is the primary reason and main cause that the heavy weight of responsibilities has been placed on his head. Over and above this, he can adhere to his duties and perform them efficiently and satisfactorily. He can succeed to harness the entire nature by the fair application of his natural gifts of faculties.

In the world of animals we see that its inhabitants have natural defensive and offensive weapons, such as powerful claws and jaws, sharp teeth, pointed horns, weightless wings and lightning speed. Some animals can softly swim and dive deep in water, while birds rest themselves on their wings in the open air and fly with a tremendous speed. But the poor man has no such wings or weapons. He has neither tusks of elephant, nor sharp poisonous teeth; neither claws nor jaws of wild beasts nor horns of bulls and buffaloes; nor poison of dogs and serpents, nor stings of scorpions and wasps. In short, he is absolutely defenseless in so far as his physical structure is concerned. He is not at all equipped with such implements but instead he has been highly honoured with the most powerful faculties of feeling, consciousness and volition. These faculties not only compensate him for the above deficiencies but also make him to harness the entire nature. With these faculties he is able to capture or kill the wild and ferocious beasts like lions and tigers having strong claws and jaws, subdues elephants with powerful tusks, charms the most poisonous snakes and other reptiles, entraps birds that soars so high in air and tames them, and ensnares animals that live in water. He constructs and invents strange and dreadful weapons according to his needs and requirements.

Friends, whatever religion you follow, and whatever philosophy you admire, you shall have to admit that responsibility which has been termed '*Takleef*' (Burden) in the Holy Qur'an, rests upon the whole of humanity in due proportion to the faculties of feeling, volition and consciousness that each individual commands. The Creator refers to this golden principle of divine nature that "*on no soul do God place a burden greater than it can bear*" (Ch.2 V.286). In some other place, the burden has been described as '*Amanat*' (Trust). It was the onus of this Trust which was offered to minerals, vegetables and animals, hills and heavens but none of them dared to accept it as they confidently appreciated the gravity of Trust. But man, a rational animal, accepted the offer without losing time and without considering the consequences in the keeping of the Trust. The Almighty says in the Holy Qur'an:

"We did indeed offer the trust to the Heavens, the Earth and the Mountains. But they shrank from bearing it, being afraid thereof: But man undertook it: man has proved a tyrant and ignorant." (Ch.33 V.72).

Man is a tyrant and ignorant because of his madness in whims. The word 'tyrant' applies to a person who transgresses the lawful limits, and tyrannical nature is due to want of

control over the faculty of volition. The word 'ignorant' relates to any disorder in man's mental and intellectual equilibrium and a person with this nature signally fails to measure his intelligence and so errs. Contrary to 'Tyranny' and 'Ignorance' are 'Justice' and 'Knowledge' respectively. Justice and moderation are much needed in performing deeds, and knowledge is required to keep mental and intellectual equilibrium. In the words of the Holy Qur'an, Justice means Right Action, and Knowledge is called Faith. Allah says:

"By (the Token of) Time, verily man is in loss, save such as have faith and do righteous deeds." (Ch.103 V.1-3)

Man incurs a terrible loss due to his own miscalculated, immoderate actions and scarcity of knowledge. So faith i.e. right knowledge and justice i.e. righteous actions are the proper antidotes. Man is loser only for want of faith and pious deeds. Allah has used the word 'Time' because it denotes the upheavals and cataclysms that have taken place since the beginning of this world.

According to Carlyle, *"The history of the world is but the biography of Great men."* History stands witness to the fact that nations without pure faith, without strong determination, and without pious deeds, always suffered till they were thrown into oblivion, and were totally annihilated.

All revealed and religious books didactic ethically instructive, and history of man's rise and fall, present to us two sides of a picture. One being full of wisdom and virtue while the other exposing man's transgression and ignorance. The former glorifies justice, pious deeds, goodness and light, and the latter condemns transgression, ignorance, evil and darkness. These two sides of a picture are occupying major portion of the book of history. Generations that live upon that trust were honoured and the people who disregarded it were condemned and scorned. The Greek Illied, the Roman Parallel lives, the Persian Shahnama, the Hindu Mahabharata and Ramayana, and the Gita, transmit on all directions the value of faith, justice and righteousness. They radiate the virtues of knowledge, and virulence of ignorance, benediction of justice and penalty of transgression, merit righteousness and malignity of evils, potentialities of faith and inefficacy of ignorance. There are fiery fields of hypocrisy, transgression and heresy. There is righteousness too. But the main purpose of depicting good people in the above books was that men may come out of the webs of evils and absurdities, and struggle to save their nations from the stinky mud of tyranny, unbelief, injustice and heresy. The top ranking in the field of goodness spared not their efforts to achieve righteousness and pave a way for common man to tread upon. Thus securing his destiny, man willfully sacrifices all of his lots, to bring the people who had gone astray to the smooth and straight path.

Heavenly books, Old Testament, New Testament, The Psalms, and the Holy Qur'an, speak of the achievement of the just and righteous people and their victory over the wicked and ignorant so that it may be a lesson to those who stand against the principles of faith, goodness and justice. It is due to this reason that prior to the last Prophet of Islam, many prophets came to this earth to teach its dwellers a lesson they received from their Lord. They presented their lives as models so that each individual may easily transform himself accordingly, and follow in the footprints of the good souls. The last Prophet of Islam came as a *'Mercy to all people'* of this world. He presented the practical religion of Islam in his perfect demonstration that it may remain an ever-lasting and ideal model for the entire humanity. In the words of the Holy Qur'an, the Holy Prophet addresses the people:

“A whole lifetime before this have I dwelt amongst you: Have you then, no sense to understand (that my life is perfect in all respect).” (Ch.10 V.16).

This verse of the Holy Qur’an is an evidence of the perfect life of the Prophet that was presented to the whole mankind. Above all, his life was open to nations and his divine utterances and deeds were a clear proof of his Prophethood. The pages of his full life shine even now, without any corruption and adulteration. All religious books, except the Qur’an, are short of the lives of their Prophets. The Holy Qur’an only, fully and exhaustively describes the last Prophet of Islam in his full light which is an enough evidence of his greatness and holiness. The life which he has led was perfect. He was the Qur’an in action.

In the world of history, we read besides prophets, thousands of great men who presented their lives as models for the generations yet to come. There are kings; warriors, philosophers, poets and conquerors. For example, there are lives of the sons of Adam such as Hannibal of Carthage, Alexander of Macedonia, Caesar of Rome, Darius of Persia, and Napoleon of Europe. In them there is a specific dynamic force. Also, we see singular lives of philosophers like Socrates, Plato, Aristotle, Dionenes and others. In short, on the surface of this earth, there are countless patterns of human character which have been reckoned in their times. But the problem that remains unsolved is whether these historical figures hold true and perfect in the attainment of eternal peace.

Among the people of repute there are conquerors and commanders who smashed and crushed great empires with their swords. Could they be recognized as models for humanity? Could their weapons root out omens and superstitions practiced by the ignorant and illiterate folk? Could they provide any remedy for man’s disappointments in the spiritual sphere? Could they purify their hearts?

Could they solve the intricate problems of the human brotherhood? Could they proclaim any law sufficient for man in every field of their lives? A simple “No” is enough to reply.

This world has entertained great poets who are called monarchs in the realm of fancy. They have proved themselves an utter failure in the practical relations of life. They dwell in the abstract thoughts, imaginary joys and formless words. They cannot claim any place in this world in a way to mould the destiny of the people. It is due to the glaring truth that these birds of some other region have been assigned in Plato’s famous Constitution (The Republic). From Homer to this day, there is not a single poet who has contributed complexities of his stock. Their sweet similes and metaphors studded in coloured cups or verses contain no vitaminous aqua to strengthen man to sincerely and boldly shoulder the responsibilities entrusted to him. The Holy Qur’an depicts poets in the following verse in a very beautiful and befitting manner:

“And the poets – it is those straying in Evil, who follow them, Seest thou not that they wander distracted in every valley. And that they say what they practise not, except those who believe and work righteousness.” Ch.26: V.224-227.

The Holy Qur’an has elucidated, in its charging manner, the philosophy of ineffectiveness of the sweet compositions of poets that they wander in the valleys of abstract thoughts and that they are deprived of both the gift of faith and righteous deeds. Had they equipped themselves with knowledge and deeds, their poetic expression would certainly have everlasting success. But these poor creatures can never stand upright to fulfill the tremendous

obligation. The panorama of the past bears ample testimony to prove the validity of this principle.

Let us now study another class of people called sages and philosophers. They have been transforming the structures of governments on the basis of philosophy they presented to the ruling personalities. They piled their philosophic theories and attempted to interpret mystical astonishments. But their synthesis and systems could hardly lay any bearing on the practical life of the people. So their theories are no more than a heap of dust for they cannot claim to have any practical value. These personalities are renowned in the field of learning but it is a great pity that they too are lost in their pseudo-poetic flights. Such men of letters cannot be of any benefit to humanity. Their interpretations and philosophies are unable to guide the best creation of the Creator. Aristotle, the founder of Ethics, finds his appreciation almost in every University. His ethical theories are taught by scholars of great reputation. Learned lectures are delivered on his interpretations. But, can we say if we are true to ourselves, what percentage of students can be claimed by these vociferous theorists that have been put on the path of righteousness. These theories remain within the walls of Lyceum, for when the students come out of the academies, they are as good as an ordinary man in the street in so far as practical gift of knowledge is concerned. They must remember that man is schooled perfectly only by sight and not by sound. Here sight pertains to practical life and sound mere words (or vociferosity).

There have been haughty kings and cruel rulers who plundered the people and destroyed one nation and exalted the other. Their record is full of bloodshed, barbarity and brutality. They demolished and devastated the lands and corrupted and demoralized the people. If at all they showered any favours, the recipients were the privileged few. It is not a riddle for us to solve, or a mystery which cannot be understood, because we are well aware of the derogatory spirit of these selfish and atrocious sovereigns. These monarchs, throughout the spans of their lives, remained intoxicated with the flood of gold and the blood of swords. To expect anything good or gracious from them would be to live in a fool's paradise. The Holy Qur'an explains the character and conduct of these rulers in a nut-shell:

"When kings enter a city, they ravage it, and insult the nobility." Ch.27 V.34.

It appears from the historical record of the previous rulers that their skirmishing swords could dispel the culprits and criminals to some distant places for protection but could not reform these bandits of caves and dens. These rulers maintained peace in towns and streets but the vast region of tender hearts they could not win. They succeeded to administer their temporal role but spiritual heavens they failed to hold. Nay, the smoke of spiritual deterioration that suffocated the whole world found its origin in the courts of these sperms of silver and sword. Did Alexander the Great and Caesar leave behind them any spiritual heritage?

Great talents and learned scholars have, since the appearance of Solon, thrilled the stage of humanity but their laws could remain no longer. Nor their disciples could find from them any secret for internal purification and spiritual ascendance.

Other nations annihilated these laws and framed their own to invigorate their lust and interest. The new law had absolutely no bearing on the advancement of spiritual tends of humanity nor was there any scope, in them, they would heal their wounds. The world of today repeats the old history and reveals the high-handedness and cruelties of the days gone-by, when the constitution-making bodies made a law one day but deleted it the other day. Such

laws were framed not for the benefit of the ruled class but in favour of the rulers to strengthen their grips.

Dear friends, you yourselves have judged that the higher circle from where the flow of reformation could be expected for the degenerated souls, originated the storm that suffocated the common man. The dust of deterioration still sticks with the body of humanity. On the other hand we find that wherever the light of righteousness and life of goodness prevailed it was but due to the Holy teachings and heavenly preachings of those spiritual heads who are called "Prophets". And whatever traces of sympathy, benevolence, mercy and kindness, help to the poor and feeding the orphans are found in far off mountain caves, dense forests and thickly populated towns is the result of the spiritual deliverances, virtuous deeds and perfect teaching of this class of chosen people who came to guide the nations in each and every part of the globe. According to the revelation of the Holy Qur'an we read:

"And there never was a people without a warner having lived among them (in the past). Ch. 35 V 24.

"And to every people a guide." Ch.13 V.7.

The light of goodness and righteousness that prevails in any nation and in any country is due to the blessings of these prophets. The echoes of their utterances resound throughout the whole world. They have purified the hearts of the people whether the latter were African savages or they belonged to the civilized circle of Europe. Unlike kings and rulers whose target of pursuit is blood and bones, they ruled over the kingdom of hearts and minds. Unlike Army Commanders who keep themselves to destroy nations and territories, they put an end to all evil and devilish forces. They are not poets of hollow and dry imaginations. People take much delight to hear their sweet and meaningful sayings. They are not counselors or senators but their record is an eternal authority over earthly courts and judges, kings and commoners.

The eternal and everlasting preachings and teachings of the prophets are ever-shining facts in the history of mankind even if they are not viewed through the spectacles of faith and religion. The edicts of Asoka of Patliputra appear only on the huge pillars and high minarets but Buddha's commands are engraved deep in human hearts. The self-made law of Rajas of Ujjain, Hastinapur, Delhi and Kannauj have seen their end but Manu's Dharm Shashtra (Moral Code) is revered even today. The laws framed by Hammurabi, the first law-maker-king of Babylon, are extinct and forgotten, but Abraham's words are a heavenly delight for the humanity. Pharaoh's deceptions and deliberations, pretexts and pretensions have been absolutely obliterated but Moses is looked upon with honour and respect. Solon's jurisprudence are dead and gone but the Old Testament remains as a scale of justice for the mankind. The Roman Law that mercilessly charged the innocent Christ has disappeared altogether but the Truth of the Holy Christ is still reforming criminals into saints and delinquents into righteous individuals. Abu Jahal's intrigues in Mecca, Khosro's Persian kingdom, and the seize of emperors of Byzantine have been finished and vanished but the sweet words and pious deeds of the Apostles and prophets have been preserved in their purity.

Dear friends, I am fully confident, as it appears from the glow of your faces, that you have been convinced by the logical reasons and arguments which I have tried to maintain in the above paragraphs. It is the family of Prophets, who are dignified philanthropists and emblems of righteousness that have endeavoured to cross the wide gulf of obstacles and hardships, and worked for the welfare of the whole humanity irrespective of their caste, creed and colour. They have decorated the dwellers of the universe with the ornaments of morals,

virtues, modesty and purity of heart. They, in reality, are the Messengers of Truth. They have uplifted the degenerated souls from the depths of degradation to the zenith of glory and graciousness. The Code that they have handed over to the people is equally essential for the rich and for the poor. The luster of its purity and sincerity never declines.

Allah says:

“That was the reasoning about Us, which We gave to Abraham (to use) against his people; We raise whom We will, degree by degree, for their Lord is full of Wisdom and Knowledge. We gave him Isaac and Jacob; all (three) We guided; and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses and Aaron: Thus do We reward those who do good: And Zachariah and John, and Jesus and Elias: All in ranks of the Righteous: And Ismail and Elisha, and Jonas, and Lot: And to all We gave favour above the nations: (To them) and to their fathers, and progeny and brethren: We chose them, and We guided them to a straight path. This is the Guidance of God: He giveth the guidance to whom He pleaseth of His worshippers. If they were to join deities with Him, all that they did would be vain for them. These were the men to whom We gave the Book and Authority and Prophethood: if these (their descendants) reject them, behold; We shall entrust their charge to a new People who reject them not. Those were the (Prophets) who received God’s guidance: So follow their guidance.”

In these Holy verses some names of a particular class of people have been described. If we care to follow their principles, our spiritual ills would be eradicated and our weaknesses are sure to be mended. This sacred and spiritual family, with one theme, with one destiny and with one course of action, approached almost every nation, and with the light of their knowledge and faith they guided the humanity on the straight path. Whatever wealth of grace, virtue, morals and deeds we possess today, it is the result of their benevolence and benediction. More or less the whole world seeks success by following their precepts and principles, and by walking on the foot prints of these chosen people of God.

Noah’s vehement spirit of preaching the Word of God, Abraham’s firm faith in the Oneness of the Creator, Isaac’s paternal inheritance, Ismail’s highest and noblest sacrifice of life, Moses’ daring and undaunted spirit of strife and struggle, Aaron’s devotion and attachment to Truth, Jacob’s self resignation, David’s lamentation on the poverty and want of Faith, Solomon’s Psalms of Wisdom, Zacharias’s praises and prayers, John’s pristine purity and chastity, Christ’s piety and holiness, Jonah’s confession of faults and neglects, Lot’s ceaseless endeavours and attempts and Job’s unparalleled patience, all adored the palace of our temporal and spiritual world with their morals and virtues.

Almost every creation of the Almighty has contributed enough to the culture and civilization of mankind. For example, astronomers discovered movements of planets and stars, scientists found out properties and characteristics of herbs and plants for the preparation of medicines, physicians scribble prescriptions for patients, engineers and architects furnish artistic designs and skilful plans. We are grateful to each of them for all improvements and facilities they have contributed for the general welfare of humanity. But most grateful are we to the Holy Prophets who filled our hearts with True Faith; who eradicated all spiritual ills, who enabled us to harness our feelings and sentiments with pure reasons and intelligent arguments, who purified our troubled souls and kindled in us the love of the Lord. They have awakened our obedience to our Creator. In view of the shower of their kindness and mercy,

we are obliged to convey our thanks in a way which in Islam is called 'Prayer and Praise!' May God bless them all!

These righteous souls descended on this planet when they were needed most and they lived amongst us like ordinary mortals. They have departed from us. But, behind them, there remains their teachings and traditions which are enough for the guidance of humanity to progress and prosper. Now the whole responsibility rests upon us to preserve the record of their words and deeds. There must be some events in the life of an ordinary person, fraught with morals, which can hardly be of any beneficial results provided there is a proper guide to put the creation on the road of spiritual ascendance. As their lives are devoid of righteousness and are full of moral weaknesses they cannot be of any help to us in the spiritual channel. So the lesson of morality and piety can come from the prophets, their descendants or their true followers. These good people are the fountain heads from where springs all enlightenment, and we, therefore, are duty bound to preserve their biographies in perfect order and unadulterated from any foreign admixture so that we may have perfect examples for our own perfection.

It is a law of nature that the highest philosophy or virtuous teachings cannot shape the life of an individual or a nation provided there is some personality who propounds or presents it. Actions of that personality can attract our attention, and inflame our admiration. Once I was coming, in the first week of February 1924, from Hejaz and Egypt, in the Crocovia Steamer. Dr. Tagore, the great philosopher-poet, happened to be in the same steamer on his way back from America. Some person asked him about the cause of ineffectiveness of Brahma Samaj on the life of the people although it is based on very sound principles of justice, enjoys reverence from all communities, and it is rational in theme. Over and above it does not conflict with any scientific practices or philosophic principles. Brahma Samaj seems to be acceptable but it is not adapted. The philosopher-poet very graciously replied in his very pithy and meaningful words that there had never been any great personality behind it. It is obvious from the philosophic statement of Dr. Tagore that any religion without its founder of abnormal personality which is an overwhelming force, cannot capture the heart of humanity, is unable to focus their feelings and pin their ideas to one centre. In short, we need innocent, pious and perfect souls for our guidance and perfection. The righteous souls are none but Prophets (May Allah Bless Them All).

THE SECOND ADDRESS

THE UNIVERSAL AND ETERNAL GUIDE

The Life of Muhammad (May peace and blessings be upon him)

This is the second day of our meeting. Before addressing the audience, it would be worthwhile to recollect what has already been presented to them. It is quite enough to revise, in brief, that the guiding light is essential to dispel the now prevailing clouds of darkness. Also, that they may not persist and envelop us in future. We are naively obliged to all ranks of humanity for the favours they have conferred upon us, but the greatest and noblest obligations are of those sacred souls who are called 'Prophets'. Each one of them, during the tenure of his prophethood, gave a practical specimen of spiritual and virtuous life suitable to man's tastes and temperaments. They decorated his house with prophetic morals, excellent patience, unparalleled sacrifice, faith in the unity of God, love of Truth, and unconditional surrender to the sweet and blessed Will of the Almighty. With the purity of their words and piety of their deeds, amid the kaleidoscopic conditions of the people and labyrinthine mazes of human life on the earth, they proved themselves as ideals in their respective channels for which purpose they had descended upon this earth. They all directed various nations but to one goal. Still, the whole mankind was thirsty and craved for a guide who, with his practical experiences and demonstrations, could inspire their imaginations, enlighten their souls, purify their hearts, and illumine their way from birth to death. Or, the Prophet may hand over to them an exhaustive practical guide to enable them to fairly, safely and smoothly cross the fine and fearful bridge to the destination. The prominent guide is Muhammad, who came last in the family of Prophets, as Allah says,

"O Prophet! Truly We have sent thee as a Witness, Bearer of Glad Tidings and Warner."
Ch.33 V.45

Muhammad (peace be upon him) is a Witness to all men about the spiritual truths which had been obscured by ignorance or superstition or by the dust of sectarian controversy. He is a Bearer of the Glad Tidings of the Mercy of Allah (no matter how far man may have transgressed. They have hopes if they believe, repent and live a good life. He is a Warner to those who are ignorant and heedless that they may mend their ways and become alive to the Spiritual teachings. He invites the people, with Allah's message, to His Love, Protection and Care. He is an embodiment of light that serves to disintegrate the overwhelming darkness.

There have been great Prophets who were gifted with the qualities explained above that they may guide the humanity. But all the qualities were not combined in any of them. Some of the Prophets were mere Witness e.g. Jacob, Isaac, Samuel, etc., others were the Bearer of Glad Tidings of Allah, e.g. Abraham and Jesus. Noah, Moses, Hud and Shuaib were great Warners. There were still others who invited the people to Allah e.g. Joseph and Jonah. But the Witness, the Welcomer, the Bearer of Glad tidings, the Warner and the Enlightened one is the only one in whom all these qualities were embodied in excellence and perfection. He is known as Muhammad (peace be upon him, and may Allah exalt him). All these qualities

were in him for the mere reason that he was the last Apostle of Allah. As no other Prophet was to follow him, he was sent by Allah with a complete and perfect religion which is a true and final moral code and guide for the entire humanity.

Muhammad's Message was the last message to last till eternity i.e. the Resurrection. The last Apostle was commissioned with completeness and perfection.

Dear friends! This is not merely my personal religious faith, but it has a great and deep foundation based on well reasoned arguments and witnesses.

There are some principles for a Perfect Biography that it may serve as a Perfect and Ideal Guide for all mankind. The first and most important of these is Historicity.

Historicity, in the first instance, means that the Perfect Biography should prove true in the light of historical occurrence and traditional evidences, and that it must not be a meaningless and hap-hazard farrage of fictions and fables. It is a simple logic and clear psychology that if any Biography is proved dubious, it, with all its charm, fails to impress even upon the minds of its adherents. So, historicity of almost all the important events of a perfect ideal biography must be believed, and people are quite fully aware that the effect of historical happenings last longer than that of fictions and fables.

Secondly, historicity of a biography is not for recreation purposes or to waste time in leisure. The main theme of its presentation is that men may reform their lives by the set principles given by Allah through the Prophets. The last Message is sufficient to be followed for complete and perfect actions which are honoured and rewarded by Allah. It completely determines man's actions. Some people may say that it contains myths and fables, and it is not advisable, therefore, to base man's practical life on it. But, if we tune our will to the will of the Almighty, it becomes absolutely essential to confirm the Biography of the Perfect Man to the historical standard with respect to its effectiveness, practicability and adoption.

We respect and revere, with unadulterated faith, all the Prophets (peace be upon them all). Among the family of the prophets there are some who have been given precedence over the others. And Muhammad (peace be on him) occupies a unique place and has been exalted high, for his message is Final and complete, perfect and eternal. He is the seal of Prophets and is fitted with perfect manners and morals. Other Prophets were not exalted to such a glory because their message was for a limited period and for a particular people. Their messages and their biographies have sublimated with the hot-waves of time. Thousands of prophets have come in almost every age and every people. According to an Islamic tradition, they number one hundred and twenty-four thousand. But it is pity that we know very little about them. A few names of these prophets have come down to us but we have no record of their lives.

Hindus claim that they are the most ancient race although it is not a fact. In Hinduism, we come across thousands of religious characters but all of them lack in historicity. Most of them appear mere names dwelling in the realm of fancy and mythology. Such men have no concern, whatsoever, in the province of history. The best characters in this religion are the heroes of Ramayan and Mahabharata. But they too, do not fall within the range of historical characters due to their lack in historicity. If we dare to explore or trace out the age or year of their appearance in this world we are simply bewildered in the wilderness. So we can safely come to the conclusion that they are imaginary characters. European Research Scholars are not inclined to admit these imaginary characters and they consider them mere myths and fables devoid of any reality. Hindu scholars faithfully accept the authority of Western Scholars for

the latter have been able to demarcate various periods of human history. These scholars give no place to the above mentioned heroes in history.

Zoroaster, who is believed to be the founder of the ancient Iranian Faith, is respected and revered by millions but his biography has been veiled in a mist of obscurity. There are some European and American Scholars, with skeptical turn of mind, who doubt the very existence of Zoroaster. The Orientalists, who believe in his historical existence, have framed certain life events but they are conflicting and contradictory. These events cannot be taken as a standard of perfect practical guidance by the people. We also know that Zoroaster's place and date of birth, his nationality and religion, his language and religious book, place of death and date, have invited many controversies and discussions. We lack authentic traditions in this respect and settle our disputes, in so far as Zoroaster is concerned, by speculations. It is another misfortune that even Parses do not possess firsthand knowledge of such things and they have to depend upon the research work of European people, for their own source rests with Firdausi's Shahnama. It may be mentioned here that the allegations that have been framed by the people against the Greeks, who have been considered to demolish the traces of Zoroaster, are not true but false. We only know this much that the records have been dead and gone. We may say that they were not eternal; otherwise they must have lasted till now. Kern and Darmetete who are great scholars have denied the historical existence of Zoroaster.

Buddhism, the religion of Ancient Asia, which flourished in India, China, Central Asia, Afghanistan and Turkistan, is practiced even today in Burma, Siam, China, Japan and Tibet. It is wrong to believe that the Indian Brahmins expelled it out of the Indian territory or the Muslims expunged or annihilated it. The fact remains that Buddhism is still alive in the Near East. Although its culture and civilization still persists, but Buddha's biography has not been preserved. The period of the Rajas of Magadha is believed to be the time of Buddha's existence. No other historical source we have at our disposal to trace Buddha's age. It can, however, be calculated from the record of Greek Ambassadors who had visited India during that period. Biography of the founder of Jainism is still more obscure and uncertain. Much less we know about Confucius, the founder of Chinese Religion, whose disciples prevail in crores.

History is unaware of the lives of the Semitic prophets except their names Noah, Abraham, Hud, Saleh, Samuel, Isaac, Jacob Zachariah and John, appear in history but today we have a mere fragment of their lives. Most of the material has been lost. Now, can these incomplete fragments and pieces be sufficient to be accepted as a model for man's life from womb to tomb?

Research scholars are doubtful about the material contained in Jewish Books, except what has been confirmed by the Holy Qur'an. If we give no place to doubts and suspicions, even then, we are not at all satisfied what these books contain. Old Testament exposes some of the traces of the life of Moses. According to Research scholars and Encyclopedia Britannica, the Old Testament appeared in the form which we find today in our hands some hundreds of years after the demise of the Prophet Moses. German scholars have been able to discover that contradictory statements run side by side in the Old Testament. It is full of inconsistencies too. Details of this theory may be studied on the title 'The Bible' in the latest edition of the Encyclopedia Britannica. If this be the deplorable state of affairs, with respect to the past history from Adam to Moses, how can we rely on the pages which are in our hands about them?

The Gospels indicate the life of Jesus. But there are only four Gospels which are considered authentic by most of the Christians of the world. In addition, to these four Gospels, the rest e.g. Barnabus etc. are unauthentic. Further, we know that not a single writer of these Gospels had been Jesus. We are quite ignorant from where the facts and figures about Jesus were collected and recorded. The persons to whom the Gospels have been ascribed, we are not definite whether they were really the author of the Gospels. We are unaware of the language and age in which the Gospels were scribbled. The critics go back to 60 A.C. where they find some traces about it. Keeping in view Jesus' birth, death and his teaching of Trinity that we find in the existing record, some of the American critics and rationalists are of the opinion that Jesus did never exist. Jesus' life that had been depicted in the Gospels is a mere copy of Greek and Roman mythology. The beliefs contained in these were undoubtedly prevailing among the Greeks and the Romans. Many articles appeared, for months together in a Chicago magazine 'Ruten Court' on the subject. So all these reflections and writings considerably weaken the historical importance of Jesus. And we are left in the darkness of doubts about the authenticity of the existing records relating to Jesus.

