A Special Issue in Honor of the Holy Prophet Muhammad
ON THE EIGHTH OF DHUL-HIJJA Muhammad left Mecca for Mina and passed the
night there. After morning prayers, he rode his she-camel Qaswa and people followed him to
Arafat on 9th Dhul-Hijja.

The Prophet’s tent was pitched at Namira to the east of Arafat. Soon after midday, riding his
camel Qaswa, he went to the center of the valley and delivered his address, every sentence of
which was repeated by Rabia bin Ommaya bin Khalif. After prayers and thanks to God he said:
1. “Ye men! Listen to my speech because I do not think that after this year of mine I shall
ever meet you in this place.
2. “Ye men! (from now onwards) till you meet your Lord, this day and this month are sacred.
3. “And surely you will meet your Lord when He will ask you about your deeds and I have
conveyed His Message to you.
4. “He who is entrusted with property belonging to another should deliver his trust to whom
it belongs.
5. “And all that is lent on usury is cancelled but your capitals are yours. Do not do injustice to
others nor let injustice be done to you.
6. “God had decided that there is no usury. And all interest due to Abbas bin Abdul-Muttalib
is cancelled.
7. “And all compensation for bloodshed in the Time of Ignorance is abolished.
8. “After that, ye men! the evil-one has despaired of ever being worshipped in this land of
yours. But he will be obeyed in other lands. Therefore be careful of your Faith lest these other
people diminish your good deeds.
9. “Ye men! the postponement of the sacred month is an addition of the days of disbelief.
10. “And after that, ye men! you have your rights against your wives and they have theirs
against you. It is their duty to observe chastity and avoid immodesty. And if they are guilty, you
are allowed to avoid intercourse with them and to beat them without causing (serious) injury.
But if they repent, you must feed and clothe them with fairness. And instruct each other to do
good to your womenfolk for they are resigned to you and have no control over anything by
themselves. And you have taken them as God’s trust and they have been made lawful to you by
the Word of God.
11. “Therefore, ye men! understand well my sayings for I have conveyed my message and I
have left with you that which if you take hold of, your affairs shall not go wrong, namely the
Book of God and the religious procedure of His Messenger.
12. “Ye men! listen to my speech and make sure that you understand it. You are taught that
each Muslim is a brother of every other Muslim and Muslims form one Brotherhood. It is not
lawful for any man to take anything of his brother’s except what is given with one’s free will.
Therefore do not do injustice to one another.
13. “O God! have I conveyed my message?”

As the Prophet spoke, Rabia asked the people: “Do you know what day is this?” They re-
plied: “The day of the great Pilgrimage.” Then he (Rabia) asked: “Do you know that God has
made your blood (your lives) and your properties sacred till you meet God as He has made
sacred this day?”

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In the Name of Allah, the Beneficient, the Merciful.

Dear Readers,

As promised, we are presenting the Holy Prophet number of *The Islamic Review* to our readers.

In order to accommodate more articles on the life of the Holy Prophet, we have deviated from our pattern inasmuch as this issue does not contain articles on the Holy Quran, the Hadith, “The Muslim World,” and “In Reply to Your Question.” We promise to revert to these in our next issue.

There is much talk in some circles about the coming true of some Biblical prophecies. “The Promised One” and “the Covenant of the Prophets” remind us of the coming true of some Biblical prophecies of much greater significance than those being talked about. These will certainly interest all those who take their religion seriously.

The Holy Prophet Muhammad’s Farewell Pilgrimage Sermon has been called “the first charter of human rights” by historians. We call it “the greatest charter of human rights,” as in spite of all high-sounding claims to civilization, modern man has not yet been able to touch the heights of the idea of the oneness of mankind contained in the Prophet’s sermon.

We hope the Promised Messiah’s articles, “The Prophet’s Greatest Contribution to Human Civilization” and “The Holy Prophet’s August Personality,” and Maulana Muhammad Ali’s “The Revolution Wrought by the Prophet in Home Life” will interest you. “The Human Leader,” “A Pen Portrait,” and “The Most Influential Person in History” will likewise be read with interest.

We have no hesitation in admitting that it is not possible to encompass all aspects of the life of “the greatest man of history” and “the most influential spiritual leader of mankind” in a few pages. Nevertheless, *The Islamic Review* has tried to pay its homage to the Holy Prophet (peace and blessings of Allah be on him) in a humble way. If it helps enlighten even one soul, we will be requited.

Yours truly,
The Publishers
MUHAMMAD THE IDEAL PROPHET: No Intermediary between Man and God