PERFECTION

We must have a complete biography of the person whom we consider as a model and ideal guide for the voyage of our life. It must not lack any portion of his life. It must present his entire life in full details clearly and exhaustively. Now, if we care to penetrate into the biographies of all the reformers, prophets and founders of religions that are known this day, we are convinced that the biography of the Prophet Muhammad (peace be on him) alone is complete in all respects, detailed and authentic, glorious and perfect, simple and clear, constructive and convincing. This biography can be adopted as a course of life by each and every person whether he is a king, beggar, commander, soldier, rich or poor. These facts are a sufficient proof that Muhammad (peace be on him) came in this world as the last of all prophets.

Besides Muhammad (peace be on him) there are only three or four personalities of all reformers and prophets who are founders of religions that are considered 'historical' but their biographies have not reached us in full, and hence they lack in perfection. Buddha's life-sketch is a confused admixture of myths and tales although Buddhism prevails in one fourth of the world population. In the records about his life, we can hardly come across any important chapter with historical background. It, however, appears that Buddha was the son of a Raja who lived somewhere in the valley of Nepal. Buddha was a mediator and thinker by birth. He married and had a son. Once he happened to see some miserable and unfortunate soul. He was much moved. He left his native place in search of truth. He wandered in forests and plains between Banaras and Bihar. He visited Banaras, Gaya, Patliputra (Patna) and Rajgir (Bihar). Who knows after how many years he claimed the Divine Revelation. He preached his new Faith in various places between Banaras and Bihar. Thereafter he died. This is the scanty information which we possess about Buddha.

Zoroaster is the founder of a religion. His biography has been based on mere speculation. Instead of giving any personal opinion about his life-sketch, it would be advisable to refer to the Encyclopedia Britannica (under Zoroaster), which runs as under:-

"The person of the Zoroaster, whom we meet with in theses hymns of Gathas, differs totally from the Zoroaster of the younger Avesta. He is the exact opposite the miraculous personage of the later legend."

After describing the Gathas, the writer goes on to say:

“Yet we must not expect too much from the Gathas in the way of definite details... they give no historical account of the life and teaching of their prophet: but rather are, so to say, versus memorials, which recapitulate the main points of interest, often again in brief outlines.”

He prefaces the discussion of modern books with *“as to his birth place the testimonies are conflicting.”* There are various versions of his date by Greek historians and by modern ones. The writer says:

“We are quite ignorant of the date of Zoroaster.”

Zoroaster was born somewhere in Azerbaijan and preached his Faith in the vicinity of Balkh. The King of Hashtasap accepted the Faith. Zoroaster performed miracles of extraordinary nature. He married, had children and then died. That is all we know about him. This biography is not enough to show an ideal life for guidance of the whole humanity.

Moses is a prominent figure among the ancient Prophets. We believe it true whether the accounts of the Old Testament are authentic or unauthentic. In the fifth Book of the Old Testament, we find that Moses was born. He was fostered and nourished in the royal place of Pharaoh. When he grew young, he realized the high-handedness and tyrannical attitude of Egyptians to the Israelites. At times he helped the Israelites. He went from Egypt to Median where he married. After spending a good many years, Moses went back to Egypt. On his way he was crowned as prophet. He went to the Pharaoh. He performed miracles. He intended to take the Israelites out of Egypt but was not permitted to do so. As he was resolute in his aim he continued to exert his efforts till he succeeded to take the Israelites out of Egypt. The Almighty created a way for Moses and his people through the ocean. The Pharaoh and his people chased them but were drowned in the ocean. Moses led his people to Arabia and Syria where they faced a terrible opposition. The ignorant inhabitants of these places fought against them till Moses breathed his last in old age on the top of a hillock. This incident has been referred in the concluding lines of Deuteronomy (5-7), which are given below:-

“So Moses, the servant of the Lord, died there in the land of Moab according to the word of the Lord.

And they buried him in a valley in the land of Moab, over against bate-poer; but no man knoweth of his sepulture unto this day.

And Moses was a hundred and twenty years old, when he died; His eye was not dim, nor his natural force abated.”

1. These lines have been quoted from the fifth Book of the Old Testament. Moses is believed to be its author. It may, however, be recalled that the entire Book of its concluding portions have not been written by Moses. The world is still unaware of the person who wrote the biography of the Prophet Moses.
2. The verses *“no man knoweth his sepulture unto this day...his eye was not dim, nor his natural force abated”* is a sufficient indication to prove that the concluding portions of Moses' biography were written much after his death. The people are liable to forget

this famous personality. So the coming of a new Prophet could be expected after the death of Moses.

3. Moses lived for 120 years. But do we possess true facts about his long life? We have mere glimpses of his birth, youth, marriage and prophethood. Thereafter, we read of some wars till he completes 120 harvests of his life. Let us forget about these events which are personal, for every individual is confronted with them. But we need manners and morals which are essential for a human being for his guidance to live as a social being. Unfortunately, such principles of practical value have not been included in the biography of the Prophet. We come across numerous names of persons and places, Commandments and Census reports in the Old Testament but it is devoid of those fundamentals which are primarily sought by the suffering humanity to regulate the course of their flickering life. Its contents may be appreciated in the field of Geography, Geology, Chronology, Genealogy and Law, but it lacks spiritual teachings (with respect to man's morals and manners) which the miserable and feeble souls crave for their uplift.

Of all the prophets prior to the advent of Islam, it was Jesus who was the nearest to Islam in point of time, but most of his biography has been shrouded in mist and taken away by the furious storms of time. European explorers, compelled by the crests of curiosity, have endeavoured to dig out the neglected secrets which lay hidden in the bosom of the earth and heart of mountains and haunting places throughout Babylon, Assyria, Arabia, Syria, Egypt, Africa, India and Turkey. Professor Renan could not gather the detached fragments of the life of Jesus although he strenuously exerted himself to collect and recover any pieces which have been lost in the past. It is really a matter of great regret that the Westerners' research to find out missing portions of the biography of their Prophet have not been able to recover, revive or restore. The Bible reveals only 33 years of Jesus' existence on this earth but it contains the account of the last three years of his life. The facts mentioned in the Bible are not authentic. However, his historical existence, which is known at present, is given in the following lines:

Jesus was born. He was brought to Egypt. While in his teens he performed two miracles. Thereafter we do not know anything about him till he was thirty years of age. He was Baptized. He preached to fishermen on the banks of rivers etc. He had a few disciples (called Apostles). After having some controversial discussions and hot disputes with the Jews, he was handed over to the Government. He was tried in the court of a Roman Judge and was crucified. On the third day of his death his grave was found empty. History has no account of the twenty-five years of his life, nor there any possibility to fill this gap in future. The last three years of his life present a few miracles, sermons and his crucifixion.

COMPREHENSIVENESS

Comprehensiveness is the third essential factor for an ideal biography. It implies that the biography must contain precedence and examples required for guidance and enlightenment of every grade of people comprising the entire humanity, according to their capacity and capability, needs and inclinations, attachments and devotions in the realm of spiritualism. It is the life of the Prophet Muhammad (peace be on him) alone which shines like the full moon among the prophets as stars.

What is religion? It is a code of life to spiritually ascend to the Almighty keeping contacts with humanity. The former is termed as 'Allah's obligation, while the later is called man's duty towards his fellowmen. And it is incumbent on all persons, to whatever religion they belong, that they must dig out, from the life-record of the Prophet they follow, the form of obligations, duties and responsibilities to enable them to mould the course of their own destiny. But rest assured that no biography except that of the life of Muhammad (may Allah exalt him) contains such obligations concerning both Allah and humanity.

There are two main Faiths that now prevail in the universe. The *first* is somewhat of an agnostic nature because it is silent about the existence of God, His Attributes, or man's obligations and responsibilities that he owes to Him. Buddhism and Jainism fall under this category. But we are unable to find any traces of obligations etc. in their sacred Books. Hence, it would be a vain effort to search in their literature and Books any streak of love and reverence for God, belief in His Unity, and the real and sincere devotion of man to the Almighty.

The second Faith is known as Theistic. We can enumerate under this Faith all the religions that believe in the existence of God in one form or the other: But it is deeply regretted that the biographies of Prophets and founders of religions with theistic Faith are not available with us. Their biographies are devoid of their religious precepts and principles which they followed, their faith in the existence of the Creator, their sermons and addresses, their preachings and teachings, and how far they adhered to the faith they preached and promulgated. The Unity of God, Commandments and sacrificial rites and customs have been expressed in the five Books of the Old Testament, but these Books do not contain any leaf about the rapturous and ecstatic devotion of Moses to the Almighty, his obedience and prayers to the Lord, his belief and dependence on the Will of the Creator, and his deep-rooted love for Allah with all His comprehensive and perfect Attributes. Had Moses' religion been complete, final and eternal, his disciples must have taken upon themselves to retain their Prophet's life-events (biography) in black and white. But it was in accordance with the Divine plan that the disciples could not maintain the records of Moses' life-events.

The Bible is believed to be a true reflection of Jesus' life-history. But strange it would appear that there is only one item or one theme that runs in it viz, God was Jesus' Father. There is no mention about their relations and affiliations in this ephemeral world. Words of the son reveal the intensity of Father's love of the son, but to what extent the son loved the Father is an unsolved mystery; whether he was obedient and firm in devotion to his Father is an undecided dispute? Did he ever bow down before his Father? Did he care to crave except for his daily bread? Do we know any of his night prayers to his Father prior to the night of his arrest? We cannot answer any of these queries but keep mum solemnly. If this is the state of affairs, what spiritual guidance can be expected from such a biography? Had there been, in the biography of Jesus, any clear and comprehensive affiliations between the Creator and the creation, the first Christian king would not have felt the necessity to convene a conference of Nicea of 300 abbots some 450 years after Jesus' crucifixion. These affiliations must not have remained unintelligible secrets.

As regards our fundamental and primary responsibilities to the whole creation, it may emphatically be said that among all prophets it is Muhammad's life-history (peace be on him) which is exhaustive as well as authentic. Buddha secretly slipped into the forest and severed all connections with his relations. He never returned home to visit even his wife whom he loved most. He did not give any chance to rear relationship with his only son. He was away from the circle of his friends, and did not care for Crown or kingdom. He sacrificed almost

everything material and ephemeral. He remained steadfast in his pursuit to attain Nirvana (Salvation), the ultimate aim of his life. In view of his attitude towards life on earth, can his life be accepted as a comprehensive and complete guidance for the dwellers comprising the rich and the poor, master and servant, brother and sister, and friends etc? Can his life present completeness for both a rich-trader and a beggar-monk? History stands witness to the fact that Buddha's life was never acceptable as a practical code. Otherwise there would never have been any crown and commerce in China, Japan, Siam, Tibet and Burma. Had they followed the precepts given by Buddha to attain Nirvana, the entire industry might have frustrated and the cities would look no more than haunted-jungles.

There is only one phase of Moses' life which seems to be somewhat comprehensive and conspicuous. It is his bravery and martial spirit which is possessed in scripts by his followers. But these scripts cannot enable them to mould their actions with respect to the execution of their responsibilities and obligations. No one knows what he uttered to maintain relation between husband and wife, father and son, brother and brother, and friend and friend; how to settle disputes and conflicts; how to invest wealth; how to tend the sick, help an orphan and assist a way-farer; and how to derive real benefit. Moses had brothers, wife and children too. It is our faith that his life was pure, his deeds were righteous; and a thread of piety ran through his whole career, but pity is that such pages which could have disclosed his guidance and principles acceptable to us are missing from the books of Biographies.

Jesus had his mother. According to the contents of the Bible, he had a brother and a sister as well, His real father too. But the events of his life, that have been depicted, do not reveal his concern or connection whatsoever with them or other relations. And every human being knows that it is our mutual dealings on which the entire structure of humanity rests for its smooth sailing. Most of the religions precepts deal with these social relations. Jesus passed the days of his life in a miserable condition as a subjected soul under the pressure and high-handedness of the ruling authorities. So we can easily construe that his life cannot serve as an ideal practical guidance to perform the duties which fall upon the ruling individuals. He did not marry; so he cannot present any precepts and principles essential to strengthen conjugal relations and to amicably decide if there be anything to embitter their relations. Almost all the people lead married life. But they cannot find any fundamentals required by them in the life of Jesus who remained bachelor throughout. So Jesus' life cannot be adopted as a perfect and complete guidance for the humanity. If Jesus is followed, in the way he led his life, by the whole of mankind, all activities on this earth will cease, and the world would come to a standstill. There will be absolutely no progress and prosperity. The Christian dwellers of Europe would vanish in no time if they follow the life of the founder of their religion.

PRACTICALITY

The criterion of an ideal life is its practicality. By practicality we mean as to how far the founders and formers, in their respective religion, observed and reflected their teachings upon their own life, with respect to their attitude and actions, and to what length their precepts and principles were justified in their practical life.

Every person can present a pleasing philosophy, an attractive theory, and pithy sayings. The only thing which is beyond their reach is 'practicality'. A perfect and ideal life cannot be measured in terms of sermons, philosophic theories and lofty moral concepts, but by deeds and righteous achievements. If this criterion is not maintained, there would remain no difference between a saint and a sinner, between a pious soul and a profane skeleton. This

world would become paradise for those who are clever in their expression and have a good treasure of vocabulary.

Now, let me dare to scrutinize the biography of a personality that stands unique in millions of reformers, prophets and founders of religions, that is willing to present his existing biography for any severest and strict investigations and analysis.

Jesus said:

- *“Thou shalt love thy Lord, the God, with all thy heart, and with all thy soul and with all thy mind.”* (Mathew: 22-37).
 - *“Love your enemies.”* (Matthew: 5-44)
- *“Whosoever shall smite thee on thy right cheek, turn to him the other also.”* (Matthew: 6-39).
- *“Whosoever shall compel thee to go a mile, go with him twain.”* (Matthew: 5-41).
- *“If any man will sue thee at the law and take thee away thy coat, let him have thy cloak also.”* (Matthew: 5-40).
- *“Sacrifice thyself at the altar of thy Lord, forgive thy brother seventy times.”*
 - *“The rich cannot enter the kingdom of Heaven.”*

Many more glorious phrases like these are available. But these beautiful and charming phrases cannot form a part of our life unless these sayings are supported by deeds. Otherwise it is a mere collection of sweet and saintly words. How can a person set an example or forgiveness if he has not conquered or captured his enemies? Can he assist the poor, orphan and destitute, if he is penniless? Can his life be presented as a perfect guide for mankind if he has no children and other relatives? Can any person be justified to deliver elaborate sermons if he has never visited the invalids or tended the sick? If one has no chance to forgive his enemies and forget their faults and injuries inflicted upon his own self, is there any reason to present his life as a model for those who are irascible and shrewd?

There are two kinds of virtue:

1. Active Virtue; and
2. Passive Virtue.

Suppose you become a recluse and live in a cave throughout your life. You will certainly escape errors and mistakes, avoid vice and sins. This means that you will not perform any act which is immoral or illegal. This is a virtue no doubt, but it is termed a ‘Passive Virtue.’ The Active Virtue can easily be understood as under:

It is an Active Virtue if you assist the needy and the poor; if you feed the destitute and the hungry; if you stand by the oppressed and help the weak; if you speak the truth in the face of tyrants and transgressors; and if you put the erring souls on the straight path, and so on. In short, forgiveness, kindness, charity, hospitality, truth, mercy, endeavour in the cause of

goodness, execution of responsibilities, performing duties and obligations, and all such manners and morals which are deeply connected with practicality are reckoned under the category of Active Virtue.

The Passive Virtue cannot be automatically converted into Active Virtues unless they are led through the furnace of practicality. The height of goodness and morality does not merely depend upon Passive Virtues. It rests upon Active Virtues as well. So any life-sketch or a biography that is unable to present active elements of virtues cannot be termed as an ideal one. Nor is it fit to be followed by humanity. We need definite instructions during the span of our life concerning peace and war and victory and defeat, in poverty and richness, during the period of bachelorhood, and of conjugal relations, in the fulfillment of our obligations, human and divine, for the king and the subject. All these factors declare the life of practicality. We cannot ignore fundamental principles which are essential for humanity for their day to day life, in open and in secret. All that I have referred to in the above lines is a historical fact. It is not a poet's imagination or fanciful fiction, nor an address devoid of any pithy substance. Now, if you compare and contrast the lives of the prophets and reformers, keeping these essentialities in view, you will find that the biography of the last Prophet Muhammad (peace be on him) alone is complete and perfect in all respects.

Further I would like to say that there are only four factors for a perfect and ideal life to be imitated and followed by the entire humanity i.e. Historicity, Perfection, Comprehensiveness, and Practicality. Although all the prophets were ideal guides in their respective periods but their biographies have not reached us. Whatever their life-events we possess today they are not authentic or genuine. It had to happen as it seems to be in the Divine Plan. So the guidance which was essential for a particular nation during a particular period could not, in view of the Divine Plan, remain till eternity. One by one the Prophets came to guide the humanity in a specific age. They departed along with their teachings. At last a distinguished Prophet, Muhammad (peace be on him), was sent by Allah for the guidance of the entire humanity. His guidance which is perfect and ideal is to remain in force till the Last Day. His life is a complete guide in point of time and a perfect moral code for the whole of mankind. I am sure this would be enough to declare that Muhammad (peace be on him) is the last of the prophets, and his biography is perfect and complete in all respects, and it is worthy to be followed by the whole of mankind.

“Muhammad is not the father of any man among you, but (he is) the Apostle of God, and the Seal of the Prophets.” Ch.33 V.40.

May Allah shower His blessings upon him.

THE THIRD ADDRESS

HISTORICITY

Today I will deal with the critical study of the life of the Prophet of Islam keeping in view the four fundamental principles of Historicity, Perfection, Comprehensiveness and Practicality which have been thoroughly explained in the last chapter.

Let us take up Historicity first. It has universally been accepted by the historians that Islam has marvelously preserved the life of the Prophet Muhammad (peace be on him). Also, the biographies of the Companions of the Prophet have been preserved. The Biographers or Traditionalists have played a prominent and wonderful role in the laborious, tedious and honourable work to assemble and embody what the Apostle preached, practised and sanctioned. These revered personalities are known as *Sahaba* (Companions), *Tabeyeen* (Followers), *Taba-Tabeyeen* (Followers' followers) and a few more who lived in the fourth Century A.C. After the traditions were collected and compiled, a completed and comprehensive set of biographies of the names, character and conduct etc. of all the Traditionists, who number one lac, was prepared and recorded in detail. This collection is called *Asma-ur-Rejal* (Names of Persons).

Dr. Sprenger, a famous German Orientalist, who has been once closely connected with educational activities in India till 1854 and had been the Secretary of the Bengal Asiatic Society, through his own efforts and influence got the *Maghazi of Waqd* edited by Von Kremer in 1856, and Ibn Hajar's *Asaba-fi-Ahwal-e-Sahaba* (On the origin and progress of writing down historical facts among the Muslims) were published. He claims himself the foremost European who has written the Biography entitled 'The Life of Muhammad'. In the preface to *Ashaba* (English) published in 1853-54 from Calcutta, he has admitted that:

'There is no nation, nor has there been any which like they had, during twelve centuries, recorded the life of every man of letters. If the biographical records of the Musalmans were collected, we should probably have accounts of the lives of half a million of distinguished persons...'

In the last pilgrimage performed by the last Prophet of Islam, there was one lac Companions who joined him in the celebration of the sacred obligation. Out of them all, only eleven thousand have been recorded in the history who possess the right claim for the transmission of the holy Traditions to other people.

The Prophet threw off the material cloak in 11 A.H. The prominent Companions (*Sahaba*) prevailed till 40 A.H., while the rest of the Believers flourished till 60 A.H. The last (five) Companions who died in various countries are mentioned below in the Chronological order:

Name	Country	Date of Death
1. Abu Imama Yamli	Syria	86 A.H.
2. Abdullah bin Harith	Egypt	86 A.H.
3. Abdullah bin Abu Awfa	Kufa	87 A.H.
4. Saeb bin Yazid	Medina	91 A.H.
5. Ans bin Malik	Basra	98 A.H.

Ans bin Malik, the last named Companion, remained in the service of the Prophet for ten years due to his special attachment. The chapter of his life in this world was closed in 98 A.H. *Tabeyeen's* era begins from 1 A.H. when they were still children. Some of them had not seen the Prophet, while others were too young to participate in the company of the Prophet. Abdur Rahman bin Harith, a *Tabeyeen*, was born in 3 A.H., Cais bin Abi Hazim in 4 A.H. and Sa'ad bin Musayyab in 5 A.H. In order to have a slight reference about the total number of the *Tabeyeen* who taught and preached Islam, with particular reference to the life-events of the Prophet and his various deeds and sayings, I would restrict myself to the righteous men in Medina only. These *Tabeyeen*s have been recorded by Ibn Sa'ad. There were 139 *Tabeyeen*s who had seen and heard their elders, the Companions. Those who came across the common Companions in Medina and heard them, were 129 in number; and the third class of *Tabeyeen*s who had been able to see some of the Companions were 87. It means that there were 755 *Tabeyeen*s in Medina alone. Their number in the cities of Mecca, Taif, Basra, Kufa, Damascus, Yemen and Egypt can be fairly imagined. These pious souls had dedicated their lives for the promulgation of Islamic teachings along with the Traditions of the Holy Prophet as to what he uttered, performed and sanctioned. Their endeavours can be fully appreciated on the solid ground that they recorded the number of Traditions received by them from the Companions. Undoubtedly it is a glorious achievement to possess a detailed record of the Prophet's utterances, actions and achievements. The total number of Traditions which have been handed down to us by some of the first Companions (*Sahaba*) is shown against their names in the following tables:

Name of person death	No. of traditions memorized and rehearsed	Date of death
Hazrat Abu Huraira	5,374	59 A.H.
Hazrat Abdullah bin Abbas	2,660	68 A.H.
Hazrat Ayesha Siddiqah A.H.	2,210	58
Hazrat Abdullah bin Omar	1,630	73 A.H.
Hazrat Jabir bin Abdullah	1,560	78 A.H.
Hazrat Ans bin Mali A.H.	1,285	93
Hazrat Abu Saeed Khudri	1,170	74 A.H.

The greatest credit goes to these enlightened souls who have recited the traditions which form major portion of the biography of the Holy Prophet. From the dates of their death it can be easily construed that a good number of people must have been benefitted to recite and remember these traditions from the Companions. It may, however, be pointed out in that period, accumulation of these traditions was considered to be the highest and noblest achievement and their recitation a sacred duty. Promulgation and preaching of these traditions was an honourable advancement in the perfection in this world and eternal peace in the life yet to come. So, thousands of Companions adhered to the Prophet's Commandment:

“Preach what you hear me say. Also let those who see and hear me, take upon themselves to communicate my words to others and preach to their children, relations, and friends.”

The Believers promulgated earnestly and zealously what they had heard from the Prophet. They did not care from any hindrances and hardships, and they spared no moment in the fulfillment of their sacred duty to preach the Traditions of the Prophet to those who had not yet listened. They loved to practice it; they honoured it, for that was a sacred trust with them, which they had to hand over to the coming generation for its never ending transmission. So there did come a generation that preserved the Traditions. They had to remember the Traditions word by word. The Holy Prophet had greatly stressed upon the promulgation of his Traditions. He had also warned the people that:

“He who willfully quotes me falsely, will be doomed to perdition.”

These few words had such a marvelous effect upon the lives of the Companions that they became extra-ordinary careful and cautious about the recitation of the words of the prophet in their pristine purity. The Companions used to tremble lest they may err. Hazrat Abdullah bin Masud once narrated a Tradition but he grew pale and shivered, and then he said:

“The Prophet uttered these very words or the like.”

The Arabs have been naturally gifted with marvelous retentive memory. Before the advent of Islam they used to have thousands of verses on their lips. It is natural too, that human faculties are strengthened and sharpened by their continuous use. So, the Companions and their successors derived the best use out of it and increased their memories to a glorious height. They preserved the life-events of the Holy Prophet in the reservoir of their brains as some Muslims memorize the Holy Qur’an these days, for the guidance of succeeding generations. In those times it was deemed a great privilege to memorize and recite the Traditions. Whoso memorized the words of the Prophet was respected and honoured. They preserved these in writing as well but the scripts were kept secret. The Arabs considered it a discredit to write anything for they honoured those who retained it in their memory. The Companions and their successors were far-sighted, and so they loved to preserve the Traditions in record and in the wide chambers of their memory as well.

A few Orientalists headed by Sir William Muir and Goldzhier doubt the authenticity of the Traditions. They put forth their argument that the work of collection and compilation was started some ninety years after the death of the Prophet. The Orientalist have deliberately endeavoured to create an atmosphere of doubts and deliberation in the accepted validity of the Traditions. The method and manner in which the Traditions have been preserved and embodied, as has been comprehensively described above, leaves no room for any ray of doubt to penetrate into the strong fort of glaring facts. It makes hardly any difference in the authenticity of the Traditions even if these were compiled many years later.

The Companions did not consider it advisable to scribble their ideas and their researches due to the following three main reasons:-

1. The Prophet had forbidden the Believers in the beginning to keep any of the scripts except the Holy Qur’an. He said:

“Do not write anything save the Qur’an.”

2. It was a primary necessity to distinguish between the Divine word and the Divine Thought i.e. the Qur'an and that which is not the Qur'an. As soon as the Holy Book was perfectly preserved in both memory and script, the Believers were authorized to keep the Traditions in black and white. The Believers were very cautious and careful to keep the Traditions in script.

Another factor which led the Believers not to write the Traditions was that they feared lest the people (especially the Muslims) should depend upon the scripts. Consequently they would not care to memorize the Traditions any more. This fear became a reality, and memorizing the Traditions decreased with the increase of books. This factor was also kept in view that any person having a few books may not pretend to be a great sage.

There was still another reason. The Arabs preferred memory to writing, and the latter was regarded a great weakness. So they used to keep their scripts, whatever they had in secret.

The Traditionists opined that the scripts were prone to be mishandled for it becomes easy and convenient to add or remove anything from the records. Whereas what has been inscribed in the plates of hearts and memory cannot be obliterated, deleted or transformed. So they adhered to the method of memorizing the Traditions and avoided, as far as possible, the procedure of keeping the material in script form.

This is the first time in my life and that too in this gathering to bring to light the bare facts concerning the existence of the Traditions prior to the period which has been wrongly anticipated. It is totally incorrect and false to comprehend that the Prophet's life-events were confined to merely to closed coils of memory for a period of about one hundred years. The root of this adverse speculation and perfidious conception seems to lie in appreciating Imam Malik's *Muatta* as the first collection of the Traditions and Ibn Ishaq's *Al-Maghazi* being the first biography of the Holy Prophet. They were contemporary and died in 179 and 151 A.H. respectively. From this, it would appear that the beginning of the second Century A.H. has been reckoned the period in which the Traditions and Biography of the Prophet appeared in script. But there is an ample testimony to the fact that such records existed much earlier. Hazrat Omar bin Abdul Aziz, a great savant, died in 101 A.H. He had been an *Ameer* of Medina. He ascended the Caliphate in 99 A.H. He instructed Qazi Abu Bakr bin Muhammad bin Amar bin Hazm of Medina, a learned Traditionist, to garb in writings all the Traditions. A reference to this fact has been made in Taleeqate Bukhari, Moatta and Musnad Darmi. Qazi Abu Bakr bin Muhammad presented to the Caliph, compilation of all Traditions, copies of which were supplied to various capital towns. (Mukhtasar Jame Biyan-i-Ilm Abdul Ber –page 38 published in Egypt). Qazi Abu Bakr bin Hazm was selected because he was the greatest scholar of the period and Qazi in Medina. Also because he was the son of the sister of Amra who was Hazrat Aisha's eldest pupil. Abu Bakr already possessed those traditions which were passed on to him from Hazrat Aisha. So Hazrat Umar bin Abdul Aziz instructed Qazi Abu Bakr to collect the Traditions from Amra as well.

Written record about the Prophet during the tenure of his Prophethood:

We can speak with full confidence on the authenticity of deliverances, performances, sanctions and life-events of the Holy Prophet, that his biography complete in all respect was written during his life-time. We have enough proof for it and that too reasonable and irrefutable. Some of the references are given below:-

1. In Bukhari (on *Kitabul Ilm*) we find that on the request of Abu Shah, a Yemeni Believer, the Prophet instructed that his Address which was given by him on the occasion of Mecca's conquest, should be written and given to Abu Shah.
2. The letters which were addressed to almost all Kings and rulers of the world were written. Recently, some 15 years back, one of his letters, addressed to Maqukash, the king of Egypt, has been recovered from the binding cover of a book belonging to Church of that place. It is presume that this is the same letter which the Holy Prophet had sent.

Photographic copies of the letter are available even today. The script is in Old Arabic. The signature appearing in the letter corresponds to that which has been recorded in the Traditions. This is a sufficient proof for the reality and authenticity of the Islamic Traditions.

3. Hazrat Abu Huraira claimed that no other person save Abdullah bin Amar bin Aas had memorized the Traditions more than him. Abdullah surpassed in this for the mere reason that he used to write down all that he heard from the Prophet whereas Abu Huraira kept these in his memory-chamber. (*Bukhari-Kitabul Ilm*).
4. It has been recorded in Abu Daud and Musnad ibn Hanbal that once some people asked Abdullah bin Amar if the latter had written every mood of the Prophet who was at times cheerful and constrained on other occasions. Abdullah bin Amar gave up the practice of writing down the Traditions and informed the Prophet accordingly. The Holy Prophet pointed towards his mouth and said:

"It conveys Truth. So write down whatever flows out of this fountain." (Abu Daud. Vol. II – page 77).

5. Abdullah bin Amar entitled his collection of the Traditions as *Sadiqa* (The Truths) and declared that *Sadiqa* was one of the two things which had created in him the will to live. *Sadiqa* was a compilation of what he had heard from the Prophet himself. (*Farmi* – page 69).
6. Mujahid reveals that he chanced to see a book with Abdullah bin Amar and enquired about the name of the book. '*Sadiqa*' was a simple reply. Abdullah went on to say that the book was a collection of the Prophet's utterances, word by word. (Inb Sa'ad Vol II-page 125).
7. According to Sahih Bukhari (Authentic Bukhari) the Holy Prophet, after his arrival at Medina, prepared a Census – report of all the Muslims there. So a list of 1,500 Muslims was completed. (Babul Jihad).
8. The Holy Prophet had sent to every Chief, a two-paged Rules and Regulations regarding the collection of Tithe. It had been preserved by Abu Bakr Siddique, Abu Bakr bin Hazm and many other Companions. (*Darqutni-Kitabuz-Zakat* page 209). These were written instructions which were possessed by the Collectors of Tithe. (**Darqutni**. Page 204).

9. Hazrat Ali used to keep a booklet inside the scabbard. It contained many Traditions mainly concerning the Orders and Instructions issued by the Holy Prophet. This booklet was shown by him to the people on their request. (Bukhari II – pages 1084 and 1029).
10. Hudaibiya Treaty, between the Prophet and the Quresh, was written by Hazrat Ali, and its copies were supplied to each party. (Ibn Saad – Maghazi page 71).
11. Before the appointment of Amar bin Hazm as governor of Yemen, by the Prophet, the former was supplied with instructions etc. for his guidance with respect to his duties etc. (*Kanzul A’amal* Vol III – page 186).
12. The Prophet sent a letter to Abdullah bin Al-Hakim and it contained instructions for the disposal of dead animals. (*Muajam Saghir* Tabrani – page 217).
13. When Wayel bin Hajar, a Believer, intended to go to Hadharamaut, his native place, the Prophet handed over to him a written code regarding prayers, fasting, interest and beverages. (Tabarani *Saghir* – page 242).
14. Once Hazrat Omar enquired from the Companions if they were aware of the portion of husband’s property for the wife as revealed by the Holy Prophet. Zahhak bin Sufian stood up and said:

“Yes, I know. Here it is in writing which the Prophet imparted to us.” (Darqutni Vol II – page 485).
15. Hazrat Omar bin Abdul Aziz, during the tenure of his Caliphate (99-101 A.H.) sent a messenger to Medina in search of the Prophet’s injunctions about alms and Charity etc. They were discovered from Amar bin Hazm. (*Darqutni*, page 451).
16. Written orders and instructions which were sent to the people of Yemen, for their guidance, comprised of the following:-
(a) Touch the Holy Qur’an only when you are clean.
(b) The slave cannot be freed unless he is first purchased.
(c) There is no divorce prior to nuptial. (Damri – page 293).
17. Hazrat Ma’az sought guidance from the Prophet whether vegetables were Tithe-able. The Prophet replied in the negative. (*Ibid* 45).
18. “Mecca is a Haram (holy place)” was uttered by Marwan in one of his addresses. Rafi bin Khadij, a Believer, declared at the spot, “So too is Medina, I can show you its authenticity if you so desire.” (Ibn Hanbal Vol. IV – page 14).
19. Zahhak bin Quais wrote to Nauman bin Bashir and requested him to say whether the Prophet recited any other chapter of this Qur’an save *Jumuah* chapter in Jumuah prayers. He responded, “Hal A’ataka”. (Muslim – page 323).

These injunctions and instructions were sent in writing by the Prophet to various people. There are many evidences to prove that the Companions either compiled or intended to collect the Traditions. Abu Bakr, during the tenure of his office, collected the Traditions in a book form. He destroyed them thereafter. (*Tazkiratul Hafiz*). Umar, during his Caliphate period,

pondered over the compilation of Traditions but he did not dare. Abdullah bin Amar, who had been referred to above, with the Prophet's sanction, recorded the sayings and teachings of the Prophet. This booklet was shown to any person who was keenly interested to see it. (Tirmizi 568). Greater part of Hazrat Ali's *Fatawa* was presented to Hazrat Ibn Abbas. Traditions compiled by Abdullah bin Abbas were available with them. The people of Taif brought it for their guidance and recitation. (*Kitabul A'alal* Tirmizi page 691). Saeed bin Zubair used to write traditions (Darmi 69). Abdullah's *Sadiqa* was safe in the possession of his grandson Amar bin Shoaib (Tirmizi page 61, 113). Amar is not guaranteed authority because he had not memorized the Traditions. He used to read from the *Sadiqa*. (*Tahzib* Vol. VIII page 49). Wahab, a *Tabeyee*, collected Traditions from Abdullah. It was found in the possession of Ismael bin Abdul Karim. He has been considered reliable (*Tahzib* Vol. I page 316). Suleman bin Quais compiled the Traditions from Jaber. Zubair, Abu Sufyan and Shabi who are great Traditionists, had heard traditions from him. (*Tahzib* Vol. VI page 211). Suleman ascribes certain Traditions to his father Samura bin Hubzub, and Habib to his father Suleman *Tahzib* Vol. IV page 198). Hammam bin Hanbal collected a set of Traditions from Abu Huraira who is second to none in memorizing the Traditions. His collection is called the Book of Hammam. (It is quoted by Imam bin Hanbal in his *Musnad* Vol. II pages 318). Bashir bin Nuhaik compiled the Traditions from Abu Huraira with permission to publicize them. (*Kitabul A'ala*, Tirmizi 61, Darmi 69). Once Abu Huraira invited some person at his residence and showed him a set of Traditions collected by him. But it is said that these are not his writings. (*Fatahul Bari* Vol pages 181-185).

Hazrat Ans is another *Sahabi* (Believer) from whom traditions have been recorded in abundance. He advised his children to confine in writing whatever facts they came to know of. (Darmi 68). Aban, his pupil, used to write Traditions from him in his presence (*Ibid*). A woman named Salma said that she saw Abdullah bin Abbas writing Tradition from the Prophet's slave named Abu Rafe (Ibn Sa'as Vol. II 123). Waqdi, who is one of the earliest writers of the Prophet's biography, says that he had seen with his own eyes a letter which had been written by the Prophet to Munzar bin Saur – a Chief of Oman. It was kept by Ibn Abbas in his books. (*Zadul Ma'ad* Vol. II page 57). Urva bin Zubaid wrote a detailed account of the Battle of Badr and sent the name to the Caliph Abdul Malik. (Tabari 1285).

Abdullah bin Masud was the Prophet's special attendant and had free access to him. He complained that people used to come to him to listen to some events about the Prophet's life, and they afterwards recorded them. He did not consider it advisable to write anything except the Holy Qur'an. (Darmi 67). Saeed bin Zubair, a *Tabeyee*, says that at night time he used to write on packsaddle whatever he heard from Abdullah bin Amar and Ibn Abbas. In the morning he copied them in fair. (Darmi 69). People used to record Tradition from Berar bin Azib while in his company. (Darmi 69). Nafe, who served Ibn Omar for about 30 years, used to dictate traditions to the people. (Darmi 69). Abdul Rahman, the son of Abdullah bin Masud, once took out a book and with a swear uttered that it was written by his father. (Jame 17). Sayid bin Jubair said:

“Whatever differences cropped up amongst us, we used to write them and then bring those in the notice of Ibn Omar for his judgment and decision.” (Jame 33).

Aswad, a *Tabeyee*, says that he and Alquama got a booklet. It was brought to Hazrat Omar who destroyed it. (Jame 33). Hazrat Zaid bin Thabit used to record the Revelations. He too was not in favour of writing down the Traditions. Marwan, through his cunning devise, managed to write Traditions sitting behind a curtain, while Zaid bin Thabit rehearsed them.

(Jame 33). Hazrat Muawia succeeded to write a Tradition in the like manner but it was destroyed perforce. (Ahmad Vol. V, page 182).

You may not be disgusted or perplexed by hearing names and facts and figures about the events but rest assure that you have now reached the stage from where starts the smooth and straight course. I have tried to explain in these references that if written records be considered most authentic and reliable, then the Believers, in the Prophet's lifetime, certainly collected the whole material, and preserved it for the succeeding generations who preserved this treasure in their books.

The *Tabeyeen* used to go from door to door, enquired from every person, man and woman, young and old, and recorded the traditions. Nay, they tested their validity and authenticity by the canons of criticism. Muhammad bin Shahab Zohri, Hasham bin Urwa, Quais bin Abi Hazim, Ata bin Abi Rabah Saeed bin Jabair, Abu Zahad and many more *Tabeyeen* dedicated their lives to collect the details of the Prophet's life, in fragments of course, from every possible source. Then they placed their most valuable treasure of Traditions before us. Shahab Zohri, a scholar, Traditionist, and Biographer wrote a comprehensive biography of the Prophet. Abu Zannad said:

"We used to write about Commissions and Omissions, Lawful and Unlawful things but Zohri wrote all what he heard." (Jame 37).

Ibn Kaesan said:

"I and Zohri remained together during the period of our studentship. We both promised to write about the life of the Prophet. I succeeded in my sacred attempt. Zohri asked me to write about Sahaba too, for it was a part of the Traditions. I did not agree to this. But Zohri endeavoured in this channel. So he succeeded in reality and I utterly failed." (Ibn Sa'd Vol. II page 1932).

Imam Zohri is one of the hundreds of *Tabeyeen* who have preserved the facts and events in detail. His writings are so voluminous that they were transhipped on the backs of beasts, after the death of Waleed bin Yazid, from the Treasury.

Imam Zohri was born in a Quresh family in 50 A.H. and breathed his last in 124 A.H. Vigilance, diligence and the spirit with which he assembled the Prophet's life events and utterances may be glimpsed through the spectacle of historians who remark that:

"Zohri would go to any soul in Medina and record from him or her about the Prophet's life events. He used to gather facts and figures even from those ladies who observed Pardah".
(Tahzib Zohri's Translation).

There were many Companions who were alive during the period.

The number of Imam Zohri's pupils is considered very great. Every one of his pupils helped him with enthusiasm in the sacred cause and put his heart and soul in the completion of his work, by collecting, arranging, teaching and preaching the Traditions of the Prophet. It was the highest and noblest aim of each and every pupil to contribute his share in the accomplishment of the righteous and glorious task, and so they had thrown away the mantle of other responsibilities. It was undoubtedly a great sacrifice.

The main cause of misunderstanding and misapprehension by the people about the Traditions is their erroneous view that Traditions and Biography of the Prophet were collected, compiled and arranged by *Tabeyeens*. And the period of *Tabeyeen* is not reckoned by them correctly. They consider that *Tabeyeen* were those Muslims who had the privilege to be trained and gained in the company of the Companions whose period stretches over a century. In reality *Tabeyeen* are those Muslims who could not have the chance to enjoy the Prophet's company. But it is probable that they might have been born during the Prophet life time but were too young to appreciate his utterances, performances and sanctions. It is also possible that some of them might have born in the last phase of the Prophet's life, and hence they could not directly gather the showers of his blessings and benediction. There is still another possibility that they came to this world when the Prophet was nearer to depart, i.e. 11 A.H. They all are categorized as *Tabeyeen*. So we can safely say that *Tabeyeen's* period commences when the Prophet was still alive. From these bare and fair facts, hard and soft arguments it would be construed that it is absolutely a deliberate and daring deceit to dwell upon discrediting and distorting remarks or views that the work of completing the Traditions was taken in hand by the Muslims after 100 A.H.

There are three periods in reality with respect to the collection and compilation of utterances, deliverances, life-events performances, and sanctions of the Holy Prophet, and are depicted below.

1. The First Period is that in which the Traditions were collected by the individual Companion, and it lasted till 100 A.H. during which age *Sahabas* (Companions) and elder *Tabeyeen* (Successors) were still alive.
2. The Second Period is reckoned between 100 and 150 A.H. when *Tabe-Tabeyeen* (Followers of Successors) endeavored to collate the traditions at one centre in their respective cities and towns.
3. The Third Period commences from 150 A.H. and ends with the third century A.H. In this period the Traditions were collected at one place from all over the Muslim World. They were compiled and written in book forms that we possess today. This is the period when the historical figure like Imam Bukhari, Imam Malik, Imam Ahmad bin Hanbal and Imam Tirmizi succeeded to sift the real Traditions from the fabricated ones by applying critical tests to judge their validity.

So we see that the treasure of Traditions collected by the people belonging to the First Period was transferred to their successors who passed the whole material, along with their own, to the Muslims of the Third Period. This appeared in the form of voluminous books. It is the most precious treasure of the Traditions which are reliable and authentic in the history of the globe.

Hazrat Shibli Naumani, a Doctor in Theology, has remarked that:

“Whenever the necessity of writing down the oral traditions, references, rumours and reports was felt by any community, every material, true or false, genuine or fabricated, authentic or heresy was accepted by them in the beginning, without any discernment, discretion for fastidiousness. From this huge heap of rumours and reports only such events were selected and assimilated which seemed reasonable, fair and genuine to their conjectures and presumption. Then, after a couple of years these false and fabricated fables and ludicrous

saying became an interesting book of history. Most of the books that have been produced by the Europeans were written, more or less on these lines.”

“But the standard of Biography, which was put forward, established and maintained by the Muslims was much superior to that of the Europeans.”

They focused their energies to the research work and framed certain rules for the scrutiny of facts and figures. The first and foremost principle which they adopted was that anyone who narrated the events must be a party therein. If he was not a party, the chain of narrators must be described by him and that the chain must be unbroken and direct throughout. It was also essential to know about the narrators as to their occupation, intelligence, knowledge, memory, and such other details. It seemed almost impossible to dig out such details. But there were thousands of Doctors in Theology who dedicated their lives for this very purpose. They went to each village, town and city, interviewed the narrators and enquired about their character and conduct, parentage and occupation, etc. This research led to a magnificent and splendid Art termed as *Asmaur Rejal* (History of persons). In view of this new method of research, we have biographies of not less than one hundred thousand persons.

After studying the rule of narration, we pass on to the principle of Test and Canons of Criticism which were applied to test the authenticity and validity of Traditions so as to sift the authentic Traditions from the fabricated ones. The Doctors of Theology have been honest in their research of narrators and events to such an extent that Muslims are proud of such personalities. There were great Caliphs and Generals among the narrators, who were renowned for their strength and sword, and people used to tremble on hearing even their names. But the Traditionists were bold enough to assign each one of them his befitting rank. Imam Wakey was a great Traditionist. His father was in charge of an Imperial Treasure. Whenever he narrated anything from his father, he corroborated it by some other narrator. In other words he did not consider his father's narration correct unless it was verified from some other source. His honesty, curiosity, and truthfulness is unimpeachable (*Tahzib*, Vol. XI page 130). Imam Ma'as bin Ma'as once came to know that Masaudi, a great Traditionist, did not depend upon his memory but on his scripts, doubted his memory there and then (*Ibid* Vol. VI page 211). Imam Ma'as is the same historical figure who refused to accept ten thousand guinees which were offered to him with a condition that he should not declare a particular person reliable or otherwise. He should observe silence about him. But Ma'as exposed that he could not conceal the truth. Is there any such example which history can quote about sincerity? Still more miraculous and marvelous than this is that there is huge heap, with the world, of almost all traditions which are reliable and unreliable, authentic and fabricated, true and false etc. and each one of them can be tested for its authenticity by the application of the same Canons and Principles which have been propounded by the Traditionists.

Traversing much of our way, we have now come close to the site from where historical aspect of the Prophet's life events can be carefully and critically comprehended. I would summarize the historical sources from where the biography of the Prophet has been accomplished.

1. Major portions of the Prophet's biography, which is the most important, reliable and authentic, finds its source in the Holy Qur'an, the authority and authenticity of which no one can deny or doubt even if he be a foe or a friend. The Qur'an conveys almost all the important life events of the Prophet, such as life prior to Prophethood, orphanage, poverty, search for Truth, Prophethood, Revelations, Propagation of Faith, Ascension, Hostilities and harassments by enemies, Exodus (*Hijrah*), Crusades, other

events, manners and morals. It may, however, be declared that no other biography save the Holy Qur'an is available in this world, which is historically authentic.

2. The Traditions are a second source. There are about one lac of Traditions. The *Saha Sitta* contains all those Traditions which have been considered authentic and reliable after the application of the Canons of Tests. There is Imam Hanbal's Masnud in six volumes, each occupying about 600 pages of the shortest Egyptian type. It includes the Traditions which have been narrated by the *Sahaba* (Believers). Events and teaching of the Prophet are found in it.
3. The third source is the Books on Battles which were fought during the life of the Prophet. These books have slightly touched the life events of the Prophet. The most important of these books are:
 - a. *Maghazi* by Arwa bin Zubair (94 A.H.),
 - b. *Maghazi* by Zohri (124 A.H.),
 - c. *Maghazi* by Ibn Ishaq (501 A.H.),
 - d. *Maghazi* by Syed Bokaye (183 A.H.), and
 - e. *Maghazi* by Waqdi (207 A.H.).
4. The fourth source is the Books of History. The most reliable among the Books of History are:
 - a. *Tabqat* by Ibn Sa'ad.
 - b. *Tareekh-Rusal-wal-Malik* by Imam Abu Jafri Tibri.
 - c. *Tareekh e Kabir-wa-Saghir* by Imam Bukhari.
 - d. *Tareekh* by Ibn Habon, and
 - e. *Tareekh* by Ibn Abi Khathima Baghdadi (299 A.H.).
5. There is a separate collection of the Prophet's miracles and spiritual events. The books that contain these descriptions are called *Dalael* such as:
 - a. *Dalael-un-Nabuwat* by Ibn Autaibo (d. 276 A.H.)
 - b. *Dalael-un-Nabuwat* by Ibn Ishaq (d. 255 A.H.)
 - c. *Dalael* by Imam Baihiqi (d.430 A.H.)
 - d. *Dalael* by Abu Naeem Isphani (d.430 A.H.)
 - e. *Dalael* by Mustaghfari (d.432 A.H.)
 - f. *Dalael* by Abu Qasim Isphani (d.535 A.H.)
 - g. *Khasais-e-Kubra* by Imam Sayuti. This book is the most comprehensive and exhaustive.
6. The sixth source is the books which are called *Shamael*. Prophet's manners and morals, traits and life-events have been described in these books. They are as under:-
 - a. Imam Tirmizi's *Kitabu-Shamael* (d. 279 A.H.) is the first and most famous book on the subject, and various commentaries on this book have been written by great savants.
 - b. *Kitabush-Shafafi Hapnq-al-Mustafa* by Qazi Ayyas and Nasim-ur-Riyaz- a voluminous book. Its commentary has been written by Shahab Khafa Ji.
 - c. *Shamael-e-Nabi* by Abul Abbas Mustaghfari (d. 432 A.H.)
 - d. *Shamael-un-Nur* by Ibn-al-Ma'aqri of Granada (d. 352 A.H.)
 - e. *Safra-Sa'da* by Mujaddaein of Ferozabad (d. 878 A.H.)

7. The seventh source is the Books of Mecca and Medina. They provide, in general, the history of the two cities. There is much material in these books about the Prophet's life for the period during which he remained there. The earliest books are:
 - a. *Akhbar-e-Medina* by Omar-bin-Shaiba (d. 262 A.H.)
 - b. *Akhbar-e-Mecca* by Lil-Azraqi (d. 223 A.H.)
 - c. *Akhbar-e-Mecca* by Falqahi, and
 - d. *Akhbar-e-Medina* by Zabala etc. etc.

Every person can fully appreciate the Prophet's biography, in so far as historical events are concerned. Caliphs and earlier Traditionists were not satisfied with the memorized or written Traditions and so they established seminaries and circles. Academies and Institutions were started on Maghazi. Asim bin Omar who was the grandson of Qatada Ansari (*Sahabi*) was the head of Maghazi. As he was specialized in the subject, he was made to deliver lectures on Maghazi, by the orders of Caliph Omar bin Abdul Aziz in Jame Masjid at Damascus (*Tahzib*).

From the advent of the Prophet to this day, thousands of books have been written about his life, deliverances, events and sanctions throughout the world in each and every language. Urdu Literature, on the subject, does not date more than 200 years back. Real work in earnestness was started about 1857 A.C. Hundreds of books of various sizes and volumes have now glorified the Urdu Literature.

Leaving the Muslims of India aside, whose faith and religion is the loyalty and obedience of the Government, if you have the opportunity to peep into the hostile camps, you will be surprised to know that Hindus and Sikhs, Christians and Brahma Samaj have also endeavoured to contribute their efforts by writing biographies of the Prophet. Europeans have written many books on 'The Life of Mohammad'. They might have written these to serve their Missionaries, from literary point of view, or to fill up the gap in the story of the world in their language. Some seventeen years ago, *Almuqtabas*, a Magazine of Damascus, published a list of 1,300 books which have been written in Europe only in various language prevailing there. Recent publications have increased their number considerably. Prof. Margoliouth, in 1905, in a series of Heroes of Nations, published the most venomous book on the life of the Prophet. But with all his abhorrence and antagonism he could not control himself to write the truth in the preface of his book that;

"The Biographers of the Prophet Muhammad form a long series; it is impossible to end but in which it would be honourable to find a place."

John Devon Port has written 'Apology for Mohammad and the Qur'an' most sympathetically. He begins his book with the words:

"Of all law-makers and conquerors, there is not one the events of whose life are more true or more detailed than those of Prophet Mohammad."

Reverend Bosworth Smith, Fellow of Trinity College, Oxford, had delivered some lectures on 'Mohammed and Mohammadanism', in the Royal Institution of Great Britain. These lectures have been published in the form of a book. He has very beautifully described that:

"And what is true of religion generally, is also true unfortunately, of those three religions, which I have called, for want of better name historical and of their founders. We know all too little of the first and earliest labourers, too much, perhaps of those who have entered into their

labours. We know less of Zoroaster and Confucianism than we do of Solon and Socrates, less of Moses and of Buddhism than we do of Ambrose and Augustine. We know indeed some fragment of Christ's life; but who can lift the veil of thirty years that prepared the way for the three? What do we know indeed has renovated a third of the world, and may yet renovate much more; an ideal of life at once remote and near; possible and impossible; but how much we do not know. What do we know of his mother, of his home life, of his early friends and relation to them, of the gradual dawns, or, it may be the sudden revelation, of his divine mission?"

"How many questions about Him occur to each of us which must always remain questions?"

"But in Mohammadanism everything is different; here, instead of the shadowy and mysterious we have history. We know as much of Mohammad as we do even of Luther and Milton. The mythical, the legendary, the supernatural, is almost wanting in the original Arab authorities or at all events can easily be distinguished from what is historical. Nobody here is the dupe of himself or of others; there is the full light of day upon all that list can ever reach at all." (pg. 14- 15).

The Muslims have written over a hundred thousand books on the Prophet's life. This treasure is still on increase. And we see that of all the Prophets, Muhammad's biography is pure, authentic and perfect. It is historical too. Thousand of persons after hearing the biography from authors themselves have communicated it to other people. Six hundred men comprising kings, scholars and servants, philosophers and spiritual leaders had heard *Muatta*, the first treatise on Traditions, from Imam Malik who is the author of the book. Six thousand men heard Imam Bukhari's *Jame Sahib* from his pupil. From all these facts and figures which have been systematically described, you would be able to appreciate if there had been any biography save Muhammad's (peace be upon him) which was collected, compiled and verified with great vigour and vigilance. We shall have to admit that this honour and dignity belongs only to the Prophet Muhammad's (Peace and Blessings of Allah be upon him and he may be exalted).

THE FOURTH ADDRESS

PERFECTION

Today, we shall discuss about the perfectness and completeness of the Prophet's Life. We know that no biography of any person, even if it be genuine historically, cannot be deemed suitable for our guidance till it is complete and perfect. And completeness and perfectness cannot be guaranteed unless the facts and events of his life are not in our possession. The prophet's life-events etc., from his birth to his death, were in full view of the people of his time and were included thereafter in the world history. Every moment of his life is clear and visible even now, and there is not a single event which is dim or dust-covered. Birth, infancy, childhood, adolescence, maturity, trade and travels, marriage, friendship, treaties, trust, placing of the stone in the Kaaba, cravings for isolation and seclusion in cave Hira, Revelation, advent of Islam, calling people to the Faith, preaching, opposition, journey to Taif, Ascension, Exodus, Crusades, Hudaibiya Treaty, letters to rulers, inviting the people to the Revealed religion of Islam, propagation of religion, Hajjatul Weda, demise – in short, every aspect of his life is resplendent and refulgent even today; and historians believe it true. Traditions have been preserved. Authentic and reliable Traditions have been sifted from the false and unreliable ones. But all of them have been kept intact. Everything for and against the Prophet has been stored so that the critics may not get the chance to disapprove the Prophet's biography for want of minor details. We are aware that our Christian brothers are questioned about their literature. The whole heap of true and false traditions has been placed before the people. The Cannons of Test to judge their authenticity have also been framed for our guidance.

Minute details as to how the prophet used to sit, stand, sleep; his marriage, children, friends, prayers, fast, prayers during day or night, wars and peace, transactions, travels, rests, baths, eating, drinking, laughs and tears, smiles and humours, conversation, isolation, associations, meetings, manners and behaviour; his colour and complexion, moles, size and stature; his domestic affairs, affection with his wives and children, sharing wives' bed and cleanliness etc. have been completely recorded and preserved.

Let me enumerate only the headings of the chapters of a book entitled *Shamael-e-Tirmizi* which contains complete record of the Prophet's life. The Chapters of this book are:-

1. On his complexion and features.
2. On his combs.
3. On his hair.
4. On his grey-hair.
5. On his hair-dye.
6. On his antimony
7. On his dress.
8. On his code of life.
9. On his Stockings.
10. On his Shoes.
11. On his Rings.
12. On his Sword.

13. On his Armour.
14. On his Helmet.
15. On his Head-dress.
16. On his Trousers.
17. On his Gait.
18. On his covering of face.
19. On his meetings and associations.
20. On his Bed and Pillow.
21. On his Reclining against pillows.
22. On his Diets.
23. On his Bread.
24. On his cooked vegetables.
25. On his ablution.
26. On his recitations before and after meal.
27. On his Cups.
28. On his Fruits.
29. On what he used to drink.
30. On how he used to drink.
31. On his use of perfumes.
32. On his Conversations.
33. On his Recitation of the Holy Verses.
34. On his narrations during night time.
35. On his Prayers.
36. On his smiles and humours.
37. On his Sleeping.
38. On his Temperament.
39. On his Prayers after sunrise.
40. On his Prayers at home.
41. On his Fasting.
42. On his Recitation of the Holy Qur'an.
43. On his Lamentation.
44. On his Bed.
45. On his Hospitality.
46. On his Morals and manners.
47. On his Trimming of hair.
48. On his Names.
49. On his happenings and incidents.
50. On his Age.
51. On his Demise.
52. On his Inheritance.

This is a general view of his life in public and private. There are some life-events, brief or detailed, described in the book but every aspect of his life is clear and pure. Not a single event of his life was hidden or secret, even if he was not amidst his disciples. Can any such example in the history of humanity be quoted about manners and morals, firmness and steadfastness, self-reliance and self-confidence, and self-restraint that we find in the biography of the Prophet. Voltaire's famous dictum runs that "*No man is a hero to his valet*", but in view of Bosworth Smith, it does not hold true in the case of the Prophet of Islam. Gibbon writes that:

"No Prophet tested his disciples in such fiery ordeals as Mohammad, the Prophet (peace be on him) did. He preached the Divine Mission and declared himself a Prophet to those who

knew him as a man, to his wife, servant, and intimate friends. They all believed in him and embraced his Faith.”

It is the wife who is aware of her husband’s faults and weaknesses better than anyone else. Yet it was his wife who was the first to accept the Faith he preached. She had lived with him for about 15 years prior to his prophethood. No husband can allow his wife to reveal his private life to anyone, but the Prophet had nine wives and they all were permitted to expose all about his private life. The Prophet permitted them to proclaim him in the open as he really was.

Books on the Prophet’s Traditions, especially *Kitab-ush-Shafa* by Qazi Ayyaz of Undlus, preserves a rich treasure of his manners and morals, and virtues too. A European Orientalist, whom I fortunately met during my journeys in Spain, said that:

“What was required to acquaint with the Prophet is contained in the book, ‘Kitab-ush-Shafa’.”

It would serve a very useful purpose if it is translated in some European language.

In my book entitled ‘Seerat-un-Nabi, Volume II,’ under the head ‘*Shameal*’ you will come across the chapters as detailed below:

Under *Shamael*

(Manners etc.)

- Countenance,
- Seal of the Prophethood,
- Hair,
- Gait,
- Conversation,
- Smiles and Humours,
- Dress,
- Rings,
- Helmet and Armour,
- Food,
- Manner of eating,
- Garments,
- Colours that he liked or disliked,
- Use of Perfumes,
- Delicacy of taste,
- Fondness of riding.

Under *Muamalat*

(Programmes)

- Daily programme,
- Sleep,
- Night prayers,
- Travels,

- Crusades,
- Tending the sick,
- Interviews,
- General meetings,
- *Majlis-e-Nabi* (Prophet's Assembly).

Under *Ibadat* (Prayers)

- Invocations,
- Prayers,
- Fasting,
- Tithes,
- Charity and Alms,
- Pilgrimage,
- Uninterrupted devotion to Allah,
- Prayers during the Crusades,
- Fear of Allah,
- Love of Allah,
- Lamentation,
- Self-resignation,
- Patience,
- Gratitude.

Under *Akhlaq-e-Nabi* (Virtues of the Prophet)

- Virtues in general,
- Steadfastness,
- Morality,
- Fair dealings,
- Justice,
- Generosity,
- Self-sacrifices,
- Hospitality,
- Contempt for beggary,
- Refrainment from accepting alms,
- Acceptance of presents,
- Favours from none,
- Non-violence,
- Reluctant to flattery and fault-finding,
- Simplicity,
- Unostentatiousness,
- Sense of equality,
- Humbleness,
- Self-help,
- Modesty,
- Equality,

- Perseverance,
- Fortitude,
- Heroism,
- Truthfulness,
- Fulfillment of Promises,
- Saintliness,
- Contentment,
- Forgiveness,
- Forbearance,
- Kind and merciful on enemies,
- Behavior toward infidels,
- Treatment with Jews & Christians,
- Affection towards the Poor,
- To forgive the faults of severe enemies,
- Invocations for enemies,
- Love for Children,
- Behaviour towards women,
- Kindness to animals,
- General affability,
- Sensitiveness,
- Visiting the sick,
- Condolences,
- Tenderness,
- Affection for his own children,
- Relations with his wives.

Hafiz Ibn Qayam in his book “*Zadal Ma’ad*” (which is very comprehensive) describes about the personal affairs of the Prophet. The chapters of his book are listed below:

Methods of correspondence, eating and drinking, nuptials, marital life, sleeping and awakening, riding, acceptance of slaves in his service, transactions, purchasers and sales, call of nature, moustaches trimming, conversation, silence, laughs, tears, sermons, ablutions, *Massah*, *Tayamum*, prayers, sitting between two prostrations, (Sajda) and thereafter pointing of his finger during *Tashahhud*, *Salaam* at the close of the prayer, invocations, Prostration of forgetfulness, arranging of rows in collective prayers, travels and rests, prayers which are not obligatory, prayers in a house, in open and in mosques, after midnight prayers, Midnight prayers, Witr prayers, and thereafter, prayers while sitting, Recitation of the Holy Qur’an, Prayers after Sunrise, Prostration in gratitude, and Qur’anic prostration. Friday routines and programmes, *Jumuah* prayers, Sermons, Addresses, Eid Prayers, prayers during any eclipse, solar or lunar; prayers for rain-fall, prayers during journey, obligations etc., offering of two prayers at one time, visiting the sick, tending the sick, attending funeral ceremonies, fasts, strides with funeral procession, placing of a sheet over the corpse and enquiries about the dead person; funeral prayers for children etc., no prayers for persons who commit suicide or who embezzle the booty, prayers for a person who had died somewhere else, leading the funeral procession, standing in the funeral prayers, condolence, visiting the graves, prayers to abandon fear, tithes and charities, increasing prayers during Ramadhan, breaking the fast at the appointed hour or otherwise, looking at the moon, fast during the period of travels, fast on the day of Arafah (day preceding Eid ul Adha), fasting on Fridays, Saturdays, and Sundays, *Nafl* fasts (not obligatory), if intercepted they become obligatory, hesitation to declare fasts on

Fridays, Seclusion, prayers, performances of pilgrimage and *Umrah*, Performing of *Umrah* twice a year, conditions during pilgrimage, performing of sacrificial rites with his own hands during pilgrimage, shaving of head during pilgrimage, sermons delivered during pilgrimage period, sacrifice during Eid ul Adha, *Aqeeqah* performance, *Adhan* in the ears of a new born child, naming a new born baby, circumcising the male child, selection of words in conversation, prayers and praises, entering into any house, going and coming out of lavatory, dressing, invocation during ablution, repeating prayer call, invocation at seeing the Crescent, Invocation before and after meals, Permission before entering anyone's house, recitation of invocations during travels and nuptials, abhorrence for using certain words, conducting wars and treaties, treatment with captives, treatment with spies and slaves, offering shelter, fixations of poll tax, dealings with Companions, dealing with Infidels and the people of the Book, treatment of ill, medical treatment, Treatment of spiritual ill, etc.

This is undoubtedly a long list about the day to day routines of the Prophet's life. When fragment of such ordinary facts which have been preserved and are so comprehensive, can we believe that there will be no detailed record of every important and useful events and facts of his life? Consequently, we come to the conclusion that every atom of his life-events has been recorded and is quite safe and secure.

The Prophet had ordered his disciples to bring to light every event and fact about his private and public life, in the mosque, in the battle-field, in night-prayers or commanding an army, on the pulpit or at rest. His wives engaged themselves in presenting his life in their own circle. In Masjid-e-Nabwi, there was a raised platform for the homeless and the destitute who used to fetch dry-sticks and stumps from the forests. They spent most of their time to hear the Prophet. They were seventy in number. Abu Huraira was one of them. He is the Companion who has narrated traditions more than anyone else. He had memorized them. Dwellers of Medina watched the Prophet's movements, weighed his every word and deed for about ten years. During the Crusades, thousands of Companions had the opportunity to see him and to know him fairly well. In *Gazhwa-Fateh* (the war of victory), ten thousand Companions, in Tabook thirty thousand, and in Hujjatul Weda one hundred thousand had met the Prophet. Every one of them was permitted, nay, ordered to publicize what he had seen and heard from the Prophet and his deeds too. Can you imagine whether there had been any negligence or ignorance about any aspect of the Prophet's life? No one could dare to find any fault or anything which might have reflected otherwise on his character and conduct. Enemy camps are busy in their research to find out something against the Prophet but up till now they have not been able to say anything, although they utter about the *Jihad* and the number of wives. In the light of the above, are we not justified to beat the trumpet of the Prophet's innocent, pious and religious life? Should we believe in the history or speculations? The event of his life about which the history of the age is silent, the enemies of Islam cannot prove their false and deplorable allegations against him.

Let us further study critically the virtuous and righteous life of the Prophet from quite a different angle. He did not remain the whole of his life among his disciples or adherents only, he lived among the people of Quraish in Mecca forty years prior to the declaration of his Prophethood. His infancy, childhood, youth, his life as a trader, his transactions; and worldly affairs and other aspects of his life in which there was every possibility to be deluded away by the Evil to follow the crooked tracts of negligence and malevolence, to creep into the valley of Promise-breakers, and to hide himself in the den of dishonesty and corruption. But he avoided all evils and remained, throughout his life, untainted and undisturbed. Evils could not distract him from his destiny and pious deeds. He was unanimously declared by the people of Mecca as 'Trustworthy'. Even after the Revelation dawned on him, people kept their trusts with him.

Before he marched towards Medina i.e. the day of *Hijrah* (Exodus) he left Hazrat Ali (May Allah's blessings be upon him) in Mecca to return the trusts to the persons concerned. When he assumed the office of Prophethood, the Quraish showed their abhorrence, harassed him with their hostilities, abused him, obstructed his way, threw dirt on him, pelted stones on him, planned his assassination, defamed him as sorcerer, poet and lunatic and what not. But the same Quraish could not dare to doubt utter anything against his behaviour, his morals and his manners. And we know that the Real Prophet holds the banner of his innocent life. It is open to all to judge it from any angle. The Quraish who bore a terrible loss by losing their wealth, their sons in the field, could not present anything in support of their stand against the Prophet. This is an enough proof that he was popular among his friends and foes, and everyone knew him fairly well.

A few references and witnesses, if there were any, would have been sufficient to decide the whole issue. Once the Quraish chiefs assembled to discuss something about the Prophet. Nadhar bin Harith, the experienced patriarch of the Quraish spoke:

“Qureshites, no councils could save you from your own guilt. Muhammad grew into a man in your midst, and was known as the most loyal, lovely, and trusted. Now, when he has grown old and has presented to you his teachings, you call him a sorcerer, poet, and lunatic. By Allah, I have heard him and he is not of such stock.”

Abu Jahl, the greatest and deadliest enemy of the Prophet, used to say:

“Muhammad, I do not say that you speak lies, but I do not believe in what you teach and preach.”

The following verse of the Holy Qur'an was revealed on this occasion:

“We know indeed the grief which their words do cause thee, though in truth, they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.” Ch.6. V.33.

It was revealed by Allah to the Holy Apostle that he should preach Islam to his relatives. So, standing high on the top of a hill, when they were assembled, he addressed to them:

“O ye Quraish, if I inform you that some army is approaching you from behind this hill, would you believe?”

‘Yes’ came the reply from all the souls gathered there, *“Because we have never heard you telling any lie.”* (Bukhari, Tafsir Surah Tabbat).

The Prophet sent an envoy to the Emperor of Rome (Byzantine) with an invitation that the Emperor may accept his Faith. The Emperor grew anxious and called for Abu Sufian, who was the Prophet's worst enemy and had continuously been arraying his forces against the Prophet for about six years, to have a detailed and comprehensive knowledge about the Prophet. The reader may realize the delicacy of the situation that the Prophet's enemy is now proceeding to the Court of the Emperor of Rome as a witness for the verification and confirmation of the claim that Muhammad (peace be on him) is really a Prophet. Abu Sufian has to answer all the queries of the Emperor, who commands enough forces and resources, and to win his favour was more than what material benefits could be had from anywhere else. But,

let us now study the questions which were asked by the Emperor and the answers which Abu Sufian furnished concerning the Prophet:-

Emp: *To what class of family the claimer of Prophethood belongs?*

A.S.: *A noble family.*

Emp: *Did any other person in his family claim Revelation?*

A.S.: *No.*

Emp: *Had there been any king in his family?*

A.S.: *No.*

Emp: *Are his followers influential people or poor folk?*

A.S.: *They are poor.*

Emp: *Is there increase or decrease in the number of his disciples? (Are his disciples increasing or decreasing?)*

A.S.: *Increasing.*

Emp: *Have you ever experienced or heard him speaking lies?*

A.S.: *No.*

Emp: *Has he ever failed to fulfill his promise?*

A.S.: *Not so far.*

Emp: *What does the claimer of Prophethood preach?*

A.S.: *Believe in Allah. Pray to Him. Be chaste and pure; speak the truth; look after your neighbours and relatives.*

Could there be any other evidence about the Prophet better than what was given by Abu Sufian at that most critical time?

The first disciples of the Prophet were not fishermen of river banks, or slaves and serfs of Egypt, but intellectual people who belonged to a free nation and who were renowned for their wisdom. These people had never been the subject of any ruler since the creation of the world, whose trade had extended to Persia, Syria, Egypt and Asia Minor. There were such men among them who were intelligent, wise, sagacious, shrewd, critics, and philosophers of high caliber, and whose verdicts and decisions still prevail. There were famous generals who faced with courage and strength great powerful forces. There were rulers who ruled far and wide. It cannot be doubted, even for a moment, if such people could have concealed the truth to either deceive their own selves or the people of the world. These were the people who have written down, in minute detail, about the Prophet's life and considered it a great privilege to tread on his foot-prints. This vivid and clear proof about the perfectness of the Prophet is such which cannot be refuted or by-passed.

There is still another point to which I wish to invite your attention

The prophet never attempted to conceal his private life from the eyes or knowledge of the people. The people knew him thoroughly in his own. His wife, Ayesha, who lived with him for about 9 years, said:

“Do not believe any person who says that Muhammad tampered with the Revelation and did not present to the people what was revealed to him by Allah.”

Allah says:

“O ye Prophet, preach what is revealed to you. If you fail in the duty, you would utterly lose. Verily therein lies your mission.” (Sahih Bukhari).

In this world, you would not find even a single person, may he be a saint or savant, who would like to expose his own weaknesses to any of the people. But in the Qur'an we find many verses in which the Prophet has been warned of his weaknesses. He recited these verses and remembered them. Even today all Muslims recite openly in every mosque and in every house, in the open and in the chambers. These verses, we can say, are on the lips of the followers of the Holy Prophet. Had there been no mention of such weaknesses in the Qur'an about the Prophet, the humanity as a whole would have remained absolutely ignorant. But the Prophet's life had to be an open book and had to contain all such things. Can we still dare to think of the Prophet's life not being comprehensive and complete?

The Prophet's marriage with the wife of his adopted son was considered objectionable by the Arabs. It has been comprehensively described in the Holy Qur'an. Hazrat Ayesha says:

"If the prophet has his own discretion he would not have mentioned these verses in particular, in the Holy Qur'an"

And no one could have been able to know of it in this age. He would have safely avoided any criticism that might have cropped up from any camp. But he did not do so. This is clear proof that not a single event of his life is missing from the record.

Says Bosworth Smith:

"There is the full light of day upon all that light can ever reach at all. The abysmal depths of personality indeed are, and must always remain, beyond the reach of any line and plummet of ours. But we know everything of eternal history of Muhammad, his youth, his appearance, his relations, his habits, the first idea and the gradual growth, intermittent though it was, of his great revelation; while for his internal history, after his mission had been proclaimed, we have a book absolutely unique in its origin, in preservation, and in the chaos of its contents, but on the substantial authenticity of which no one has even been able to cast a conscious doubt there. If in any book we have a mirror of one of the masterpieces of the world; often inartistic, incoherent, self contradictory, dull but impregnated with a few grand ideas which stand out from the whole; a mind seething with the inspiration pent within it, intoxicated with God' but full of human weaknesses from which he never pretended and it is his lasting glory that he never Pretended to be free." (pg. 15)

It has been remarked by Gibbon that:

"No incipient prophet ever passed through so severe an ordeal as Muhammad, since he first presented himself as a prophet to those who were most conversant with his infirmities as a man. The ordinary lot of a prophet was in his case reversed; he was not without honour save among those who did not know him well." (pg. 108)

These evidences are a sufficient proof to show that the more any person knew the Prophet the greater and stronger faith he had in him. Other prophets who came to this world were welcomed first by the strangers and later by the people of the place. But it was quite opposite in the case of the Prophet who came as an ideal guide for the whole of humanity. He was accepted, in view of his manners and morals, first by the dwellers of his place and then by the strangers. This is really a very great achievement because people of the place seldom believe on account of some drawbacks or such like things. As his life was open to each and every individual of the country, they had to believe in his truth and sincerity which were fully

judged by the Canons of test. Abu Talib remained with him for three years in his own house, he endured along with him tribulations and privations to a considerable extent; Abu Bakr Siddiq accompanied the Prophet during the night when the latter was being searched to be assassinated by his blood-thirsty Meccan enemies; Hazrat Ali gave honour to the bed which was likely to be drenched with the blood of the Prophet; Zaid, a slave, did not desert his spiritual father against repeated warnings and threats from his real father. It can be construed from these facts that the prophet was honoured and accepted on account of his strong character, pious deeds and righteous consultation.

Godfrey Higgins says in his book “Apology for Muhammad” that:

“The Christians would do well to recollect that the doctrine of Muhammad created a degree of enthusiasm in his followers which is to be sought in vain in the immediate followers of Jesus...when Jesus was led to the Cross, his followers left him to perish...The followers of Muhammad on the contrary rallied round their persecuted prophet, and risking their lives in his defense, made him triumph over all his enemies.”

In the famous battle of Uhud, the Quraish warriors attacked the Muslim forces and succeeded to disintegrate them. At this critical juncture, the Prophet uttered:

“Is there anyone who could sacrifice his life and help me?”

Instantaneously seven Ansars came to him and offered their services. They fought on his side bravely and desperately, and they fell martyrs. Among those seven people there were a father, a brother and a husband of one single woman. She had been hearing about the martyrdom of her father, brother and husband one after the other but did not feel sorry for their deaths. Throughout, she was asking if the Holy Prophet was safe. When she saw the prophet with her own eyes, she said:

“O Prophet of Allah, I have lost nothing, if you are alive. Sacrificed be I, my father, my husband and my brother. What is our significance in your presence, O the King of Faith!”

This was the love and will to sacrifice which the people offered. These people could not have sacrificed their lives on their own accord if they had not seen the Prophet and appreciated him, from almost all angles. Is there any such fact included in the history of the world to represent such precedence? Can any life which is not complete and perfect infuse so strong a force and will to sacrifice their lives for him? The life of the Prophet was a complete guidance for them and they willingly and happily accepted his Faith, and offered whatever they had in their possession for the safety of the Holy Prophet. Allah says:

“Proclaim! ‘If you do love Allah, follow me: Allah will love you and forgive you your sins: for Allah is Oft-Forgiving, Most Merciful.” Ch.3 V.31.

The criterion of love for Allah is in the acknowledgement of His Faith, to follow the Prophet, and to tread on his footprints. It is very easy to sacrifice one’s life in passion and rage, but it is most difficult to adhere to the principles and precepts throughout one’s life. All the *Sahabas* successfully traversed the path adhering to the fundamentals given by the Holy Prophet. The love of the truth made them to steer righteous-fleet with the fans of feelings and came out victorious in the attainment of their sacred destiny. *Tabeyeen, Taba-Tabeyeen*, Traditionists, and Biographers, the seekers of the Truth, with their acute research recorded every detail of the Prophet’s life and preserved it for the guidance of the succeeding

generations. For the guidance of Muslims, the Prophet's life is a complete one and throws light on each and every aspect of life the humanity has to be confronted with. And we find that history bears enough testimony to the fact - the perfect, complete and comprehensive life of the Holy Prophet Muhammad (peace be on him). It is more than enough for the guidance of the humanity. From the leaves of the History of the past we come to know that his life is an unbroken chain of events and there comes not a single stage where any person has to stop to contemplate and to ponder over the situation to get through. Fortunately, the Prophet's life is full of all what is required for man during his short stay in this world.

Many civilizations and cultures have thrilled the stage of the world e.g. in Babel, Assyria, India, China, Egypt, Syria, Greece and Rome. Theories on ethics and manners have been framed. Principles and precepts were presented for culture. Rules and regulations were framed about solemnizing birth, marriage, and death. Also on cleanliness, diet, dress, charity and gifts etc. These theories, principles, rules and regulations flourished for sometime, but at last they fell headlong. These people of theories and self-made laws and lashes had to struggle hard to enforce their code for the commoner, but it faded in no time and disappeared without leaving any of its traces. But we see that the civilization and culture which came out of the splendid and holy source of the Prophet Muhammad (peace be upon him) was acknowledged and accepted by every people of the globe and that too in no time. The *Sahaba* molded their lives accordingly and the entire Islamic world has followed it. The righteous life and virtuous deeds of the Prophet were imitated by them and thereafter by the succeeding generations. An African or an Indian craves for the Bible for his spiritual guidance, but for his day-to-day life he is curious to look for the self-made civilization and culture of Europe. On the other hand if a savage Negro embraces Islam, he finds his creed and culture in the same one fountain i.e. the Perfect and Completed life of the Holy Prophet Muhammad (peace be upon him).

Once a Jew addressed a *Sahabi* (sarcastically):

"Your Prophet teaches you everything about your daily routines."

The *Sahabi* replied in affirmation. The Jew further said:

"Has he taught about micturation and defecation?"

"We can still boast of his teachings."

We take it a pleasure to present the complete and comprehensive biography of the Prophet of Islam. From this biography every one can purify his heart and soul, words and deeds, manners and morals, civilization and culture, etc. etc. A Muslim does not feel any short-comings in his religion nor has he to seek anything beyond the sphere of Islam. He can judge his life on the principles given to him in detail.

There is no other biography, on the face of this earth, which is complete, perfect and comprehensive. The Life of the Prophet Muhammad (May Allah shower His Blessings and Benediction on him) is an ideal model for the guidance of the entire humanity.

THE FIFTH ADDRESS

COMPREHENSIVENESS

Every religion has provided one principle to be observed during the span of man's life to win love and affection, which is to acknowledge practically and to adhere devoutly to all the sayings which the founders of the respective religion have advised. But Islam has endowed upon man a much nobler device. It presented the Prophet's practical life, complete and comprehensive, the acceptance of which is sure to fill man's heart with Divine love and affection.

Muslims have in their possession two treasures, the Qur'an and the Traditions. The Qur'an is the word of Allah and the Traditions are a path which the Prophet traversed. The Traditions are the practical life of the Holy Prophet, safeguarded in words. So, the success of a Muslim in the ephemeral world and his perfection in the spiritual vastness rests upon the acceptance of the Traditions in his practical life.

It is impossible to conceive that there is only one class of people who follow one particular religion, for the life of mankind as a whole depends upon their aims which are naturally different and sometimes diverse. But all the people are inter-dependent and interconnected. There are kings, presidents, aristocrats and proletariat, obedient, subjugated, judges and generals, rich and poor, righteous and sinner, soldiers, women and children, merchants and traders, friends and leaders. All these people are but essential for the smooth running of the chariot of humanity. Of course, they need a universal practical guidance for treading on the road to success. This guidance is Islam that invites all humanity to accept its principles and precepts for the achievement of their righteous goal. Islam meets all their genuine demands and showers consolation and satisfaction in both the channels of temporal honour and spiritual uplift. It is simple and easy to practice as well. Certainty of success and surety of highest attainment is promised at every step. It can be imitated and practiced by any person of every class and category whether he is rich or poor, king or slave, ruler or subject. This is an enough proof – positive and powerful of its comprehensiveness.

Variety of manifold actions in the life of an individual is another factor worth consideration, e.g. walking, running, standing, eating, drinking, sleeping laughing, weeping, bathing, killing, dying, feeding, obliging, serving, speaking, praying, invoking, conducting trade and business, showing hospitality to guests or hosts. These actions are all physical movements, and include behavior too. We are, therefore, justified to say that there is a need of some practical guidance so that we may regulate every aspect of our life. We cannot be bewildered if we possess Islamic lessons which are needed throughout our journey in this frail world.

From the physical world-activities we now come to mental region. All our actions are connected with the mind and the heart. In the science of psychology, these are termed sentiments. There is no moment when we are not influenced by one sentiment or the other. Obviously, at times we find ourselves in different moods e.g. pleasure or pain, content or worried, relieved or aggravated, rejoicing or lamenting, hopeful or fearful, successful or failure etc. At the same time, there is no room left during any portion of a second when we are free

from any of these feelings. Hence, the greater part of our virtues and morals depends upon the right control of feelings for which purpose we need a perfect guide so that we may be enabled to hold the reigns of our inner-selves lest we go astray.

Steadfastness, perseverance, bravery, patience, gratitude, self-resignation, contentment, sacrifice, self-restraint, patience, generosity, humbleness, hospitality, lowliness and such like feelings and sentiments are the cascades through which our life has to pass. So we require practical guidance to steer our way successfully through thick and thin. But the question arises; where to get this guidance from? After conducting a thorough research, it can candidly and decidedly be said that it is the life of the Prophet Muhammad (peace be on him) which can rescue us from every deviations and dilapidations to put on the righteous road leading to the destiny that the flower of His creation deserves. In the life of Moses we find a treasure of heroic prowess but not much humbleness. In Christ we notice humbleness in its highest degree but there is no heroism to infuse in us the spirit of bravery and boldness. But man requires both the qualities in proper order and rectitude. Such qualities are visible in the life of Prophet Muhammad only (peace be on him).

In short, the Biography of Prophet Muhammad is a combination of controlled sentiments, perfect manners and morals, which are essential for every class of humanity in their various and varied moods. In view of this it may be declared that you should follow the merchant of Medina if you are rich; look at the prisoner of Shab Abi Talib if you are poor, kings may read about the King of Arabia, the subject may see the subject of the Qureshites; conqueror must cast a glance at the Commander of Badr and Hunain; let the defeated learn lessons from the battle of Uhud; teachers should study the Holy Teacher in *Suffa*; a pupil must see how the Prophet was taught by Gabriel; and a preacher should hear the preacher on the pulpit of the Medina mosque. If you dare to preach the Truth to the people of the world then look at the helpless and friendless Prophet of Mecca, what a successful missionary he was. If you have conquered your enemy and have controlled the opponents, then go through the life of the conqueror of Medina. If you intend to rectify your management concerning worldly affairs, your prosperity and success in business etc. then go to the owner of Bani Nazir, Khaibar and Fidak. If you are an orphan, do not forget the doubly orphan child of Abdullah and Aameena. If you are a child, the nursing of Haleema Sadiya may not be ignored. If you are a young man, read the Camel-Driver of Mecca. If you are a travelling trader, search for the precept in the caravan driver of Basra. If you are a judge or an arbitrator, look at the soul who entered the Kaaba before sunrise and placed the Black Stone in the Corner of the Kaaba. Learn lessons from him who used to sit in the mosque of mud-walls, and in whose eyes the rich and the poor were not at all differentiated. A husband should go through the life of the husband of Khadija and Ayesha. The father must see the father of Fatima, the mother of Hassan and Hussain. In short, whatever you may be, the life of the Holy Prophet is the best example for guidance – which is ideal in itself. Anyone who is really interested to see the Truth may it see in the life of the (Last) Prophet. The lives of Noah, Abraham, Job, Jonah, Moses, Christ, are all combined in the life of the Prophet of Mecca. Muhammad (peace be on him) provides magnificent morals and virtues for each and every need of the human race.

Some forty years ago, Master Hassan Ali, a famous preacher published a magazine *Nur-e-Islam* from Patna. In one of its issue he included the remarks of his Hindu friend who regarded the Prophet of Islam as the most perfect man. When he was asked about Jesus, he replied:

“He (Jesus) was an innocent with tottering steps and he uttered sweet words of a sober sage and savant.”

As to the Prophet Muhammad, he said:

“In him I see various qualities mingled together which no other prophet in the history of humanity has the capacity to command. He was a king and his subjects were fully obedient; but unlike kings he had been at the mercy of Allah. Loads of treasure arrived there in abundance, yet he was poor to such a degree that no fire was lit for months in his house and he remained empty stomach. He was so brave a general that with a handful of men he faced big armies. He was such a peace-loving prophet that he signed the treaty against every adverse condition; he was a dauntless warrior who, all alone, could fight against thousands; he was so kind-hearted and merciful that he did not shed a drop of human blood for any of his personal interests. He was very keen and enthusiastic about his affairs. He was a patriot that he looked after every particle of Arabia, for wife and children, for the poor and desolate Muslims, and for the general welfare of the humanity. He was a true devotee to Allah Whom he never forgot even for a single moment. He never sought revenge from his opponents. In his personal relations, the Prophet was kind and benevolent to the enemies, but he never spared those who were the enemies of Allah. He warned the infidels with the blazing Fire of Hell. When we see him in the field, he shines as an ascetic keeping vigils. When we think him a conquering general, he declares his Prophetic innocence; when we intend to know him as a king of Arabia, he is found resting on a mat and reclining against a date palm pillow. When wealth from all parts of Arabia is heaped in the mosque, his family is preparing for starvation. When captive-slaves are sent to Muslims, Fatima, the daughter of the Prophet, shows the wounds of her hands caused by working the hand mill and drawing water. Hazrat Umar finds nothing in the house of the Prophet who is looking comfortable and content on his mat, and his body shows mat – impressions, a handful of barley and a bag of water. Hazrat Umar was grieved to such an extent that he could not hold the flow of his tears that rapidly gushed out of his eyes. On being asked about the reason of such a grief, Umar said:

“O Prophet, you are living in such a condition when Muslims are rejoicing.”

The Prophet replied:

“Should we not earn for the life to come?” (Bukhari).

Abu Sufian, who was the Prophet’s worst enemy, came in the company of Hazrat Abbas to witness the Muslim Army. Under the banner of Islam, a flood of army was marching. He said to Hazrat Abbas:

“Your nephew has become a great king.”

Hazrat Abbas replied:

“He is not king but Prophet.”

There was a noble of Tai tribe. His name was Adi bin Hatim, son of well-known Hatim Tai. He was a Christian. Once he came to the Prophet who was in the company of his Companions. He was inspired with awe to see arms in abundance and the richness of Companion’s loyalty. He was in a fix to judge whether Muhammad was a prophet or a King. On the spot a slave girl came and begged his permission to make her request. The Prophet was ever prepared to listen to any one at all occasions. He stood up, heard her complaint and made arrangements to redress her grievances. This humbleness and hospitality of the Prophet, commanding appearance and dignified personality disintegrated the dense of perplexity from

the mind of Adi. Adi was convinced that this is the glory and dignity of the Prophet and not of the king. So he threw away the Cross which he had worn round his neck and put on the crown of the Prophet's faith.

It is not a fairy tale, nor fanciful imagination of a poet's wandering brain. There is not an atom of any exaggeration whatsoever in the depiction of the Prophet's life. The entire contents of this lecture are based on a firm footing and have the strong support of historical evidences and facts behind them. The life-history of the greatest personality, who is perfect in morals and manners, is the best guide for his virtuous precepts and vital principles, have enormous scope to envelop all grades of humanity for their secular achievement and spiritual ascendance simultaneously. This is the strongest proof that he (the last prophet) deserves to be imitated and followed by the entire people of the globe. It is incumbent upon us to adhere to the regulations and rules which have been revealed to him by the Creator through the supernatural forces.

It is, however, quite an erroneous conception that rival powers cannot abide in the same soul. Diverse powers are already present in all beings but beauty lies in their proper applications at appropriate occasions and suitable situations. Only that soul is the best one who is able to command these powerful agents, and has the capacity and capability to guide the whole of mankind full of diverse tastes and temperaments with his practical teachings towards man's righteous destiny, without any element of error that often finds its way in man's career. That error may be deliberate or due to his negligence. The best guide must lead, without any discrimination, the people of this earth so that they may be able to secure their sacred goal. Further, he must be endowed with enormous vitality and vigour in the fields of fervor and resentment, benevolence and bitterness, richness and poverty, abundance and dearth, courage and kindness, saintliness and forgiveness, love and avoidance. At the same time kind-heartedness which is the theme of humanity should rule the kingdom of his heart. Benevolence and forgiveness should be basic lessons and foundation of his great structure of righteousness, and he must be successful in both the regions, secular and spiritual. In these spheres, his demonstrations must be the guiding principles to control the material powers and to surrender to the will of the Beneficent. In short, all his actions should be the source of success in the ephemeral and in the ethereal worlds, to uplift individuals of any caliber from the depths of degradation to the summit of success.

Forgiveness and kindness are the two qualities which are considered to be the only criterion to judge the completeness and comprehensiveness of a guide. The person who is the possessor of these attributes is reckoned to be the teacher. One question arises whether there are only these two qualities sufficient for a man to stage the full drama of his life or there exist some more qualities which are more important than these two. In every human being, anger and kindness, love and hatred, cravings and contentment, revenge and forgiveness and such other natural instincts and impulses are present. There is hardly any exception to this rule. If that be the case, then a perfect teacher will be that person who adopts the golden mean and then imposes limitations in the modes of moderation. Let the upholders of the banners of various faiths jump in the field to prove as to how the whole of humanity with diverse instincts and inclination can practically acknowledge these qualities only, without the aid of other attributes, in their life from clod to comet. There is a long list of the Christian kings and rulers from Constantine, the first Christian king, to the present age. Did any of these heads of states follow the two qualities to run their governments? Could they ever act upon these two golden principles and still hold the kingdoms? It is quite obvious from this simple logic that Christ's life can hardly be adopted in all phases of man's life, and hence it lacks completeness and comprehensiveness.

Noah's life presents the gusts of storms of abhorrence and the highest hatred against infidelity and paganism. Abraham's life is the scene of an idol-breaker. The life of Moses is mostly spent in wars and constitution making of the government. Jesus teaches humbleness, forgiveness and contentment. Solomon's rule is magnificent and powerful. Job presents patience. Jonah spent his life preaching confession by the mankind and seek God's forgiveness. Joseph is a vehement preacher of Truth even in prison cells. The page of David's life reveals his lamentation and praise of the Almighty. Jacob's life is an example of faith and hope mixed together in one. He is confident of His Mercy and thus he remains content. But strange it would appear that the life of the Prophet Muhammad (peace be on him) emits, in one, the finest qualities of Noah, Abraham, Moses, Christ, Solomon, Job, Jacob and Joseph. It seems that Muhammad (peace be on him) was a presentation for all other great prophets.

There runs a Tradition which is not very reliable or authentic and has been handed down from Khateen, the historian, that - A voice came from the high:

“Take Muhammad to the four corners of the globe and into the abysses of oceans, so that the entire world, ghosts and man, of the earth and the birds of the air, may know him. Give him Adam's morals, Sheesh's knowledge of divinity, Noah's heroism, Abraham's companionship, Ismail's eloquence, Isaac's self-resignation, Saleh's oratory, Lot's sagaciousness, Moses's sternest, Job's patience, Jonah's devotion, Joshua's gallantry, David's voice, Daniel's affection, Elias' Respect, John the Baptist's chastity and Christ's saintliness. Bathe him in the waters of their morals and manners.” [This Tradition had been quoted by the author simply to show the comprehensiveness of the life of Muhammad (peace be upon him)].

Now, let us march to the Greatest University of Muhammad (peace be upon him), every student of which glitters, even today in true colours. His character and conduct is clearly visible. His knowledge, teaching and preaching and the whole span of life that he has traversed is known to us. His morals and manners with which he was thoroughly drenched still sparkle. In short, all the personalities who were present in the Great and Righteous University of Muhammad (peace be upon him) have been preserved and are intact in the Islamic History. Over and above this, their biographies are authentic and pure; and they stand firm to any storm of criticism.

Every religion proclaims that its doors are wide open for any people of this earth, without any distinction or discrimination of their cast, creed and colour. But the question arises whether the founders of their religions ever invited the people of the universe, or proclaimed their guidance for a particular race, family or sect? Did they permit any other man belonging to quite a different race or country for the acceptance of their messages? The Torah reveals about the Prophets mentioned therein that they hardly crossed the boundaries of Iraq, Syria, or Egypt. They remained confined to their respective native lands, and never offered their religious principles to any other people to acknowledge their faith. The circle of their activities and their approach was limited to the members of the Israelites. The Prophets of Arabia, before the advent of the last Prophet, had a small sphere of their own to conduct their preaching. Non-Israelites do not seem to have been addressed by Jesus Christ. He was only looking for *'the lost sheep of the flock of Israel'*. He did not like to *'throw crumbs before the pariah dog'*. The holy teachers of Hinduism never thought of the people beyond the land of Aryavarta. The spread of Buddhism among other races and people was due to the endeavours of the Buddhist kings and rulers but not the Buddha himself. They were just like Christian kings who spread Christianity beyond their centre although Christ did never say so, nor he

mean to spread Christianity to the Non-Israelites. The founder of Buddhism, in fact, has nothing in the store of his religious principles that they may claim to be universal, complete and comprehensive.

Let us now visit the wonderful academy of the unlettered teacher of Arabia, who transformed the blood thirsty pagans into Caliphs, Commanders, Generals, etc. All imbued with the same spirit of holiness and righteousness. The jewels of that Academy that sparkle even now are: Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman, Hazrat Ali, Hazrat Talha and Hazrat Zubari, (May Allah be pleased with them all) who are the Qureshites of Mecca: Abu Zar and Anis Ghaffari of Ghaffari tribe of Tahama: Abu Huraira and Tufail bin Amr of Doosi tribe from Yemen; Abu Musa Ashaari and Maaz bin Jabal from Yemen; Zamad bin Saalba of Azb tribe; Khabbab bin Ul-Art of Tameem tribe; Munquiz bin Habban and Munzir bin Aaz of Adul Qais tribe (who hailed from Bahrain); Obaid and Jaafar, the two chiefs of Oman; Farwa of Maan from the Syrian border; Bilal, the famous Negro from Abyssinia; Suhail Rumi; Salman Farsi; Feroz of Dailema; Sunjit of Iran; Marakabud, the Iranian.

The Treaty of Hudabiya which was signed in 6 A.H. speaks itself of the marvelous success of the Muslims. This important Treaty resulted in many good fruits. The first and the foremost was the cessation of the harmful hostilities and violent opposition from the enemy camps. Feuds and fights between the Muslims and the Qureshites came to an end. The Muslims secured their right to preach their Faith unhindered and unopposed in any place wherever they desired to promulgate. The Great Teacher sent letters to kings and chiefs of various nations, through his Ambassadors, inviting them to accept the religion of peace and tranquility which was bestowed by Allah upon the Last Prophet Muhammad (peace be upon him).

Let us now go through the list of the Ambassadors who were sent by the Prophet to various places. Dahia Kalbi presented credentials to Heraclius who was the head of the Byzantine Empire; Abdullah bin Hazafa Sahmi was dispatched to the courts of Chosros, the king of Persia; Hatib bin Baltaa Maquooqia went to the Khedive of Egypt; Amar bin Ummayya to the king of Abyssinia; Shuja bin Wahbul Asadi to Haris Ghassani, the chief of Syria; and Saleet bin Amr to the Chiefs of Yemen. It was an appropriate and proper procedure for free admission in the University of the Unlettered Prophet of the Desert who was destined for the entire humanity, and who transformed the destinies of nations, and purified the individual, in view of the Divine precepts and principles. It shook the foundations of the well fortified castles of individualism, and shattered to pieces the then prevailing distinction which had created a wide gulf or caste, colour and creed between the individuals; and it blessed the humanity with the fine and fair doctrine of equality among the whole of mankind from East to West, and North to South. It is "Man's Parliament and world's Federation".

Let us now investigate the academy which was started by the last Prophet of Islam, which flourished under his direct supervision and direction. Was it a school where merely some particular art or science was taught? Or did it command the magnificence of a great University wherein rushed students from far and near to receive knowledge according to their respective tastes and temperaments, capacity and capability. Moses' academy produced a few soldiers, some generals and judges like Joshua, and few theologians. In Christ's, we come across ascetics who wandered in the streets of Palestine. But in the University of Muhammad (peace be upon him), we are surprised to glance at the various grades of people, such as, Asmaha the king of Abyssinia, Farwah the chief of Himyar, Omer bin Shahar a chief of the Hamadan tribe, Feroz of Dailema and Markabood, chiefs of Yemen, Obaid and Jafar, chiefs of Oman. Besides, there are slaves and servants such as Bilal the Negro, Yasir, Suhail, Khabbab,

Ammar, Abu Fakkeya, and among the female slaves we notice Sameeya, Labeena, Zaneera, Zahdiya, and Umme Abis. So, there are kings and slaves, masters and servants, under the same blessed roof and in the same divine-light. There are numerous other people who are of great significance in various branches of human society, and are described below:

1. Wise and intelligent rulers:

Under this category we shall pick up Abu Bakr the True, Umar the Faruq, Uthman the contented, Ali the Chosen, and Muawiya bin Abi Sufian who ruled from East to West and from Africa to India. They scrapped the superstitions and customs of Persia and the Roman Law from the minds of people and replaced it with the Divine Code. They attained such a great position that they stand unrivalled in the history of the world. They put an end to the political rule of Persia and Byzantine Empire.

2. Generals and Warriors:

Coming to the famous generals and warriors like Khalid bin Walid, Sa'd bin Abi-Waqas, Abu Obaida bin Jarrah, Amr bin Aas, we see that they conquered the two despotic kingdoms which were a sore upon the face of humanity, because they were notorious for their cruelty and high-handedness. Sa'd made the crowns of Persia and Iraq to bow down before the mighty power of Islam. Khalid and Abu Obaida sacked Byzantiums from Syria and brought Abraham's promised land under the administration of Islam. Amr bin Aas seized the valley of the Nile from the Byzantium rulers. Abdullah bin Zubair and Abu Abi Jarrah brought Africa under the control of the Muslims. These victorious generals and commanders are renowned for the strength and power of their Faith. The leaves of history bear witness to them.

3. Organizers and Administrators:

This is quite a different class of the University of the Prophet of Arabia. Bazan bin Sasan (Yemen), Khalid bin Saeed (Sanaa), Muhajir bin Umayya (Kunduh), Ziyad bin Walid (Hazaramaath), Amar bin Hazm (Najran), Yazid bin Abi Sufian (Taima), and Asla bin Hazarmi, shine like stars in the pages of history. They administered cities and provinces with the new Divine Light.

4. Savants and Scholars:

This is quite a separate class of savants and scholars. Umar bin Khattab; Ali bin Abi Talib, Abdullah bin Abbas, Abdullah bin Masud, Abdullah bin Amr bin Aas, Hazrat Aisha, Hazrat Umme Salma, Obai bin Ka'd, Maaz bin Jabal, Zaid bin Sabit, and Ibn Zubair, laid the foundation of Islamic Jurisprudence, and are ranked among the theologians of the greatest importance in the world of Islam.

5. Traditionists and Historians:

In this class we come across Hazrat Abu Said Khudri, Hazrat Jabir bin Abdullah, and Hazrat Braa bin Azib, and hundreds of other Companions who are Narrators of the Traditions of the Holy Prophet.

6. *Saints and Devotees:*

In the class of saints and devotees, we come to the seventy Companions, known as Ashab-e-Suffa, who used to live in the Prophet's Mosque at Mecca, whose property was the only clothes on their bodies, and who used to earn their livelihood by selling wood which they brought from the forests. They used to spend their nights in prayers and praises of the Lord of the Universe, and devoted their lives for the cause of the Creator, to recite the Qur'an and memorize it.

7. *Contented and Ascetics:*

In the class of 'the Contented and Ascetics', let us love to see Hazrat Abu Zar, an emblem of Truthfulness. He was sober and content to such an extent that he never kept anything for his sustenance till the next day, because he believed it would be a violation of the principle of contentment and self-resignation. He was called 'The Christ of Islam'. Another righteous devotee that emitted beams of love and devotion, worship and godliness, truth and contentment, is Salman Farsi. We come to Abdullah bin Omar who continuously for a full thirty years spent his life in the Prayers and praises of the Almighty. He was offered the office of Caliphate but refused to accept it on the ground that he was very tender hearted. He said:

"I shall not accept it because I cannot see the shedding of even a drop of blood of any Muslim."

Here is another pious soul named Muaab bin Omair, who was born with a silver spoon in his mouth. He was very tenderly brought up. He is now wearing rough and coarse clothes with many patches on them. He is the same person who, before embracing Islam, was always gaily dressed in silk and satin. But the spirit of self-resignation and contentment changed the destiny of his life. The once proud and showy person is seen the most humble and meek. When he fell a martyr his corpse was covered with sun-dried grass and not with cloth made by human hands. Let us now march on to Othman bin Mutan, the first Sufi of Islam, and then to Muhammad bin Salma who utters, *"I will never repulse the attack of a Muslim who enters my room with an intention to kill me."* There is still another student of this class, Abu Arda who throughout his life fasted during the day and spent nights in the worship of the Creator.

8. *Traders and Businessmen:*

Among the people of Trade and Commerce, our eyes fall on Talha, Zubair, Moghira, Maqdad, Sab bin Maaz, Sad bin Obaida, Obaid bin Hozairah, Amad bin Zararah and Abdur Rahman bin Awf. They are merchants and businessmen from Mecca and Medina. Also agriculturists and farmers. Rich men like Abdur Rahman bin Awf and Sad bin Zubair are worth counting among the wealthy people.

9. *Martyrs:*

Let us survey the field of martyrs who fell victims by the hands of the atrocious ignorant and treacherous infidels. These innocent souls sacrificed their lives for the sake of their Faith in Allah, the Omnipresent, The Almighty. They adhered to the Faith in the One True Lord, and cared not for trials and tribulations. In this field we

find Hala, a son of Hazrat Khadijah by her former husband, who was minced with the swords of the infidels; Sameeya, the mother of Ammar, whose whole body was pierced by the spears of Abu Jahal; Hazrat Yasin, who was persecuted to death by heretics; Hazrat Khabbab, who was mercilessly hanged; Hazrat Zaid who was beheaded; Haram bin Melhan, and his sixty-nine friends, who were cruelly murdered by the people of Aseeya, Waral, and Zakwan tribes at Beer Mauna; Hazrat Asim and his seven companions, whose bodies were shattered to pieces by one hundred sharp arrows of Banu Lahyan at Rajee; forty-nine friends of Ibn Abi Auja, who were slaughtered by the Banu Saleem tribe in the seventh century (A.H.). Hazrat Ka'b bin Umar Ghaffari along with his friends, who were treacherously slain the field of Zat Itlah. Christianity feels very proud of its one crucifixion whereas Islam offers a good many number of innocent people who were hanged, crucified, slaughtered, beheaded and cut to pieces. The pangs and pains of a sudden death caused on the Cross, by a sharp sword or by the pointed spears, is nothing in comparison to the long ranged sufferings, persecutions and oppressions that demand steadfastness, patience, and spirit.

Islam presents the lives of righteous souls, who made great sacrifices. They were thrown into the flames of fire. They were made to lie naked on the burning sand of the Arabian desert in summer. They were crushed under heavy stones. They were most terribly tortured. Many of the Muslims met their martyrdom, dragged by the strong strings round their necks. But they never swerved from their faith in the One Almighty. All the time, throughout their persecutions and terrible oppressions, recitation of the *Kalima* (There is no god but Allah, and Muhammad is His Apostle) was found dancing on their dried-up lips. The rhythmic tunes set in vibration the tender hearts of the innocent souls. The prisoners who were kept under the charge of Shab Abi Talib, for the mere reason that the Muslims believed in the One Creator, had to live on tree-leaves for three years. Sa'd bin Waqas says that once he found out a piece of leather which he cleaned, then fried in the fire, and ate with water to resist the severe attacks of hunger, for, in the prison they were not given anything to eat.

Atba bin Ghazwan says:

“Our mouths were injured by taking bad things for our food.”

Khabbab, when he embraced Islam, was laid on the burning coals which became ashes under his back. Bilal was forcibly laid on the burning sand of the desert at noon, and a heavy stone was placed on his chest. Thereafter, a string was tied round his neck, and was dragged in the streets. Abu Fakiha was also dragged in the streets by attaching a string to his feet. His throat was severely pressed, and a weighty stone was placed on his chest which made his tongue to fall out his mouth. Hazrat Ammar was made to lie on the simmering sand and was given a sound beating. Hazrat Zubair's uncle used to wrap him in a mat and terrorize him by choking him with smoke. Saeed bin Zaid was fastened in chains and whipped severely. Hazrat Uthman was beaten by his uncle who first bound him fast with strings. These were the inhumane atrocities of the infidels inflicted upon the simple Muslims who held up the banner of Islam, and deviated not from the glorious Truth. They were intoxicated with the spirit of Faith in the One and only One Almighty, the Creator, the Sustainer. They had drunk from the fountain served by Muhammad (peace be upon him) the last of the Prophets. They were so much drenched with this Faith that persecutions could not persuade them to deviate, even for a second, from their Faith.

It is really a matter of great wonder to find a miraculous transformation of the rude and rough, unwieldy and unscrupulous Bedouins with polytheistic faith who, by the teaching of the Unlettered Prophet of Arabia, were turned into wise, intellectual, and righteous class of people, law-makers and spiritual leaders. It still remains a mystery as to how the soul-stirring and rapturous preaching of the single soul molded the unworthy, down-trodden and oppressed Arab pagans into commanders, generals, undaunted warriors and brave soldiers, and elevated them to the summit of glory. These Arabs supervised great empires and became masters of immense wealth. The once treacherous and hypocrite Bedouins who had never dreamt of the reality of the One True Allah were now seen prostrating the whole of the night before the Creator with sincere heart. They became true to their core. Drenched with Allah's devotion they adhered to prayers, and recitation of the sacred verses of the Holy Qur'an. Also performing deeds in accordance with the injunction of the Almighty. They were pleased in the prayers and praises of the Creator, and had completely surrendered themselves to the will of the Creator. They were obedient, real-devotee and Allah-fearing pious people. The Arabs who used to reap vengeance and thirst for the blood of their brethren, now appeared as clusters of stars for the guidance of the people who had lost their way in the dead darkness of the night.

In our survey of the University of the Prophet Muhammad (may peace and blessings of Allah be upon him) we have seen scholars, law-makers, soldiers, administrators, and judges, rich and poor, slaves and masters and martyrs. We can dare say that in the personality of the Prophet, perfection of humanity and attributes of beauty, goodness and virtues of all kinds were assembled together. It was due to his completeness, comprehensiveness, and perfectness that such attributes glimmered in Siddique, Farooq, Zin-Nureen, and Murtaza, glittered in Khalid and Abu Ubaida, shone in Sa'ad and Ja'far Tayyar, appeared in Ibn Umar, Abu Zar, Salman, Abu Daud, Ibn-e-Abbas, Abi bin Ka'ab, Zaid bin thabit, and Abdullah bin Masud, who radiate knowledge, art, wisdom, and righteousness. His lessons imbibed in Bilal, Suhaib, Ammar, and Khabeeb, the spirit of steadfastness against all their trials and tribulations. In short, the Holy Prophet was no less than the glorious Sun of the Universe, the rays of which reached every nook and corner of the world, valleys and meadows, hills and dales, fields and rivers, verdure and deserts, providing nourishment to their entire satisfaction. Or, he was like a blessed cloud that showered rain on hills, forests, plains, deserts, and verdures, which in turn consumed, to their capacity, to their full limits, and showed their gratefulness in the form of their various kinds of trees, fragranced and coloured flowers with beautiful petals.

In spite of great diversities and complexities of their consumption, due to the strength of their spirit, one thing was common in them all i.e. the vigorous spirit which rushed in the veins of the kings and the subject, the rich and the poor, the rulers and the ruled, judges and witnesses, commanders and corporals, teachers and pupils, devotees and traders. Singleness of purpose, spirit of sincerity and sacrifice, love for guiding the humanity, one particular to seek His Blessings and Benedictions ran through every soul. Each one of them sought His blessing in every phase of life, even though their ways and means were quite different and varied from one another. They all believed in the Unity of Allah-head, one Qur'an, the Apostle, and the Qibla. They aimed at one and the same end which is the love of the Lord, and did not care, for anything else. They had dedicated their lives for the elevation of man to the spiritual heights, for the assistance of the humanity, for the spread of Allah's principles.

I have been able to pick up only a few aspects of the perfect and comprehensive life of the Prophet Muhammad (peace be on him). You would believe, if you study Nature, probing deep into the vast depths, that differences are inevitable in the tastes and temperaments of the dwellers of this earth. You would also realize that no soul except the prophet Muhammad (peace be on him) is perfect, comprehensive and completed with a Universal message for the whole humanity and therefore the Prophet proclaimed:

“If ye do love Allah, follow me, Allah will love you.” Ch.3 V.31.

- Follow me whether you are king or subject,
- Follow me whether you are commander or corporal,
- Follow me whether you are learned or student,
- Follow me whether you are rich or poor,
- Follow me whether you are saint or sinner,
- Follow me whether you are destitute or distressed,
- Follow me whether you are scholar or savant,
- Follow me whether you are patriot or patron,
- Follow me whether you are righteous or wretched,
- Follow me, to attain the highest and noblest ideal.

“May Blessings of Allah be upon Muhammad (peace be upon him), members of his family, and his Companions.”

SIXTH ADDRESS

PRACTICABILITY

In this chapter, I would endeavour to explain the practical aspect of the life of Muhammad (May Allaah bless him), the Apostle of Allaah, with respect to his character and conduct, and then construe as to why it is incumbent upon the entire humanity to follow the principles of life as he himself demonstrated. It is, however, essential to depict what other Prophets presented through their deeds in accordance with the teachings they gave to their followers.

The biographies that are available with us today of the Prophets and the founders of various religions are more or less short of the practical aspects of the lives they had led. Also there is mentioned nothing about their character and conduct which they had placed before their adherents. On the other hand, the life of the Prophet Muhammad (May Allaah bless him) speaks of him and is comprehensive and voluminous too. This simple criterion will suffice to decide the whole issue in order to judge as to who can be counted as the proper and right leader and the last of all Prophets. This ephemeral world does not lack beneficial councils, pithy language, sweet words, high education, but the only thing that is wanting in it is the presentation of pure and virtuous deeds thoroughly drenched in morals. If you read the biographies of the founders of the great religions, you will find in them theories of great interest, alluring stories, vociferous sermons, rich store of similes and metaphors, high sounding words and phrases – which all create momentary pleasantness and attraction. But all these are devoid of the practical aspect of the lives of the great founders of religions. The huge stock of theories, stories, sermons and phrases etc. has nothing to show about the practical value or morality in deeds in support of what they taught and preached.

It is universally accepted that actions of a person are the real test of one's character and conduct and not the sweet, charming and alluring words without any corresponding deeds. Now the question arises whether there is, in this world, any heavenly Book save the Holy Qur'aan in its original form and contents as was revealed by Allaah? Whatever it contains, can that be supported by the practical life of the Prophet on whom that Book was revealed. The Qur'aan proclaims in the teeth of great opposition and severe oppression, before the friends and the foes of Islam, that the Prophet of Islam is in reality the greatest and noblest of all beings, in the whole universe by virtue of his virtuous deeds, exemplary character and perfect conduct.

“Nay, for thee (Muhammad - May Allaah bless him) is a reward unfailing. Thou standest on exalted standard of character.” (Ixviii: 4).

These two Verses of the Holy Qur'aan assert besides other qualities of the Prophet, a claim with its clear and sound proof. The first Verse hints at the never-ending Blessings

of the Bestower, while the second one depicts the tremendous nature of the Prophet, his righteous deeds, sublimity of character, and the strength of pure conduct. These Verses plainly describe that the Creator's Benedictions and Grace which are showered upon the unlettered Muhammad (May Allaah glorify him) will never come to naught.

The Prophet says:

"Why say ye that which ye act not." (lxi: 2).

And he had the right to utter these words, for he himself did what he preached and taught. It will be learnt from the biographies of Muhammad (May Allaah bless him), the Prophet of Islam, the preacher of the Safa Mountains, and the preacher of the Zaitun Mountains that Jesus' (May Allaah be pleased with him) biography has no comparison whatsoever with that of Muhammad's (May Allaah bless him). Jesus' (May Allaah be pleased with him) life history mentions little about his practical life, but Mohammad's (May Allaah bless him) life is clear, comprehensive, perfect and detailed. It is an ideal one for the nations to follow and reap the result in goodness and righteousness. His life is full of virtuous deeds, mercy, kindness, forgiveness, benevolence, high ideals, perfect character and conduct in every phase of human life. The silence observed by a helpless or weak person cannot be attributed as an act of forgiveness or kindness because it is altogether a negative quality in man if he has not killed a man (for just cause), or has never harmed a person (to mend him right), or has never accumulated any wealth for some odd days. But if he has not killed a person, has he ever come to the rescue of some other people that are poor and destitute? If he has not murdered any one, has he saved a person from being murdered by another person? If he has not harmed or ill-treated a person, has he done some good to others? If he has not devoured the rights of his fellow being, has he given something from his own property to the poor and the helpless? If he has no home of his own, has he sheltered a person who has not home at all? If he has not stored any wealth, has he given anything to others, or persuaded others to assist the needy and the destitute in their dire needs and necessities? Such are the qualities which are required most by the humanity and are termed as **RIGHTEOUS DEEDS**. The Holy Qur'aan declares in support of this:

"It was by the Mercy of Allaah that thou wast lenient with them, for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them, and ask for (Allaah's) forgiveness for them; and consult with them upon the conduct of affairs. And when thou are resolved, then put thy trust in Allaah; for Allaah loves those who put their trust (in Him). (iii: 159)

This is enough to reveal about the merciful nature and tender-heartedness of the Prophet, and his actions are supported by the Revelations of the Creator. Had he not been merciful and benevolent to the unscrupulous pagans and fearless Arabs, they would never have clustered around him with such a marvelous faith in the High.

Allaah says:

“Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to thy Believers is he most kind and merciful.” (ix: 128)

In these Verses Allaah has mentioned about the tremendous nature of the Apostle of Islam. He has further said that it grieves the Prophet that you (the people) do not accept the Truth, and you are constantly adhering to ignorance and evil actions. He is ardently anxious and craves that you may believe in the Word of Allaah. He is very kind to him whoso comes to him and believes in what he preaches. In short, this Verse reveals that the Prophet is the most merciful and well wisher of the people of the world. He is exceptionally kind and merciful towards the Believers.

The Holy Qur’aan is a revealed Book which embodies the teachings of Islam and what the Holy Prophet of Islam has transmitted to the entire humanity. The life of the Prophet is the presentation of the Book in actual practice. He has acknowledged the orders of the Creator through words and deeds. He preached what he practiced and practiced what he preached, such as Right Faith in the One Allaah, Prayers, Fasts, Haj, Compulsory Alms, Charity, Benevolence, Jihad, Sacrifice, Firm determination, Perseverance, Sobriety, Gratefulness to Allaah, and all other matters which relate to excellent morals and marvelous manners, unimpeachable character and righteous conduct. Some of the Companions once came to Hazrat Aisha (May Allaah be pleased with her) and desired to know about the conduct of the Prophet. The mother of the Believers replied:

“Have you not studied the Holy Qur’aan?”

and further said:

“To know him is to know the Qur’aan and to know the Qur’aan is to know him.” (Abu Daud).

The Qur’aan is composed of words and sentences but Muhammad’s (May Allaah bless him) life is the Qur’aan in actual practice.

It is a true fact that a wife is fully aware of the nature of her husband, his character and conduct, his morals and manners, his dealings and behaviour. And we know that when Muhammad (May Allaah Glorify him and Bless him) proclaimed the office of his Prophethood, his wife Khadija who had been with him for the last fifteen years, had full knowledge about the true nature of the Prophet, accepted Islam without any loss of time. When he received the very first Revelation in the Hira Cave, the Prophet felt the gravity of the Message. He was full of fear of the great responsibility of the Trust that he had to shoulder. He returned home. Hazrat Khadija consoled him and encouraged him, and uttered:

“O Prophet of Allaah! Allaah will never give you up for you are kind and considerable to your relations, you bear the burden of other people’s debt, you help the needy and the destitute, you are hospitable to your guests, you assist those who are in distress and in

very miserable conditions, you restore the virtues which have so long been abolished by the inhabitants of this land.” (Bukhari).

Dear reader, this is the character and conduct, manners and morals of the Prophet of Islam before he was exalted to the office of Prophethood.

After the death of Hazrat Khadija, it was Hazrat Aisha, the wife of the Prophet, who remained with him for nine years. She says:

“It was not in the nature of the Prophet to scold or curse anyone. He always did good to others. He treated him nicely from whom he received injury. He forgave him who harmed him. He never indulged in useless or loose talk or slander. He never thought of taking revenge for any evil done to him. He never scolded any of his slaves, servants or women, even an animal. He never let any person with some lawful and earnest request go back unless his demand was fulfilled.”

From amongst his relatives, it was Hazrat Ali (May Allaah be pleased with him) who knew the prophet and his nature thoroughly well. From his childhood to manhood, he had remained with the Prophet. He says:

“He (the Prophet was always cheerful, tender-hearted, emblem of good nature, merciful and kind. He was never hot-tempered or cruel, never spoke any hard or harsh words. He never picked up faults and wantings in nature of any other person. If some one had said anything against his nature, the Prophet kept silent and gave no reply at all. The people used to understand the great meaning of his silence. He never knew to insult or disheartened any human being. On the other hand, he encouraged all that came to him. He was kind, merciful and generous to all humanity.”

Hazrat Ali says again:

“The Prophet of Islam was very generous and benevolent, true and trusty, and kind-hearted. He was much pleased to see the people sitting in his company. Whosoever saw him the very first time was influenced. If he continued to be with him (the Prophet), he was knitted in the love of Allaah.” (Shamael-e-Tirmizi).

The most famous English historian Gibbon has said the same thing about the Prophet of Islam after going through the life of Muhammad (May Allaah bless him).

Hazrat Hind, Hazrat Khadija’s son from her former husband, whom the Prophet nourished, remarks:

“The Prophet was very kind-hearted. He never troubled any soul. He never spoke any word which might reflect adversely on the honour and respect of a person. He was grateful to the people for even minute favours they showed to him. He never spoke ill of anything. He never criticised any meal which was served to him nor he thought of finding faults with that food. He was neither offended nor became angry in so far as his personal and private affairs were concerned. He never thought to take revenge for any

cruelty, persecution or oppression he received at the hands of Meccans. He pitied him who opposed the Truth. He always favoured and supported whoever was on the right and was truthful.”

These are some of the witnesses of the people who knew the Prophet fairly well. The degree of purity of the Prophet’s excellent character and nature can be truly judged from those narrations.

The most clear aspect of the tremendous nature of the Prophet lies in the fact that whatever he preached to his followers he presented in his own practical life. He advised his adherents and other people to remember Allaah and to love Him. As for himself there did never pass a moment throughout his whole life when he did not remember Him and Praised Him in the best form of words and deeds. He praised Him sitting, standing, walking, sleeping, eating, drinking, putting on dress etc. etc. and today we are proud to have with us the Books of Traditions which contain a greater portion concerning invocations and praises that flowed from the sweet lips of the Prophet on various occasions. The book “Hassan and Hussain” of 200 pages is full of such invocations. Every sentence of this book seems to be a source of Allaah’s love, sprinkling His Grace, His Mercy, His Kindnesses. The words used to glorify Him speak of His Greatness and Goodness. His tongue remained ever-drenched with the praise of the Creator. The Holy Qur’aan mentions about the people of such nature in the following Verse:

“Men who celebrate the praises of Allaah, standing, sitting, and lying down on their sides.” (iii: 191)

Hazrat Aisha speaks of the Prophet that he always celebrated the praises of Allaah, and likewise were his deeds.

The Prophet commanded the people to say their prayers five times a day, but he himself offered prayers eight times a day, i.e. after sunrise, one hour after sunrise, afternoon, late afternoon, evening, night, *Tahajud* and morning prayers. There are only 17 *Rakaats* which are compulsory for a Muslim but the Prophet offered fifty to sixty *Rakaats* a day. *Tahajud* prayer is not obligatory for a Muslim, but the Prophet offered this prayer every night in such a manner that the whole of the night was passed in prayer. Hazrat Aisha once said to him:

“Allaah has forgiven in all respects and He has showered His Blessings upon you. Then why do you exert yourself so anxiously in offering prayers and celebrating His praises?”

The Prophet replied:

“O Aisha! Should I not be His most grateful and most obedient servant.”

It is quite obvious from this fact that “Prayer” was not obligatory for him. But to seek His love in utter devotion and gratefulness, he always preferred it. Further he used to

remain in bowing posture for a pretty long time, and the people were sometimes compelled to think that he had forgotten the prostration posture.

The Prophet commenced his prayers from the day he was crowned with the office of Prophethood. He offered his prayers in *Kaaba* amidst the infidels who were his deadliest enemies. Many a time he was attacked by the pagans and Meccan infidels whilst he was in his prayers. But he did never forsake his prayers. There were many woeful occasions and dangerous situations when the army of the enemies attacked the Muslims when the time of offering prayer had approached. He very confidently used to straighten his rows and ranks and said the prayer. He felt no fear of life. The great, great duty to Allaah he never hesitated to perform at its proper time. Again, in the battle of Badr, when the Muslims were standing against their infidel foes, the Prophet was seen in prostration before his Allaah begging His Mercy and seeking His Grace. He never allowed the prayer-time to pass without offering his prayers except on two occasions. The first occasion was during the War of the Ditch when the enemies gave him no chance to say his prayers. The second occasion was during his journey when he travelled a long distance one night throughout and he could not get up early in the morning. But he said these prayers later. His steadfastness in prayers can be calculated from the fact that when he was lying on his death bed, feeling pangs of death, he did not ignore his prayers. He was considerably weak. But with the support of two Companions he went to the Mosque and offered his prayer in congregation. Some three days before his death, the Prophet intended to come out of his bed, but he could not. When he tried again he fell down and swooned. This occurred three times. It was at that stage when he missed congregation prayer.

Dear reader, this is the practical life which the Prophet of Allaah has presented regarding prayers and worship, by the entire humanity, to be followed. Follow in words and follow in deeds too.

The Prophet ordered his adherents to keep fasts, and that to keep twenty nine or thirty days in a year. But he himself kept fasts very often, once in a week, once in a month etc., besides the fasts of Ramadhan. Hazrat Aisha says, when the Prophet used to keep fasts it was speculated that he would never break it for days together. The prophet asked the Companions to keep fasts during the daytime only (i.e. from dawn till sunset). But he used to keep fasts constantly for three days without any break, (without eating anything). When the Companions intended to follow him in this respect (for keeping fasts for days together) he said to them:

“Who amongst you is the like of me? My Allaah gives me to eat and to drink.”¹

He used to keep fasts for two months of Shaaban and Ramadhan. He kept fasts on 13, 14, and 15th of each month, also ten days of Muharram, and six days of Shawwal. In addition to these fasts, he observed fasts on Tuesday and Thursdays.

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This is about the fasts of the Prophet of Islam, O readers, that he practiced in all seasons, and wherever he had the chance to go.

The Prophet ordered the adherents of Islam to pay “Compulsory Alms.” And he himself was the first to practice it. You have already read in this chapter what Hazrat Khadija had said. It may be repeated for your convenience: “you are kind and considerable to others, and you bear the burden of others debts. You help the needy and the destitute. You are hospitable to your guests. You assist those who are in distress...” The Prophet did never ask his adherents to follow the religious precepts and principles severing their connection with their relations or to forsake all their riches and property. Nor he had closed the door of the “Kingdom of Heaven” for the rich. He asked them to pay a portion of their property to others as enjoined by Allaah. “*They give Alms from what they earn.*” As for himself it would be surprising to note that he kept nothing for himself. Whatever he received was given in charity to other people.

An immense booty was received after the conquests, but it was distributed by the Prophet to others and he did not retain anything for himself. Since the Khaiber conquest i.e. 7 A.H., he followed this principle, that he used to give in Alms whatever he received. Of course, he did give to his wives that were just sufficient for them for a period of one year only. But their portion could not last long because the needs of poor people who came to him afterwards were also met from within their share. He and his wives had to resort to fasts after fasts.

Hazrat Abbas says:

“The Prophet was the most generous of all the people. He used to give alms in abundance in Ramadhan. He did not know how to refuse a person that had come to him and sought alms. He never ate his food all alone. However small the quantity of his food might be, he used to invite all those who were present at the spot. The Companions had been ordered to inform the Prophet if there were any Muslim who had died without paying his debt so that he may clear it off. But, on the other hand, if a Muslim had left some inheritance, that was given to his proper dependents (according to the Law of Islam).”

Once a pagan Arab came to the Prophet and said:

“All this property does not belong to you nor to your father. You may place it on the back of my camel.”

The Prophet put the bags of dates and barley on the camel’s back. He did not feel ill of what the pagan Arab had said. The Prophet used to say,;

“I am but a treasurer, and I have been enjoined to distribute these things. It is only Allaah who gives to the whole of His creation.”

Hazrat Abu Zar says:

“Once I accompanied the Prophet to some place where he said; if Ohud becomes a mine of gold, I will not like to retain even a single dinar with me. Rather I will distribute it to the people within a short time not exceeding three days in any case. If anything is left, that will be given to clear the debts of the Believers.”

These are not merely tales, stories or fables pleasing to the ears, but a true description of his real enthusiasm and firm determination coupled with truth. His practical life is a perfect proof in support of what he said. He practiced what he said, and said what he practised. Once a treasure of taxes collected from Bahrain was brought to him. He ordered it to be piled in the Mosque courtyard. Then he came to the Mosque to say his prayers. It is said by the Believers who were present at the spot, that the Prophet never cared to look at the heap of the treasure. When he finished his prayers (morning prayers) he went towards the heap and resumed his seat neatly. He started its distribution until it was fully exhausted. There was nothing left. Then he got up without having a single penny with him from the treasure.

Once four camels laden with grain arrived from Fidak. A portion of the grain was given to clear the debts and the remaining portion was distributed among the Companions. Hazrat Bilal was enquired by the Prophet if anything had been left behind. Hazrat Bilal replied:

“ Some grains are there but there is none to receive it. Hence it is lying there for distribution.”

The Prophet said:

“Unless this material wealth is given to others, I cannot go to my house.”

Consequently he had to pass the night in the Mosque. Early next morning Hazrat Bilal came to the Prophet and said:

“ O Prophet of Allaah! Every grain of it has now been distributed to the people.”

There is still another reference like it. Once the Prophet went into his house and came out at once. The Companions were greatly surprised at this. The Prophet said:

“I remembered that there was a piece of gold left in my house. It may not happen that death may approach on me and the piece of gold may still remain in the house of Muhammad (May Allaah be pleased with him).”

Umm-e-Salma says:

“Once the Prophet was sorrowful, dejected and aggrieved. I enquired the cause of his anxiety”

He said:

“Yesterday I received seven Dinars which, by sheer chance, have been left in my bed indisposed.”

It is going to be evening! He was lying on his death bed, and the pangs were very serious. So, the Prophet ordered the seven gold coins to be given in charity. He further remarked:

“Muhammad does not like to go to his Lord leaving any coin in his house.”

This is one of the facts from the life led by Muhammad (Peace be on him).

The Prophet preached the lesson of devotion and contentment. And his own practice in this phase of life was remarkable. When riches and treasures poured in from various lands in the form of revenue e.g. Poll-tax, Obligatory Alms, Charity, etc. the head of the States was seen observing fasts.

Hazrat Aisha has said many a time after the death of the Prophet:

“The Holy Prophet during the whole of his life never ate his fill. Even on the day when he died, there was nothing except a few barley to eat in the house. He had kept his armour with a Jew for a few seers of barley.”

The Prophet himself used to say:

“The children of Adam have no right to have enough and enormous things save a few things i.e. a hut to live in, clothes to wear, some unbuttered bread and water.” (Tirmizi).

All that has been said above is not a vague utterance. The Prophet put them into practice and set an ideal life for the nations to follow. He had a small hut to live in. it was made of mud-walls and palm branches.

Hazrat Aisha says:

“There did never come an occasion in the life of the Prophet when he had any spare clothes to be kept in reserve or for change. He had only one pair of his garments which he used to wear.”

Once a person came to him and requested, *“I am very hungry”*. He sent for some food from the houses of his wives. The only reply was received from all quarters was that they had nothing, with them, save some water. Abu Talha said:

“Once I saw the Prophet reclining in the Mosque and he was constantly changing his sides due to pain from hunger.”

On some other occasion a Companion complained to him about his starvation. The Prophet was also starving and he showed his own stomach on which were tied two pebbles. It indicated two days starvation. It was observed many a time by the Companions that the voice of the Prophet was weakened on account of his repeated fasts. Once the Prophet went to the house of Hazrat Abu Ayub Ansari (May Allaah be

pleased with him) and got two dates from his garden, and made some preparation for his meals. When the food was served to him, he took a bread and placed some meat on it and asked a companion to take it to Fatima, exclaiming that she did not have anything to eat for many days.

The Prophet had great affection for Hazrat Fatima and her son Hussain (May Allaah glorify them). But the Ruler of Mecca did not manifest his affection in providing precious ornaments and silken clothes for them. Once he saw a necklace round his daughter's neck. It was given to her by Hazrat Ali (May Allaah exalt him), her husband. He remarked:

“O Fatima! Do you wish the people to say that the daughter of Mohammad (May Allaah be pleased with him) was carrying flames of fire round her neck.”

She removed the necklace at once, purchased a slave, and set him free. On another occasion, he saw Hazrat Aisha with golden bracelets. She was ordered to remove the ornament and further said:

“It is not befitting for Muhammad's (May Allaah be pleased with him) wife (to wear ornaments etc.)”.

The Prophet is reported to have often said:

“Nothing much is needed by a human being in this world to live. He is just like a traveler on his journey.”

This is the lesson which he preached and preached what he practised.

Once some Companions came to him and saw on his body impressions of the mat on which the Prophet was reclining. They suggested to provide some delicate cushion for him to which he replied:

“I have no attachment with this ephemeral life. (The only concern and anxiety that I have is for the life to come). So far as this life is concerned, it is, I believe, a concern like that for a rider who contemplates a little while under the shade of a tree and then resumes his journey. And nothing more.”

In 9 A.H., when Islam ruled from Yemen to Syria, the Prophet had only one sheet, one cot, one pillow filled with date-skins, some barley, one goatskin, and one water-skin, as his whole property. Let the reader give a moment of thought to the life of the Prophet. Was it not very simple and pure? He practiced what he preached and preached what he practiced.

People have heard enough sermons and lectures about the self-sacrifices offered by a good number of persons no doubt, but their sermons and sacrifices can stand no comparison to that of the Prophet of Islam. His sacrifices still exist in the streets of Medina. It is only he that taught, preached, and practiced the great lesson of self-sacrifice, complete and perfect in all respects.

The Prophet loved his daughter, as every father does, and it needs little to be mentioned. But she was so poor that she had to grind her own grains. Her hands used to bleed while working on the hand-mill. The palms of her hands had gone rough with scars. She had to fetch water in goat-skin from some distant place carrying it on her back. The slings had left blue scars on her chest.

Once Hazrat Fatima, the loving daughter of the Prophet, requested her father to arrange for a maid-servant. He replied:

“Arrangements for the poor Muslims have not so far been completed. How is it possible for me to accede to your request?”

There is another tradition in which the Prophet is reported to have said:

“O Fatima! The Orphans of Badr have sought assistance and help (and their claim cannot be forfeited nor neglected on your account).”

Once the Prophet had no sheet for his covering. A Companion offered one to him. Another Companion who was in the company of the Prophet remarked:

“What a fine sheet!”

The Prophet presented that sheet to him. On some other occasion there was a celebration in some Companion’s house but the poor man had nothing to serve to his guests. The Prophet asked him to go to Hazrat Aisha and fetch a basketful of *ata* from her. He went there and brought the required commodity. And this was the only *ata* which she had. There was nothing left even for her evening meal. Nor anything else. Still on another occasion, the Prophet took the poor Companions who used to remain in the mosque to Hazrat Aisha’s house. He asked her to bring whatever she had for their food. And she brought dates, milk and all that she had in the house at that time.

These are the glimpses from the life of the Prophet, which present his sacrifices in his practical life.

If the reader is desirous to know of a person with an unswerving Faith, overwhelming perseverance, unsurpassed self-reliance, let him refer to the life of Muhammad (Peace be upon him). Allaah says:

“Therefore have patience as did all Prophets of inflexible purpose.” (46: 35).

The Prophet was born in the land of the ignorant and unscrupulous people who were resolute in their own faith of infidelity and deity-worship, and for the preservation of which they never lost any time to open fight. In such environment and circumstances, the Prophet proclaimed the Truth and his Faith in the Unity of Allaah unheeded of the consequences and caring not for the tremendous dangers. He offered his prayers to One Allaah in the Kaaba which was the meeting place of the Chiefs of Quraish.

When the Prophet received the revelation *“Declare (and proclaim) openly what thou art commanded”* (xv: 91), he invited all the Quraish on the Safa mountain to a banquet and delivered to them the Message of the Creator. Intense persecutions followed this declaration, which grew more and more. They began to torture him in most cruel manner. Camel dung was thrown on his person in the courtyard of Kaaba. Thorns were scattered in his way. He was stoned. A mantle was draped round his neck and he was dragged in the streets of Mecca. It was a cruel device to strangle him to death. But he did not swerve from his Faith in One Allaah, nor was he distracted from the proclamation of His Message for which purpose he was destined.

Abu Talib once remarked not to assist and guard him any longer. The Prophet with his strong Faith in the Lord did not lose time to utter in full confidence:

“Dear uncle! If the Quraish put the sun on my right hand and the moon on my left hand I will never move an inch from the sacred duty (to proclaim Allaah’s Message).

Torments and tribulations increased. He and his family, including females and children, were kept as prisoners (for about three years) in the mountain of Bani Hashim. The supply of ration was stopped. They were fully boycotted. No grain or corn or any edible was allowed to be sent to them. Nor were they permitted to come out of the prison to get their rations from the city. Due to hunger the children used to weep bitterly. The elders and adults lived upon tree-leaves. The Prophet remained steadfast in his Mission in the midst of typhoons, storms or bigotry, hatred and persecution. When he migrated to Medina, he was compelled to take shelter in the cave of Thaur. The tormentors chased him, tracing his footprints with the help of a tracer and arrived near the cave. The Prophet was absolutely unarmed and the infidels fully equipped with weapons. Distance of a few yards lay between the Prophet in the cave and the infidels outside. He lost no heart. His Faith in the help from the High was strong enough to repulse the fear of Hazrat Abu Bakr who had calculated the impending danger, in his own terms, and said:

“O Prophet of Allaah! We are only two in here.”

The Prophet replied:

“Never fear, Allaah is with us.”

During the period of the same migration Waraqa bin Jaashan came riding a horse with speed towards him and he had a spear in his hand. As soon as Waraqa approached the Prophet, Hazrat Abu Bakr said:

“O the Prophet of Allaah! We are now caught.”

The Prophet repeated the same words which he had uttered in the cave of Thaur, and consoled him.

The Prophet reached Medina where there was a great danger to his life from the hypocrites, the Jews and the Quraish. Muslims used to be on their guard, by turn, during the night. But when he received the Revelation

“Allaah will keep you safe from the people”

he came out of the camp and dismissed the guard saying:

“O ye good men! Let there be no guard for me from this day for Allaah has taken upon Himself to guard me.”

Once he was sleeping under the shade of a tree after his return from the Battle of Najd. The Companions were scattered here and there. A pagan Arab came to the Prophet, and he was having a bare sword in his hand. The Prophet got up. The pagan said:

“O Muhammad (May Allaah be pleased with him)! Who would now save you from me?”

At once there resounded a voice in the air, and it had come out of the lips of the Prophet drenched in His Faith:

“Allaah.”

The dreadful and cruel enemy (who had come with the intention to kill the Prophet) put the sword in the sheath.

Coming to the Battle we find that there were only 300 Muslims and all were unarmed. But the enemy numbered one thousand warriors with their armours on. The Commander of the 300 Muslims was busy in his prayers and invocations to his Creator. He looked to Him alone for help and assistance. Many a time he prostrated and sought His protection. He prayed:

“O Allaah! If these three hundred Muslims are killed today, there will be left nobody to worship You and to glorify Thy Name.”

There came many occasions when the Muslims had to flee from the battlefield but it was only the Prophet who remained steadfast and did not move an inch from his place. He was full of confidence in His assistance, and succour. He was pelted with stones, he was attacked by the infidels with spears, swords and such other weapons.

Once the strings of his helmet had pierced in his head. His (two) teeth had been broken. His face was wounded. But he relied on Allaah and stood calm and patient in the field against the enemies of Islam. In the Battle of Hunain, Muslims were attacked by the idol-worshippers with an army comprising ten thousand warriors and each of their soldiers had a spear in his hand. The Muslims had no other goal but to retreat. The only soul that was seen firm in his place was the Holy Prophet of Islam. He knew no retreat. He was courageous, bold and resolute in his Mission to fight the unscrupulous idol worshippers. A storm of enemy spears rushed towards him. The Prophet was heard uttering to them:

“I am the grandson of Abdul Mutalib, I am the Prophet. It is not false. There is every truth in it.”

Further he said:

“I am Allaah’s servant and His Messenger.”

Thereafter he raised his hands and offered invocations and prayers to Allaah to guide them.

Can we find such a marvelous example in any of the biographies of great people and Prophets that a Commander with a handful of unarmed soldiers dared to jump in the fight when his enemy was more than ten times and fully equipped with war-weapons? The Prophet did not take in his hand any sword but he prayed to Allaah for His Succour and Strength to be showered upon him and his small army. This is only an instance of the practical aspect of the Prophet’s life.

The reader might have heard sermons and speeches of love towards enemies but he cannot produce even a single personality as that of the Holy Prophet of Medina. I deliberately ignored to mention about his life spent in Mecca, for I have no vocabulary to explain the persecutions, tortures, torments, injuries etc. which were inflicted by the blood-thirsty Arabs upon him and upon his followers. But he was very kind, merciful and was full of forgiveness and forbearance. When the Prophet left for Medina the Meccan Chiefs announced a reward of one hundred camels for him who would bring the head of Muhammad (May Allaah be pleased with him). Saraqa bin Jaashan chased the Prophet to secure the reward.

Hazrat Abu Bakr was perturbed and perplexed. When he came near the Prophet, at once the Prophet prayed to Allaah and sought His help. The legs of Saraqa thrusted into the earth and it happened three times. As Saraqa believed in omens, he practiced augury with his arrows which indicated to him not to chase the Prophet. Psychologically he was overawed. He determined to go back. As soon as he prepared himself to go to Mecca, the Prophet called him to come nearer. Saraqa obeyed him and sought peace saying:

“O Prophet of Allaah! When the Lord would give you victory over the Quraish, I might not be taken to account for my crime.”

The Prophet, who was very benevolent and kind, gave him the promise of peace in writing. After the conquest of Mecca, Saraqa came in the fold of Islam. He was never punished for his offence. The Prophet had forgiven him.

Abu Sufian was the leader of enemy camp. In the battles of Badr, Uhad, Ditch etc. he had massacred many Muslims. Many a time he himself decided to murder the Prophet. He was the deadliest enemy of Islam. When he embraced Islam and came in the company of Hazrat Abbas in the presence of the Prophet he was forgiven, although Abu Sufian deserved death for many of his persecutions and suffering which the Muslims suffered at his hands. The Prophet said:

“O Sufian, don’t fear. Muhammad bears no revenge nor he has any passion for vengeance.”

Over and above the Prophet offered peace and protection to any person who may seek shelter in Abu Sufian’s house.

Hind, the wife of Abu Sufian, who along with other women used to encourage Meccan soldiers with her songs in the battle of Uhad; who dishonoured the corpse of the Prophet’s uncle whom he loved most and was the hero of Islam; who tore into pieces his bosom; who made a garland of his ears and nose; devoured his liver. But when she came before the Prophet on the day of conquest of Mecca she was forgiven for all her hideous and horrible crimes. Nay, the Prophet never enquired from her about her crimes, and especially what she did and why she did such cruelty with the corpse of Hazrat Abbas. All of a sudden she expressed:

“O Muhammad! Before this day there was no other camp than yours which I hated the most. But this day there is no other place than yours which I love the most.”

Akrama, the son of Abu Jahl, was the bitterest enemy of Islam, the Muslims, the Holy Prophet, and he had inflicted many injuries upon them, and had persecuted beyond human limits. He had fought many battles against the Muslims. After the conquest of Mecca he went to Yemen for fear of punishment and penalty. His wife who had embraced Islam and had seen the sweet, kind nature of the Prophet assured her husband of every forgiveness and the provision of shelter. He came. When the prophet heard of his coming to him he got up from his seat and received Akrama with open arms and said:

“O ye refugee! Congratulations for you that you have joined us.”

Is this forgiveness and kindness not beyond the expectation of a human being? It may, however, be remembered that, that was the same Akrama who had thrown camel dung on the Prophet, attacked the Prophet in his prayers, put a cloth round the neck of the Prophet and dragged him to strangle him to death. It was the very person who had advised his people to put an end to the life of the Prophet. It was Akrama who created the field of Badr and rejected every condition for peace. The man who had been the deadliest enemy of the Prophet himself is being forgiven for all his crimes, and courteously received by the ruler of Mecca.

Habbar bin Asward, who was considered to be the murderer of the Prophet’s daughter named Zainab, and who had committed many serious crimes to penalise the Muslims, was proclaimed to be guilty and had to meet punishment. He thought of going to Iran. But he surveyed his affairs and then went before the Prophet and said:

“O ye the Prophet of Allaah; I intended to run away to Iran, but when I thought of your kind-heartedness and forgiveness, I have presented myself to you. All reports of my crimes which have come to you are correct and true.”

On hearing this, the gates of forgiveness and mercy were opened for him, and there was now no difference between a foe and a friend. He was forgiven and forgiven for good.

Aamir bin Wahab, after the battle of Badr, came to Medina and he had tempered his sword with some deadliest poison. He was in search of a suitable occasion to murder the Prophet. But all of a sudden he was caught, and was brought before the Prophet. He was tried and was found guilty. Then the Prophet forgave him.

It was Safian bin Ummaya, a chief, who had sent Aamir to put an end to the Prophet's life. He had promised Aamir that in case the latter had died, he would be responsible to provide the necessities of life for the whole of his family and the payment of his debt. He feared his own death; and when Mecca was vanquished, he ran away to Jedda, from where he thought he would be able to go to Yemen. Aamir presented himself before the Prophet and said:

“O the Prophet of Allaah! Safwan, the chief of his Tribe, has run away as he fears for his life, and he may drown himself into the sea and commit suicide.”

The Prophet promised peace for him. Aamir requested the second time and begged for some sign. The Prophet gave him his own turban. Aamir took it and went to Safwan. When they met each other, Safwan said:

“I fear a grave danger to go to Mohammad.”

The same Aamir who had once gone to kill the Prophet with his sword tempered with poison, said to Safwan:

“You are still unaware of the kindness and forgiveness of the Prophet Mohammad (May Allaah be pleased with him).”

Safwan became confident and came to the Prophet. He then said:

“I have been told that you have given me shelter. Is it true?”

He was replied to in the affirmative. Further he said:

“But I will not accept your religion. I should be given two months time.”

He was granted four months. And before this time had elapsed, his heart was changed. He became a Muslim.

The Prophet went to Khaibar which was the great centre of the Jewish power. It was conquered. Once a Jewish woman invited him to some feast. The prophet accepted it whole-heartedly. She offered him meat in which poison was mixed. No sooner the Prophet put a morsel in his mouth than he was informed of the poison. She was called, she accepted her guilt. But the Prophet forgave her. It was such a poison that the Prophet felt its effects throughout his life-time.

On some other occasion an idol-worshipper was captured for he was after a chance to kill the Prophet. When he came in the presence of the Prophet, he was terrified. The Prophet consoled him and said to him:

“If you have determined you can never murder me.”

Some eighty enemies were once captured. They intended to murder the Prophet. When the Prophet came to know of them, he just forgave them and released them.

The people of Taef had given no shelter to the Prophet while persecutions and tribulations were in their full swing in Mecca. None cared to listen to him or show mercy towards him. The Chief of this place who had joined hands with the Meccans where the people of Abd-e-Yalal made a fun of him, humiliated him and, ordered by Abd-e-Yalel. the street-people laughed at him and scorned him. The unscrupulous vagabonds stood on the two sides of the street in rows. As soon as the Prophet passed through the street they pelted stones on him. He received many injuries. His feet were wounded severely. His shoes were filled with blood of his wounds. He bled profusely. Due to the pain of wounds and fatigue the Prophet sat down. But he was made to stand. Again the pelting of stones was started and this persecution which was unexpected and terrible was carried on for a considerable time. Once Hazrat Aisha enquired from the Prophet of the worst day he had in his life. The Prophet referred to this persecution which he received from the people of Abd-e-Yalel.

The Muslims besieged the city of Taef in 8 A.H. and it lasted for some time. It could not be conquered. Many Muslims fell victim. The Prophet consulted his men whether the siege may be abandoned. The resolute Muslim warriors did not like to go back unsuccessful. They said to the Prophet to pray to Allaah that some calamity or disaster may befall the people of Taef. The Prophet raised his hands and uttered:

“O Allaah! Guide the people of Taef to the Straight Path that they may embrace Islam and worship Thee.”

Is this not a wonderful prayer for the people who refused to give any shelter to the Prophet and whom they wounded severely by throwing stones on him mercilessly?

In the battle of Obud, the Muslims were attacked by infidels and they had to flee away. The Prophet who remained there was surrounded by the enemies. All of a sudden the enemies threw stones, arrows and spears at him recklessly. His teeth were knocked out. The strings of his helmet had pierced into his head. His face was wounded and it was filled with blood. Even at that time he prayed:

“O Allaah! Grant them guidance. They are ignorant and they know me not.”

This is in reality the practical phase of the words *“Love thy enemy”* which was uttered by Jesus. It is not a mere phrase which is coming from the lips of the Prophet of Islam but in its practical form that people may know the practicality of the last Prophet of Islam. *‘Love thy enemy’* is transmitted through the drops of his blood which is gushing

out of his body. *'Love thy enemy'* is emitted when his own life is in grave danger and there is no hope to survive.

Ibn Abd Yalel who has been mentioned above and who tortured and tormented the Prophet in Taef, once came to Medina along with a Taef Delegation. The Prophet got a tent pitched for him and paid him visits daily after the night prayers. The Prophet told him the incidents of his life in Mecca. How strange is it that such incidents are being revealed to him who stormed stones at the Prophet and humiliated him in the streets of Taef? He was forgiven all his crimes. The Prophet set an ideal example of *"Love thy enemy"* in deeds and in sweet words too.

After the conquest of Mecca, in the courtyard of Kaaba where the Prophet was abused, humiliated, tortured, persecuted, pelted with stones, covered with camel-dung, where schemes for his murder were made, there the Chiefs of Mecca were now standing lowering their heads before the Prophet. These Chiefs were the enemies of Islam, the Prophet and the Muslims. They had endeavoured to their entire resources to extinguish the light of Faith. These were the people who had persecuted the Prophet and the Muslims, abused them, humiliated them, sprinkled thorns on his way, fought against the Muslims, murdered many of the innocent lives, torn into pieces the bodies of the Prophet's relatives, troubled and tormented the poor and destitute Muslims, scorned them, burnt them alive, strangled them, pierced their bodies with spears, made them to die on the burning sand under the scorching sun, and gave no shelter to their innocent children. They were now present before the Prophet. Their heads were bent down with shame and fear. Behind the Prophet were seen ten thousand Muslim warriors ready to scap the heads of the Chiefs of Mecca in no time. They waited for the command from the Prophet. At this critical time the Prophet said:

O Quaraishes, what treatment you deserve at the hands of the Prophet?"

They replied:

"Muhammad! You are our kind and merciful nephew."

Then the Prophet said:

"I repeat the same words which Joseph uttered to his brothers: Your crimes are forgiven and you are free."

The reader may find deep love in these words and deeds. Forgiveness of the Prophet uttered for his deadliest enemies needs no more elucidation. Whatever the Prophet preached, proclaimed and practiced is an ample proof that he is an ideal Prophet for the guidance of the whole humanity.

People of other religions invite the masses with the sweet alluring words and phrases of their Prophets and repeat their sayings in fervent speeches and pleasant sermons. They have absolutely no practical example to offer in support of their sayings. The last Prophet of Islam (on whom be peace) invites the whole human race towards goodness

and the True Faith setting example with his virtuous deeds. When the Prophet was on his death bed he recited:

“I am leaving with you two great treasures the Book of Allaah and my Traditions.”

These two precious things will remain with the Muslims till the Day of Resurrection.

Islam invites the people to follow the Traditions of the Prophet along with the Book of Allaah. The Prophet is the Book of Allaah in actual operation. This privilege has been endowed upon this Prophet of Allaah. The life of the Prophet presents knowledge, principles and precepts which are found in the Holy Qur’aan. He speaks to the people, who are unaware to say their prayers, in the following words:

“Offer your prayers to Allaah in the manner you see me offering.”

He taught fine behaviour and good treatment with one’s family in the following words:

“Whoso amongst you is good to his family is the best of you. I am the best of you all because I treat my family with the most kindness.”

On the occasion of his last Hajj there were more than one hundred thousand Companions clustering around him. The last address was delivered by him on this occasion.

The never-ending blood-feud, false traditions, and superstitions were shattered to pieces on that day. At every step the Prophet quoted his own example and said:

“This day the practice of blood-feud and rivalry is declared unlawful for it is a serious crime. You may forgive him who has ever murdered your relations. I am the first to forgive those who have murdered any member of my family. I also forgive and pardon him who has murdered my nephew Rabiyya bin Harith.”

The Prophet further said:

“Transactions involving interest of the times of ignorance are forbidden from this day. I am the first to put an end to the transactions which my uncle Abbas bin Abdul Mutalib had conducted in this manner.”

The third thing that comes after one’s life and property is one’s honour. Eradication and uprooting of the rituals and rites of pre-Islamic period, which can be ratified, and are considered to reflect adversely upon one’s honour and respect were also forbidden that very day. The great reformers of the world could hardly venture to carry out any reforms in the like-manner. Mohammad (May Allaah bless him) taught the lesson of universal brotherhood. In Arabia, slaves were considered the most disgraceful and degraded persons. But he adopted a slave as his own son.

The Arab considered it their disgrace and below their dignity to raise arms against their inferiors and to murder them was to make their swords unclean. But when the Prophet proclaimed:

“O ye people! You are the sons of one Adam, and Adam was raised out of clay. The white has no preference over the black or the black over the white. An Arab is not superior to the non-Arab or vice versa. Only he is the noblest and greatest amongst you who is closest to Allaah due to his righteousness.”

With the overwhelming spirit of these words the Prophet brought the high and low, the great and the small, a master and a slave on the one platform of universal brotherhood. He did not utter mere words but supported his claim with his deeds. He gave his own maternal-sister to a slave in marriage. The slave was named Zaid bin Muhammad. It was unlawful in Arabia to marry a widow of one's adopted son, and this custom had created a wide gulf of vengeance amongst the people of the land. This was made lawful, and the Prophet himself practiced it first of all. He married Hazrat Zainab, the divorced wife of Zaid bin Harith, who was the Prophet's adopted son. That custom was excommunicated altogether from the land of Arabia. There were many more pagan customs prevailing in Arabia which were eradicated in no time. It is quite obvious from these simple facts that Truth thrashed out falsehood and evil, paganism and idolatry, corruption and disruption, not only from the land but of its inhabitants who had suffered tyrannies of blood-feud, rivalry, vengeance, idolatry, hatred, instigation and such like obnoxious evils that ruled over them for ages together. There is no end to what the Prophet did to ameliorate the conditions of the people setting practical examples, nor is there any shortage of his practical guidance for the entire humanity. If the reader happens to read the biographies of the Prophets from Adam to Jesus he will never find such solid instances of perfect guidance in their lives. Is it not an enough evidence to convince man of the Prophet's pure and perfect guidance for all the mankind?

Some of the eloquent preachers talk of their love for God in their well-constructed sentences using high sounds words. They also reveal that *“A tree is known by its fruit.”* It makes every sensible brain to think whether the influence of their *“love for God”* ever appeared or emanated from their actions. Was their *“love of God”* reflected upon their conduct? On their lips *“LOVE”* is ever-relayed. But if their actions are witnessed and minutely analysed the reader will be constrained to know that *“LOVE”* is ever-relayed. Their deeds are never in conformity with their words. On the other hand if the biography of the Prophet of Arabia is critically viewed from all angles, *“LOVE for Allaah”* appears to be the keynote of his life. When people are fallen asleep in the night, he is busy in the worship of Allaah, his hands are raised to beg Mercy and Grace of Allaah, a continuous stream of hymns and praises is flowing out of his lips, his heart is beating with Love of the Lord, tears are running out of his eyes in the Love of the Great Love.” His every word and every action is drenched in love and his love is reflected by his virtuous deeds. Its rays penetrated into the hearts of the pagan Arabs and had made them to bow before the Love of Allaah. The blood thirsty unscrupulous dwellers of the Arabian desert were made the fountain of His *‘LOVE.’*

It is for the reader to judge now whether Muhammad (peace be on him) presented Real Love or it was found in the eloquent and fervent speeches of other Prophets.

When Jesus was going to be crucified, he uttered:

“O My Lord! O My Lord! Why hast thou severed me?”

but the Prophet Muhammad (peace be on him) on his death bed recited:

“O My Lord! O My Lord, the best of my Companions!”

The words uttered by Jesus and by Muhammad (peace be upon them) present two different feelings. The reader can find out by himself which of the above two sentences showers the rain of LOVE for the Creator.

The first and foremost problem which has been solved in the Message of Muhammad (peace be upon him) is of the status of humanity amongst all the creations of the Creator. This, in fact, is the root of the Unity of God-head. Before the advent of Islam, man considered himself a creation of low standard, and so he feared weighty stones, lofty mountains, furious rivers, foaming oceans, green trees, heavy rains, flaming fires, formidable forests, poisonous snakes, roaring lions, young cows, heat of the sun, scintillating-stars, dark nights, and heinous figures. In short he was filled with awe and fear by the sight of these things which he conceived harmful and terrorising. So he worshipped them to accumulate his benefits and to earn his gains. Moreover, he prostrated before them. When the holy Apostle of Allaah thrilled the stage and delivered His Glorious Message he removed such superstitions from the minds of the people and addressed to them:

“O ye people! These things which have been created by the Creator are not your monarchs, but you are their masters. They are only to render you service. They acknowledge your command and are humble before you. Why you should bow to them? O Ye people! You are the vicegerents of Allaah on this earth, and the whole creation has been placed at your disposal. You must not surrender yourselves to them nor bow to them but rule over them.” (xvi: 12)

“Behold, thy Lord said to the angels: I will create a vicegerent on earth.” (ii: 30)

“It is He Who hath made you (His) agent, inheritor of the earth.” (vi: 165)

It was this vicegerency which made Adam and his children the most honourable and respectable of all the created things.

Will it not look strange if man prostrates before the things which are inferior to him? Islam has taught to the dwellers of this earth that this world has been created but for man's service>

“It is He Who hath created for you all things that are on earth.” (ii: 29)

“Seest thou not that God has made subject to you all that is on the earth.” (xxii: 65)

All the animals are for your service:

“And cattle He has created for you: from them you derive warmth, and numerous benefits, and of their (meat) you eat.” (xvi: 5)

“It is He Who sends down rain from the sky: From it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.

With it He produces for you corn, olives, date-palms, grapes, and every kind of fruit.” (xvi: 10-11)

The night and the day, the moon, the sun and the stars are also for your service:

“He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command.” (xvi: 12)

The rivers too, have been made subject to you:

“It is He who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear, and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allaah and that ye may be grateful.” (xvi: 14)

There are many more holy Verses on the above subject.

Muhammad’s (peace be on him) Message is declared through the holy Verses and it reveals that man is the crown of all the creation. He is endowed with the highest rank of vicegerency. He is the real aim of the Creator. Allaah says:

“We exalted the children of Adam to the highest rank.”

If a man contemplates over this problem for a moment then he is sure to realise whether it is good to bow to the created things and to prostrate before them. But man is a great ignorant because he begins to believe creation as his Creator, that may be a king, an emperor (like Pharan and Namrud), a priest or a pope, a heretic or an ascetic etc. These people compel the people to believe their Lordship. It is an unpardonable insult and offence to humanity, which cannot be forgiven. Muhammad’s (peace be on him) Message uprooted this evil by his teachings and he said:

“We associate no partner with Him and we create not from ourselves lords and patrons other than Allaah.” (ii: 64)

So much so that the Prophet cannot utter:

“Be ye my worshippers rather than Allaah’s.” (iii: 79)

The angels who are invisible and the Prophets that come to the people for imparting guidance cannot claim to be worshipped by man:

“Nor would he instruct you to take angels and prophets for Lords and Patrons.”

(iii: 80)

We have seen in the Message of Muhammad (May peace be on him) that man occupies the highest position among all the creations of the Lord. He never prostrates before anyone save Allaah. He begs of Him and of none else. When Allaah showers His favours upon man there is none to withhold them and if there be no favours from Him, it cannot be undone.

“It is He Who is Allaah in heaven and Allaah on earth and He is Full of Knowledge and Wisdom.” (xliii: 84)

“It is His to create and to govern.” (vii: 54)

“The Command rests with none but Allaah.” (vi: 57)

“He has no partner in His dominion. It is He Who has created all things, and ordered them in due proportions.” (xxv: 3)

It would be very easy to understand the Unity of Godhead, and the highest status of man if the message of Muhammad (Peace be on him) is kept in view. It would also be inferred from the teaching of the holy Apostle that there is no other Emperor but Allaah Himself. Whatever is there in this universe belongs to Him alone. He is the real Master of all things and the Monarch of His dominion. It is He Who should be obeyed. He is Omnipresent and His orders prevail everywhere.

If man dares to ponder over his own self, he is sure to be convinced of the Unity of Godhead. Then would it be possible for him to submit to any creature? The result is obvious. Can he (if he is a Muslim) be afraid of anything in the whole universe, whether that be darkness, light, air, water, ruler, forest, foes, mountains, earth or oceans etc.? Can he ever bow to anyone except Allaah?

This is the ideal standard of spiritualism which the Prophet’s Message has taught to the people of the universe.

The second (golden) principle given by Muhammad (Peace be on him) is that man is born quite innocent and sinless. At the time of his birth, his consciousness and nature shine clear without any impression whatsoever. By dint of his actions, man adopts angel-like nature, if he performs virtuous deeds, and he becomes a devil if he commits evil acts. Really it is his action which makes him pious or devilish. The guidance of perfect nature to be achieved through man’s actions has been presented by the Holy Prophet Muhammad (peace and blessings of Allaah be upon him) and is of vital importance especially to those who are chained in the faith of transmigration of souls and levi-rate practice. Some of the Greek philosophers too, are of the same opinion.

These wrong notions and self-concocted faiths which are professed by the people in China, in India and Burma and other lands led the whole humanity, before the advent of Islam, into a serious void and crushed them under a heavy weight. How absurd would it appear if a man is reckoned to be born a sinner on account of his sins committed in his previous life.

Christianity has not reduced this weight of sins from the neck of mankind. Nay, the Christians have added something more to it. They believe that every man is born a sinner and he inherits in him the sin which his father Adam had committed. Further they say that it makes no difference even if man has committed no sin. On the basis of this, Christianity has been able to plead the cause of necessity of a Super-Human to come to this world, who should be quite innocent; and who must give his life for the redemption of the people who believe in him.

The Prophet of Islam gave glad tidings to the people and taught mankind that there is no transmigration of souls, nor there are stains of any sins which might have been committed by their earlier ancestors. He declared that man is born innocent and it is up to his own self to keep the state of purity and innocence or to adapt to adverse course of sinfulness:

“By the Fig and Olive, and the Mount of Sinai, and this City of security, We have indeed created man in the best of moulds, then do We abase him (to be) the lowest of the low, - Except such as those who believe and do righteous deeds.” (xcv: 1-6)

Man can be pious or devilish only by the nature of actions he performs:

“By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its rights; Truly he succeeds that purifies it, and he fails that corrupts it. (xci: 7-10)

“Verily we created man from a drop of mingled sperm, in order to try him: so we gave him (the gifts) of hearing and sight, we showed him the way whether he be grateful or ungrateful.” (lxxvi: 2-3)

“O man! What has seduced thee from Thy Lord, Most Beneficent? He Who created thee, fashioned thee in due proportion, and gave thee a just bias; In whatever form He wills, does He put thee together.” (lxxxii: 6-8)

According to the Revelation recited by the Prophet Muhammad (May Allaah bless him) the two words Religion and Nature convey the same meanings. Sins are diseases in the soul of man. When they rule over him, they change his nature. Allaah says:

“So set thou face steadily and truly to the Faith: (Establish) Allaah’s handiwork according to the pattern on which he has made mankind: No change (let there be) in the work (wrought) by Allaah: that is the standard Religion: But most of mankind understand not.” (xxx: 30)

In the above holy Verse of the Qur'aan the Prophet of Islam has removed all the dust of doubts which had been accumulated upon the minds of the people about Religion and Nature. There is also a Tradition of the Prophet of Islam on the subject that:

“Every child is born with pure Nature (Islam). But his parents make him a Jew or a Christian etc.”

The Apostle of Allaah is also reported to have said,:

“The off-springs of animals are never born without their ears.”

The Message of Islam is a glad tiding to the entire human race and it dissipates the clouds of sorrows and sufferings over their heads. Every human being can mould his life by virtue of his deeds. (It is through his own actions that man turns into a saint or a devil.)

Before the advent of the Prophet Muhammad (Peace be upon him) the people of the world had been divided into various tribes and clans, sects and sections. They were not acquainted with one another. The Rishis of India had left no scope for the spread of Hinduism beyond the sphere of Aryan people living in India. They reared the conception that God showers His blessings upon the Aryan people only. Further they believed that the right to rule belonged to the Aryan warriors. The Zoroastrians could never think of the Message of the Creator to preach outside Persia. The Children of Israel never believed the coming of the Prophet from non-Israelites. But, the Message of the Holy Prophet Muhammad (Allaah's blessings be showered upon him) which transmitted throughout the world declared that there could be no particular people with a particular language, who had been appointed by the Creator for the guidance of nations. Nor there was any discrimination between the countries such as Palestine, Iran, India, Arabia etc. for the promulgation of the Faith in the light of the Divine Message.

“And there never were a People, without a warner having lived among them (in the Past). (xxxx: 24)

“To every people (there had been) a guide.” (xiii: 7)

“We did indeed send, before thee, Apostles to their (respective) peoples, and they came to them with Clear Signs.” (xxx: 47)

It is a strange faith of the Jews that none of them ever believes the coming of a Prophet except from their own people, the Israelites. Christians are doubtful about the leadership of any other person who is not from their country or countries. The Aryans have no faith in the existence of the Creator beyond India. The Zoroastrians are misled by the wrong conceptions that spiritual darkness prevails all the world over save their own land. The teachings of Muhammad (May Allaah bless him) have elucidated exhaustively that there is only One Creator of all creations and they all have the same right to earn His Blessings and Benedictions. His Mercy transcends all over and

prevails every where, whether it may be Iran, India, China, Greece, Arabia or Syria. The Almighty sent His Messengers with Clear Signs to give glad tidings to the people of various lands. So, in the light of what has been said above, it can be inferred that no person can be a Muslim unless he believes in all the Prophets, the heavenly Books, and the Revelations which had been given to the people from time to time. Some of the names of the Prophets have been given in the Holy Qur'aan.

There are many more Prophets whose names have not been mentioned in the Holy Qur'aan. A Muslim believes in all the Prophets who have been sent by the Creator for the guidance of mankind whether they have been mentioned in the Book or not.

“And whoso believe in the Revelation sent to thee, and sent before they time, they (in their hearts) have the assurance of the Hereafter.” (ii: 4).

“But it is righteousness to believe in Allaah and the Last Day, and the Angels, and the Book, and the Messengers.” (ii: 177)

“Each one (of them) believeth in Allaah, His Angels, His Book and His Apostles. We make no distinction (they say) between one and another of His Apostles!”

(ii: 285)

The Muslim has to believe in all the Prophets without any discrimination being made in them. He cannot disbelieve in any of them.

“O Ye who believe! Believe in Allaah and His Apostle, and the Scripture which He hath sent to His Apostle and the Scriptures which He sent to those before (him). And whoso deny Allaah, His Angels, His Books, His Apostles, and the Day of Judgment, hath gone far, far away.” (iv: 36)

If we concentrate our thoughts and meditate over what has been taught by the Prophet of Islam, can we find such precious lessons beyond His teachings about the spiritual equality, human brotherhood, honour and respect of the Prophets and the teachers and their virtuous guidance? Allaah's Graciousness and Mercy and Kindness are so great and overwhelming that they have showered their gifts in almost every country, village, and other places where the children of Adam dwell.

In almost all the religions save Islam there are priests and popes who have adopted intercessors between man and Allaah, (between worshipper and the Worshipped). In ancient times temples where idols and deities were worshipped, people were ruled by fortunetellers, magicians and priests. The Jews believed Bani – Ladi and their generations to perform the duties of intercession between men and God.

The Christians gave the same rank to their Popes. The descendants of Bani-Ladi were led with the faith that whatever the people stored in this life will be stored in the heavens, and whatever they would untie here is sure to be untied in the heavens. These

priests and Popes concocted for themselves the right to forgive sins committed by their followers. They made a rule that no worship is accepted unless the people are present with their religious leaders. They consider themselves the real intercessors between man and God. In Hinduism too, no worship, as their priests say, is acceptable to God unless the Brahmans act as mediators. But in Islam, no room whatsoever has been left for priests and popes, magicians and intercessors. There is no Priesthood in Islam. To “*tie and untie*” rests with the Creator. It is Allaah alone Who can forgive man’s sins.

None of the creation has any authority to intervene or mediate, hinder or intercede between the worshipper and the Worshipped. Every Muslim has been given the right to lead the obligatory and congregational prayers. He is authorised to offer sacrifice to Allaah, and to perform rituals and ceremonies. Allaah says:

“Approach Me (without any mediator) and I am there to respond.”

This is not only for a particular people or the privileged few, but for all human beings. Every person can present his invocations to Allaah. Every person can invoke Him in his prayers, bow to Him and offer the gifts of his true Faith. Islam does not recognise the need for any intercession. This is the highest and the noblest form of freedom which Islam has offered through the Message of Muhammad (May Allaah bless and glorify him) to the entire humanity. Man has been freed from the bondage of man. Every person is his own priest, his own pope, his own intercessor and his own leader.

The chosen personalities had come in this world for the guidance of the people before the advent of Islam. But as ill luck would have it, some of the selfish people took them either for God, God-like, as Demi-Gods etc. The priests and magicians of Babylon, Syria, and Egypt were represented as God-like. Hindus consider such people as their God. Buddhists and Jainese reckon Buddha and Mahaviras as Gods. The Christians consider Jesus as the Son of God. Bani-Israel (the Children of Israel) believed that person a Prophet who had the power to make some prophecy. This prophecy was sufficient for him to be counted as a Prophet. This prophecy was the only criterion for a person to be taken as Prophet whether that person was a sinner, immoral or treacherous. The purity of body and soul, truthfulness, performance of righteous deeds were hardly considered by the people. For such a man-made Prophet, it was not essential that he should be pious and innocent. The only thing people wanted of him was “*his prophecy*” and that was all. So in the sacred Scripture of Jews, we find puerile, ridiculous and frivolous tales and stories about the man-made Prophets in the Israelites. Islam gave a right place to the Prophets sent by the Creator, and declared that the Prophets are neither Gods nor God-like, nor they are descendants of God. They are not immortals but mortals. The Last of the Prophets has said:

“I am a mortal.”

His disbelievers questioned:

“Can a mortal be a Messenger of God?”

Islam replied in affirmative. Allaah says in the Holy Qur'aan:

“Say thou, I am only a mortal like.” (xli: 6)

The Prophets are not proprietors of things created by Allaah nor they have sole control or command over supernatural things except what they have been authorised by Allaah. They acknowledged what they are enjoined and ordered to do. They honestly and enthusiastically obey Allaah's command.

Further, it has been elucidated that although the Prophets are mortals, as every human being is, but they rank above humanity. They converse with the Lord, they receive His Revelations, they are sinless and irreproachable, virtuous and commendable, innocent and true for they are ideal teachers for mankind. They are the souls through whom Allaah manifests His Wonders and Fascinations, Signs and Revelations. They teach right religion and guide nations to the Straight Path. It, therefore, becomes an obligation upon the whole humanity to honour them, to respect them and to obey them. They are Allaah's chosen personalities for the guidance of the people and as such they are the most obedient and trustworthy and are crowned as if they are the most obedient servants of Allaah.

The Message of Muhammad (May Allaah shower His Benedictions upon him) has presented the principles of Golden Mean for the people to follow and this Message is free from any adulteration, exaggeration or wants. Moreover, this is the only Message that has depicted THE UNITY of ALLAAH in its perfection and comprehensiveness.

SEVENTH AND EIGHT ADDRESSES

TEACHINGS OF THE PROPHET MUHAMMAD

This is my eighth address. I wish to present, to my understanding and knowledge of course, the fundamental principles of Islam, which form the major part of the Message of Muhammad (Peace be on him).

Almost all religions which once flourished from time to time in the universe before the advent of Islam have suffered corruption and distortion with respect to the Unity of the God-head through three main causes:

- (a) Symbolic idols;
- (b) Separating Allah's Attributes from His Essence; and
- (c) Misunderstanding of the diversity of actions.

Muhammad, with the spark of his message, disrupted the darkness of the delusion which had enveloped all nations. After eliminating that fierce and powerful grip from the minds of the people, he promulgated the True Faith, which was either concealed or corrupted by the selfish people, the dominating monarchs or the monastics.

Let us discuss in details the three defects enumerated above, which were forced to penetrate into the Divine religions.

1. Misapprehension of Material representation of Allah

Religious leaders, philosophers and monastics concocted imaginary material resemblance or representation of Allah, His Attributes, and man's relation to Him, with the result that the Almighty was forgotten altogether and the assumed similarities were considered as gods. After the passage of some time these similarities took the shape of idols. They led to idol-worship. The love and kindness which emanates from the God-head was also represented in the form of matter, as we find in the Aryan races "a goddess" the deity of love representing His love for His creation like the love of a mother for her son. So God was misunderstood as Mother. Some Hindu sects considered His love like the one that exists between husband and wife. So the Yogis, throughout their life, used to wear Saris and decorated their arms with bangles to keep their relations with god as their husband.

Romans and Greeks too are of the opinion that God has appeared in the form of a woman. Sami races hesitated to talk about woman in open for it was deemed irreligious by them. Father was considered the head of a family. In the like manner, God was considered having male aspects as we are assured by the critical examination of the material received from the excavations of Babylon, Syria and Assyria. In the primary conception of Bani Israel, God had spoken as Father, and angels and humanity as His descendants. In some of their scripts, the conception of husband and wife is also traceable, so much so that Bani Israel and Jerusalem were taken as the wives of God.

In Christianity, the Father and Son have been depicted as if their relation was real. This sort of erroneous conception prevailed among the Arabs too. They considered God as Father and the angels as His daughters. The message of Muhammad put an end to all such

whimsical conceptions and false resemblance which appeared in the form of words and idols. He declared that:

“There is none like unto Him.”

It shook the very foundations of polytheism and infidelity. Thereafter, he uttered the following *Surah* of four Verses:

*“Say, He is Allah, the One and Only (One);
Allah, the Eternal, Absolute;
He begets not, nor is He begotten;
And there is none like unto Him.”* Ch.112 V.1-4

The Gospel of Unity dispelled all their doubts and removed the dense fog which had enveloped the nations, and the people were unable to understand the Unity of Godhead.

It may not, however, be misconstrued that the Message of Muhammad has disintegrated the relation of love and kindness which prevails between the Creator and the Created. It has strengthened much more than what had previously been imagined. It has undoubtedly eliminated such interpretations, material conceptions and vague tendency to conceive of God after man's own pattern which insidious tendency had crept into the minds of the people. The relation of father and son or husband and wife is much below His dignity for there is much nobler relation than exists between the worshipper and the Worshipped. So Islam declares:

“Celebrate the praises of Allah as you used to celebrate praises of your fathers. Ye with far more heart and soul.” Ch.2 V.200

(Remember Allah as you used to remember your ancestors, nay more than that).

This Verse speaks itself of the Love of the Almighty. It has not been mentioned therein that God is your father. God has preserved the love of father. Over and above this, He has ordained upon him that man should love the Almighty *“with far more heart and soul.”* From this it appears that there is a bond of love that exists between Divine and the worshipper. The mortal feels confident of his uplift due to this bond of love.

‘Those of Faith are over-flowing in their love for Allah.’

Islam does not proclaim that Allah is ‘Father of the Universe’, but He is ‘the Nourisher and Cherisher of the Universe’. Father's relation with his son is temporary and transitory but the Creator's relation with his Creation is eternal and everlasting. Allah is ‘full of love’. He loves more than a father loves his son or mother loves her child. But, at the same time, He is neither father nor mother. He is above all such symbolism.

2. The second grave misunderstanding lies in separating His Attributes from Him. In the Hindu religion we come across innumerable gods and goddesses. (Hindus have been the worst prey to this misunderstanding.) In it, each Attribute of God has been clothed with a distinct and separate body. Today we find about thirty-two crore of gods and goddesses in this religion. Hands are the symbol of Power. But there are countless hands. Wisdom has been represented by two heads and so on.

If we study the sects which now prevail in Hinduism, we reach the conclusion that was all due to this unpardonable misconception that they have been separated into sects. Further three main Attributes of God have been mentioned:

- (a) The Creator;
- (b) The Sustainer, and
- (c) The Devastator.

Hindus believe in three personalities such as Brahma, Vishnu and Shiva. Three different sects Brahmins, Vishnu-worshippers and Shiva-worshippers have emerged due to this conception and the Hindus have been divided into three main sects with different beliefs and different forms of worship.

Lingaiat Sect conceives the Attribute of the Creator as their own God with the male and female organs. Later on, they started worshipping this very symbol.

The Christians consider the attributes of Life, Knowledge and Father as three distinct personalities. Life is the Father, Knowledge is the Spirit, and Faith is the Son. Such belief is also traceable in the traditions of Romans, Greeks and Egyptians.

Muhammad's (peace be on him) teachings have torn to pieces the erroneous conceptions which were nourished, for ages, by Hindus, Christians, Romans and Greeks, and it declared that outcome of these faiths was due to the man's grave deception and ignorance. The Holy Qur'an enjoins that:

"All Good attributes belong to Allah",

and

"Allah is the Light of the heavens and the earth".

The Christians speak of Him as "the most Gracious", while the infidels of Arabia know of Him by the name of "Allah". The Qur'an says:

"Call upon Allah or call upon Rahim but whatever name ye call upon Him (it is well) for to Him belong the Most Beautiful names." Ch.17 V.110.

"Allah is the protector. It is He Who gives life to the dead, it is He Who is Oft-Forgiving, Most Merciful.

"It is He Who is the Lord of the heavens and the earth,

"and He is Most Wise and Knower of All things.

"As a Mercy from thy Lord: For He is Hearer and the Knower. The Lord of the heavens and the earth and all that is between them, if ye have assured Faith. There is no god save Him. It is He Who gives life and gives death. The Lord and Cherisher to you and your earliest Ancestors." Ch.44 V.6-8

In other words, He is the Brahma, He is the Shiva, and He is the Vishnu. He is the One with all these three attributes. These attributes do not make Him more in number. He is One and only One. This is termed as "Unity of God-head", as we find in the Holy Qur'an:

*“Then Praise be to Allah, Lord of the heavens and Lord of the earth,
Lord and Cherisher of all the worlds!
To Him be Glory throughout the heavens and the earth;
And He is exalted in Power, full of Wisdom.” Ch.45 V.36-37*

“He is Allah. There is no other God, The Sovereign, and The Holy One, The Source of Peace (and Protection), The Guardian of Faith. The Preserver of Safety, The Exalted in Might, The Irresistible. Glorified be Allah from all that they ascribe as partner (unto Him). He is Allah, the Creator, the Bestower of Forms out of naught, the Fashioner. To Him belong the Most Beautiful Names: Whatever is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.” Ch.59 V.23-24

We have been able to comprehend Allah to the extent of our limited attributes, and His Attributes, which He has revealed through the Message of the Last Prophet. It is a pity that followers of other religions have represented Allah’s Attributes in different forms, and they have deceived themselves. A Holy Verse reads:

“Exalted is Allah far above the things they associate with Him.” Ch.52 V.43.

It pertains to their abominable actions. In His Eternal Message it has been revealed that:

“It is Allah Who is the Creator, the Bestower of Forms, the Sovereign, the Exalted in Might, the Irresistible, the Supreme, the Most Gracious, the Most Merciful”.

These Attributes belong to the One Allah.

3. The third source of infidelity lies in the misunderstanding of the vast variety in the creation of the Creator.

The people were deluded by the great variety of various creations and construed, erroneously of course, that there were different creators for different creations. And that there were various gods who were responsible to give life and to end life, to induce men to war or treaties, to infuse love or hatred. There was a god of knowledge, and a goddess of wealth too prevailed in their belief. In short there were different gods and goddesses for various intents and purposes.

There are only two kinds of actions:

- (a) Good actions, and
- (b) Evil actions

The disciples of Zoroaster presumed that good and evil, which are two opposite entities, cannot emanate from the same source. So they believed that there were two Gods. Yazdan and Ahraman and this world is a field of their war. This grave evil crept in them because of their ignorance about the reality of good actions and evil actions. There is nothing good or evil in itself, but it becomes good or evil by the right or wrong, proper or improper course adopted by man. Let us take the example of ‘Fire’. It is a blessing if it is used to cook meals, to drive an engine, and such like-things. On the other hand, if a house be burnt by it, there would certainly be a tremendous loss. So we conclude that fire in itself is neither good nor bad. It can be used for either purpose. Darkness of the night may be considered in the like manner. Thieves take its advantage for their inhumane acts, while saints celebrate the praises of Allah

during the night. It is a blessing for the humanity that men sleep during the night period and they feel comfortable and refreshed. Allah created the heavens and the earth. He created matter with various properties and characteristics. He created energy with various properties and characteristics too. Then He created man and gifted him with mind and soul, wisdom and intellect, and man enjoys a great pleasure with things created by Allah.

“So blessed be Allah, the Best to Create.” Ch.23 V.14

and as Abraham declared:

“For me, I have set my face firmly and truly towards Him Who created the heavens and the earth, and never shall I attach any partner to Allah.” Ch.6 V.79.

But on the other hand, when man is entangled in the surface knowledge of the material world, its energy, its properties, and penetrates into their depths exercising his wisdom and intelligence, he refuses to acknowledge the existence of the Creator. He adheres to the philosophy that matter and its causes and effects are the only things upon which the whole structure of the universe rests. So they say:

“What is there except our life in this world? We live, we shall die. And nothing but our Time can destroy us. But they have no knowledge of it, they merely conjecture.” Ch.45 V.24

People of this world have different temperaments and different inclinations. They view this world and its wonders according to their own conceptions. So, some are atheists and some are theists. Those who are theists conceive some Divine Power at work, whereas the atheists have quite a different stand. It may be said that there is one and only one universe which seems visible to people but they derive different results according to their limited faculties. It can, however, be confirmed that nature, in itself, does neither guide nor distract people to understand her working. But the people themselves can understand it by the application of their intelligence. So, Nature is one but those who glance at her form two different societies, one theistic and the other atheistic. Similarly, the Message of the Creator is one for the entire mankind, but it is taken in two different ways. One person recites the Bible or the Holy Qur’an, and begins to realize the Sole-Reality, while the other is perturbed with it and refuses to accept the Divine Teaching. It can very conveniently be construed that the Creator is One but there are two different minds to know Him. It may not be misunderstood that there are two separate creators for the two minds. The plurality and diversity of minds, thoughts, and actions are no arguments for the conception of the plurality of the Creator. The vast and varied activities are the wonders of the one nature. Good and evil, righteousness and wretchedness are in His hands, and from Him comes the Guidance and the Rejection, as is clear in the following two Verses of the Holy Qur’an:

“Allah misleadeth many thereby, and He guideth many thereby, and He misleadeth thereby only miscreants; Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.” Ch.2 V.26-27

“Allah guideth not those who reject Faith.” Ch.2 V.264

From these Verses it would be quite clear that man is responsible to become righteous or evil. Man is the originator of his actions. If he transgresses the limits imposed by the Creator, or he does not perform virtuous deeds, or he stands against righteousness and Faith,

he would certainly deserve the wrath of the Almighty Who has created him. Actions are followed by their results. So disgrace and depravity is the result of evil doings of viciousness. In no case disgrace precedes wrong actions.

God created man and made him conversant with the straight path leading to the righteous goal, and showed him the way that runs towards the bottomless Hell:

*“We showed him the Way;
Whether he be grateful or ungrateful (rests on his will).”* Ch.76 V.3

“Such is Allah, your Lord, the Creator of all things. There is no god but He.” Ch.40
V.62

“But Allah has created you and your handiwork.” Ch.37 V.96

But:

“He gave unto everything its nature, then guided it aright.” Ch.20 V.50

The faults lies with man who erroneously considers that good and evil have been created by Almighty. He must know that it rests upon his actions because he will be righteous if he leads a good life and will be cursed if he goes astray. It depends purely upon his actions. Right use of a thing results in the achievement of righteousness, and its abuse brings evil consequences. This will also make it clear that there cannot be two Gods as have been conceived by Zoroastrians. There is One and only One Allah:

*“Is there a Creator other than Allah to give you sustenance from heaven or earth?
There is no god but He: how then you are deluded away from the Truth?”* Ch.35 V.3

God has showered His Message on you; you may accept it or not, it is up to you.

*“Then We have given the Book of inheritance to such of Our servants as We have
chosen:
But there are among them some who wrong their own souls; some who follow a middle
course, and some who, by God’s leave, go foremost in good deeds: That is the highest
Grace.”* Ch.35 V.32

*“Whatever misfortune happens to you is because of the things your hands have
wrought, and for many (of them) He grants forgiveness.”* Ch.42 V.30

*“And its enlightenment as to its wrong and its right, truly he succeeds that purifies it,
and he fails that corrupts it!”* Ch.91 V.8-10

4. Every religion prescribes the worship of the one True Lord. But in the ancient religion, voluntary persecution of the body was falsely introduced as a great worship. This idea was developed to such an extent that the followers of such religions began to believe in the maxim *“Greater the persecution, more the enlightenment”*. This gave birth to monasticism in Hinduism and Christianity. Horrible persecutions and tortures were invented, and this false attitude towards honourable life was taken to be the only way to achieve enlightenment and to attain spiritual ascendance. These tortures were in the form, such as, not to take bath for the lifetime, wearing a coarse cloth like mat and woolen blanket, remaining

naked even in chilly winter, to remain in the standing posture throughout, to sit a stretch for years together in some cave, to live on tree leaves, to lead the life of celibacy, to stretch one's arm and let it be dried up, to control the breath, and to be hung upside down with a branch of tree.

These were the special forms of Divine worship and the methods of attainment of spiritual uplift prior to the advent of Islam. Islam came to their rescue and liberated the whole humanity from the horrible tortures which the people suffered. It declared that persecution on one's body is not a True worship. Our God does not wish us to torture our bodies, but He cares for the purity of man's heart and soul.

"On no soul do Allah place a burden greater than it can bear." Ch.2 V.286.

Monasticism has been declared irreligious in Islam.

"But the Monasticism which they have invented for themselves, We did not prescribe for them." Ch.57 V.27

The Holy Prophet declares:

"There is no Monasticism in Islam." (Abu Daud)

Whosoever abrogated the things which were made lawful by the Almighty, the Qur'an addresses them:

"Say: Who hath forbidden the beautiful (gifts) of Allah which He hath produced for His servants?" Ch.7 V.32

Once the Prophet of Islam intended to forbid the use of honey for himself, and Allah warned him in one of His Revelations:

"O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to them?"
Ch.66 V.1

It was the Prophet of Islam who, for the very first time in the history of mankind, told the humanity the manners and methods of True Worship. The mortal must be obedient to his Creator, and he must surrender himself to the Will of the Almighty.

"And your Lord says; 'Call on Me; I will answer your (Prayer); But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" Ch.40 V.60

What is Obedience?

Man should not be arrogant nor should he stand against the cause of the Creator. He should not transgress the limits imposed by Him. Obedience of the Almighty is achieved by following the precepts and principles of Islam. Obedience and worship is to attain righteousness and to become self-reliant:

"O ye Prophet! Adore your Guardian-Lord, Who created you and those who came before you, that ye may have the chance to learn righteousness." Ch.2 V.21

- Prayers are beneficial because:

“Prayers preserve from lewdness and iniquity.” Ch.29 V.45

- Fasts are necessary, because:

“O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.” Ch.2 V.183

- The Hajj implies:

“That they may witness things that are of benefit to them, and mention the name of Allah on the appointed days, over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.” Ch.22 V.28

- Tithe and Charity are enjoined to cleanse our hearts and to help the poor unfortunates:

“Those who spend their wealth for increase in self-purification, and have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for the Countenance of their Lord Most High.” Ch.92 V.16-20

- To marry is the way of the Prophet:

“Marriage is my precept and example. Those who do not follow my precept and example are not of me.”

The Holy Qur’an speaks of the wives and offsprings as *“the real comfort of eyes and fulfillment of spiritual longings”*.

“And those who pray, ‘Our Lord! Grant unto us wives and offsprings who will be the comfort of our eyes.’” Ch.25 V.74

In the earlier times, there had been sacrifice among other forms of worship. People used to sacrifice their own selves before deities. They took their children as their personal property, who too were sacrificed to the will of the person. The blood of the sacrificed human being was sprinkled on the image of the deities. The flesh of the sacrificed animal or child was burnt, for it was a matter of their belief that the smoke of the flesh pleased the gods and deities. Jews used to practice this form of sacrifice. The Holy Prophet Muhammad (peace be on him) told the people the real form and value of sacrifice. His message abolished human sacrifice from its very root: Animal sacrifice was preserved.

It was proclaimed that its blood should not be sprinkled, nor its flesh be burnt. The wisdom of not burning the flesh was elucidated by him as we read in the words of Allah:

“The sacrificial camels We have made for you as among the Symbols from God: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): When they are down on their sides (after slaughtering), eat ye thereof, and feed such as (beg not but) receive gifts with gratitude, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful. It is neither their meat nor their blood that reaches Allah, it is your piety that reaches

Him, He has thus made them subject to you, that ye may glorify Allah for His guidance: and proclaim the Good News to all who do right.” Ch.22 V.36-37

The faith in the fabricated sacrifices has created such a problem that every person considers being a monarch of his own self and the lives of his children. The life of a wife is in the hands of her husband. This false and mendacious principle gave birth to numerous customs to shed the blood of innocent human beings, such as suicide, infanticide, burning alive of women on the pyre of their husbands. The Message of the Prophet Muhammad (peace and blessings of Allah be upon him) uprooted all such vicious crimes and customs, and brought emancipation to the wretched victims of ignorance and fanaticism, by declaring that all lives belong to Allah. These lives can be sacrificed only in His cause. So no animal can be slaughtered, what to say of human beings. It is, therefore, unlawful to eat the meat of an animal which is slaughtered in the name of deities etc. Those who commit suicide cannot be granted any place in Paradise. It is really a great surprise to hear that suicide is considered a virtuous act, to avoid great hardships, by the civilized nations like Europe and America. The law of the countries wishes to put a check but it reigns no force, because the people are suffering with a wrong conception that they are the masters of their own bodies. Hence, they consider suicide a convenient way to get rid of all sorts of difficulties and miseries prevailing or impending. These people think that there is no life beyond this ephemeral life, and if there be any life they will not be questioned about such heinous acts. Islam has openly declared that the body of any person is not his possession. Its owner is Allah. So suicide, a false conception, cannot lessen our vicissitudes. To commit suicide in this world is to open the gates of great horrors in the next.

“Kill (or destroy) not yourselves; for verily Allah is ever Merciful unto you! Whoso doth that through aggression or injustice, We shall cast him into Fire, and that is very easy for Allah.” Ch.4 V.29-30

Killing of daughters was prevalent in Arabia. It was practiced also by the Rajputs of India and many more countries. The Arabs used to bury alive their female children. It was undoubtedly a cruel and merciless crime of heinous nature. One Revelation, uttered by the Prophet of Arabia, touched the emotions of the masses and the Arabs abolished the heart-rendering system and the custom of infanticide.

“When the female (infant) buried alive is questioned for what crime she was killed.....(then) shall each soul know what it has put forward (the deeds which hands have sent forth).” Ch.81 V.8-9

Moreover, in Arabia it was never considered a crime to slaughter one’s own infants. In Greece, the new-born children were examined, and those who were of weak constitution were not given the chance to breathe any more. They were killed by throwing them from the top of a hill.

Islam came to the rescue of the humanity plunged in the depth of ignorance, civilized or uncivilized, and told them that there is none except Allah who provides sustenance for everyone in this universe, and sounded a warning to all the nations that:

“Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.” Ch.17 V.31

The worst hallucination of its kind, of which the people, even today, have become a prey and they have aberrated from accepting and acknowledging the Message of the Prophet

Muhammad (peace be on him) is the creation of hindrances and obstacles such as erecting a wall of caste, colour and creed among people. The Hindus of India have considered untouchables an impious. As for their own selves, they divided themselves into four castes and maintained their dignity and honour according to their caste-principle. The Sudras (people of the fourth and last class) have been deprived of all religious rights and obligations. In the ancient Iran also, there prevailed four castes in the like manner. The Romans distinguished themselves as privileged rulers and categorized all the rest as slaves and serfs. The Israelites stumbled to misapprehend themselves as the children of the Creator and took the non-Israelites as Jenetals (Chandals), and further they created many barriers among themselves as well. Even among the Europeans who pretend to be the masters of modern civilization and uphold the banner of mutual love and equality among the entire humanity, and consider themselves the custodians of today's culture and civilization, do not regard the non-white people to enjoy the same privileges and facilities which are afforded to their own whites. They do not allow the dwellers of Asiatic countries to sit near them. In some of their countries, non-white creation of the Creator is not permitted to live in their quarters or houses, nor are they authorized to participate in their functions, nor can they claim their share in white people's society in terms of equality. The Americans, who hide their pretexts and pretensions under their white skins, view the Negroes of America with a different look. In East and South Africa Negroes, Indians and Asians can lay no claim of rights enjoyed by the Europeans. Again, we notice these distinctions and differences in the Churches which are called the houses of the Almighty. There are separate Churches for the white and the non-white. Is it due to the deception that both the white and the non-white (black) cannot kneel down before their One Lord at one place? Muhammad's Message abolished this false heterogeneity prevailing in mankind. It was due to the diversity of their views and discrimination in their actions. The Prophet did not give any preference to caste, creed or colour. The Quraishites who were proud of their privileged race were addressed by the Holy Prophet after the conquest at Mecca;:

“O ye Quraishites, God has destroyed your pride and pomposity which you reared due to your ignorance and racial discrimination. All men are progeny of Adam, and Adam was made out of clay.” (Ibn Hasham).

On the occasion of Hajjatul-Wida, the Prophet declared:

“Arabs are not superior to non-Arabs, nor vice-versa. You all are the children of Adam who was made out of clay.” (Masnad Ahmad).

Then he said that people should be discriminated only in view of their deeds:

“Allah destroyed the pride of the times of ignorance. Man is either a God-fearing believer or an unfortunate sinner. All men are the children of Adam and Adam was made out of clay”. (Tirmizi, Abu Daud).

A Revelation particularly on this subject, has been addressed to the whole of humanity:

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well-acquainted (with all things).” Ch.49 V.13

There is another Revelation depicting the same theme:

“It is not your wealth nor your sons that will bring you nearer to Us (Allah) in degree; but only those who believe and work righteousness, these are the ones for whom there is a multiplied Reward for their deeds.” Ch.34 V.37

“All Muslims are brethren in Faith.”

The Holy Prophet on the occasion of his last hajj proclaimed before one hundred thousand Companions that,

“Every Muslim is a brother to another Muslim.”

This brotherhood and equality dissipated any difference from the hearts of the Muslims. Although, before the advent of Islam, a wide gulf of difference was stretched between man and man in view of their caste, colour, creed, and clime. Allah says:

“It is only by His Grace that you became brethren”. Ch.3 V.103

Brotherhood and equality disintegrated the man-made walls which the human beings have erected in view to their differences of colour, caste, country and creed etc. There was no longer any dispute about the house of the Almighty; hereditary and occupational differences were no more; rank and title were not given any preference, there was no discrimination between the rich and the poor; before God, they were all equal; there was neither Brahmin nor Shudra (Scheduled caste).

Every person has the right to recite the Holy Qur’an. The obligatory prayers can be led by any Muslim. Marriage can be held among the Muslims without any discrimination. Everyone can attain knowledge; and every member of the Community has his rights and privileges as enjoyed upon others, so much so, that their lives have the same value for we know that *“Blood for blood”* is a Divine Command.

“Whosoever comes in your house makes himself one with those who live in that house.”

In view of the above, we shall have to believe that Islam brought emancipation to the wretched victims of ignorance and fanaticism.

The primary source responsible for the spread of skepticism and agnosticism in the life of a person is his differentiation between the Divine Injunctions and the worldly affairs, religious obligations and ephemeral duties, God’s Omissions and Commissions, and kings’ orders and different courses for the achievement of religious and material wealth. O ye, the saplings of Islam, misunderstanding and mis-apprehension were the worst that prevailed in this entire humanity. The dark veil of deceit was shattered by the beams of Truth which Muhammad (peace be on him) showered upon the dwellers of this earth. He proclaimed that the performance of worldly affairs according to God’s principles and precepts is called Religion (*Din.*). In other words man’s actions under the guidance of his Creator are the most righteous and are termed religious deeds!

People conceive the real worship to Allah lies in the utterance of words in His praise in a lonely place like a cave and they think that society, friends, wife and children, father and mother, country and nation and means of sustenance for one’s own-self are enumerated under

the category of world's affairs. Islam has abolished the distinction which was rooted deep in the minds of the people. Islam declared that it is a religious obligation to perform our worldly affairs according to the divine guidance.

In Islam, 'External Peace' is attained by adhering to two things:

- (a) Faith, and
- (b) Righteous deeds

Faith consists of five beliefs i.e.

1. Belief in Allah
2. Belief in His Messengers
3. Belief in His angles
4. Belief in the Divine Books
5. Belief in the Day of Resurrection

We are fully conversant with the foundation of righteous deeds which rests upon the 'Faith', for if there be no Faith, there can never be any righteous deed. A Righteous deed has three aspects:

- (i) Worship – It mainly concerns with praises and invocations to Allah.
- (ii) Social Dealings – i.e. People avoid all disruptive elements that mark the elements of justice and fair dealings.
- (iii) Morals and Manners – These pertain to such rules that are not obligations, but are essential for the spiritual ascendance and moral uplift.

So we conclude that Faith, Worship, Social Dealings and Morals and Manners are some of the important factors on which depends our peace.

Let me now make it clear that silence, hermitage, voluntary exile, isolation, celibacy etc., are not enjoined by Islam in any of their forms. Islam is a struggle in life with rightful endeavours and righteous deeds. It makes man to live in eternal peace.

“Man hath only that for which he maketh effort.” Ch.53 V.39

“Every soul is a pledge for its own deeds.” Ch.74 V.38

I wish I could enumerate the favours and felicity which the Prophet of Islam has bestowed upon us, to my capacity of course, but the time factor compels me to resort only to a few. Also it is not at all possible for a human being to dive deep into the bottomless ocean of benevolences and kindnesses conferred by Allah on us people. He assigned an honourable position to woman and slave, who were kept as chattels in the pre-Islamic period. Further he gave woman her proper right in the human society, which had been forcibly snatched by the high-handedness of man. Europeans with their great civilization cannot even dream of the divine heights of Islam with respect to its spiritual and material attainments. Alas! The strings of time are pulling me tight, and I cannot dwell upon this subject so exhaustively as I intended to, except giving short references which I hope would be enough for an intelligent person to ponder over the high ideals presented by Islam.

Friends, Islam is Faith coupled with righteous deeds with respect to Faith. Islam teaches the performance of righteous deeds, and not its avoidance and neglect. It is adhering to all obligations and leaving no scope for any escape from them. The people of Faith with righteous deeds are called Muslims. Their humility is before Allah whom they worship. They

obey the Prophet who preached Islam just as Allah commanded him to preach. His whole life is an evidence of the truth of Islam and its all reaching character. So the Faith and righteous deeds of the Holy Prophet will be glittering in the life-sketches of the Companions. The following verse of the Holy Qur'an is really to the point:

“Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate among each other. Thou wilt see them bow and prostrate themselves (in Prayer), seeking Grace from Allah and (His) Good Pleasure.” Ch.48 V.29

Muslims' solidarity and strength against Unbelievers is there; they are compassionate amongst themselves; their feelings of love and affection for one another prevail; they bow and prostrate themselves before Allah; and yet they seek Him during the course of their actions which seem to be related to material world. In the celebration of His praises, they are always busy in the morning and in the evening.

“By men whom neither traffic nor merchandise can divert from the remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity.” Ch.24 V.37

So Muslims' social acts performed through the organized society, their trade and commerce, and all their material dealings cannot stop them from His praises, because they turn to Him in silent contemplation at such periods. They rear love and reverence and seek reward from Him. They steer the righteous chariot with its two wheels, spiritual and material.

Some Roman spies were sent to the Muslim camp when there was a war between the Muslims and the Romans. After visiting their camp, the Roman spies returned and reported to the Roman Commander that *“Muslim soldiers are very strange people. They are true worshippers during the night and desperate fighters in the day”*. This is exactly the Islamic life which was led by the Companions.

The End