FOR THE FIRST TIME it was established that there was no intermediary between man and God; that the Divine precepts were accessible to everyone, and it is this truth that was impressed upon our minds by the Quran. It draws our attention to the numberless bounties of Allah that have been created in Nature for our sustenance. These we can approach without any intermediary. Our own efforts will bring them to us so that they may minister to our needs. But we need someone to teach us their use, and as soon as we become able to understand the ways of utilizing them we stand no more in need of further help. Nature, after all, suggests the mind of its Creator. But we need a person to enlighten us as to His ways, someone to teach us how to approach Him, which being done, our personal striving will carry us to the Divine precincts. The door of the Lord is forever open to every striver after Him. The Quran says: “Those who strive after Us, We show them Our way.” “And when My servants ask you concerning Me, then surely I am near; I answer the prayer of the supplicant when he calls on Me, so they should answer My call and believe in Me, that they may find the right way.” A prophet is a teacher, a guide and an exemplar, but he is not an intermediary. Belief in an intermediary weakens our sense of responsibility and destroys self-reliance. The chief object of our belief in the Unity of God is to create in us stead-fastness of character and independence of judgment, thereby encouraging freedom of action. Could belief in an intermediary be helpful in cultivating these high morals? Belief in the intermediary, in fact, is a remnant of Paganism. Every cult and every country of the ancient world had its intermediary. The belief crept into almost all the branches of Theism from the beginning. No religion of Divine origin in its subsequent stages remained free from it. It was not only the founder of a religion that was accepted as an intermediary between his people and God, but every man of known piety and righteousness after the founder was adopted as an intermediary also. Christ is not the only intermediary in Christendom, but after him Mary, Peter, popes, cardinals, even the ordinary parson, play the same role: I need not refer to the baneful influences of sacerdotalism on the progress of Europe. England only a few centuries ago was all barbarity and ignorance; she began to progress when the country rose against the high-handedness of the clergy, and was relieved from the canon role through the interference of the parliament. Is not the Holy Prophet of Arabia a real blessing to humanity, seeing that it was he who relieved the world from this pernicious institution when he declared that there was no intermediary between God and His creatures? Islam has no priestly class. Everyone is his own priest.

Muhammad is also the first Prophet who “strikes at the root of the idea of a favorite nation whose members alone may be entitled to salvation.” The Quran brought a Gospel of Peace to the whole world when it proclaimed: “Surely those who believe and those who are Jews and the Christians and the Sabaeans, whoever believeth in Allah and the last day and doeth good, they shall have their reward from the Lord, and there is no fear for them, neither shall they grieve.” This verse of the Quran, which I regard as a real Gospel of Peace for the world, removing as it does all prejudices that arose from denominational creeds, may be compared with advantage with the reported words of Jesus, in Mark 16: “And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” The words in italics most probably inspired the damning portion of the Athanasian Creed, which was responsible to a great extent for the tyranny of the days of the Inquisition. The public conscience has awakened to the cruel nature of that creed, and the removal of the “damnatory” clauses from it has been suggested; but should not the world feel indebted to Muhammad, who saw the pernicious effect of such narrow-minded doctrines? He preached that salvation was not confined to our belief in this or that man, but that it depended upon right beliefs. But he also said that it was not right belief alone, but belief translated into actions, that earned merit in the eye of the Lord irrespective of the creed or class to which the doer of the actions might happen to belong. Belief in a prophet is to believe in him in his capacity of a Messenger from Allah, which means belief in the Divine message which he brings.

Here is a man, a reformer, a Prophet, a Messenger from God, who stripped himself of all the paraphernalia reported to have been possessed by those who came before him with a...
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The Prophet’s Great Contributions to Human Civilization

By HADHRAT MIRZA GHULAM AHMAD, the Promised Messiah and Mahdi

The idea of the oneness of humanity is Muhammad’s greatest contribution to human civilization, and it came as a natural sequel to that foundation-stone of his teachings, the Unity of God. A perusal of world history shows the idea of the whole of humanity being a single nation as first dawning upon the Prophet’s mind. It was a revelation from on High in the truest sense of the word. No country was more unsuited than Arabia, either to give birth to such an idea or to see its accomplishment. The whole country was rent into innumerable petty states, each clan forming a separate and independent political unit. Each tribe had its own chief who would lead it in battle against a hostile tribe. The whole people were on the verge of a fiery abyss.¹

Here dawned the idea for the first time in human history, not that the Arabs were one nation, but that the whole of humanity was a single nation: “Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth.”²

Another great contribution made by the Prophet of Islam to human civilization was the idea of human dignity. This, too, was a natural sequel to the idea of the oneness of God, on which he laid so much stress. Man was the noblest of the Creator’s creation, and it was degrading for him to worship things or to bow before things which he really excelled: “Shall I seek for you a god other than Allah, while He has made you excel (all) created things?”³

The association of anything with God made a man fall from the high position nature had given him: “Shun the filth of the idols and shun false words, being upright for Allah, not associating aught with Him. And whoever associates (aught) with Allah, it is as if he had fallen from on high, then the birds had snatched him away, or the wind had carried him off to a distant place.”⁴

According to him, man’s position in nature was that of a conqueror; he had been created to control all the forces of nature and to rule in the earth, not to bow before them: “When thy Lord said to the angels, I am going to place a ruler in the earth . . .”⁵

From the slave of nature’s forces which man was generally at that stage of human civilization, Muhammad thus raised him to the dignity of the master and the ruler, and it was due to this realization of man’s position in the universe that the Muslims in their very early history took vigorous strides towards the expansion of knowledge and the advancement of the sciences. Reading and writing was within a few years spread throughout the whole of Arabia and other countries which came under the influence of Islam, and the Muslim State so encouraged the pursuit of study and scientific research that centers of learning sprang up throughout the empire of Islam.

Another remarkable service which Muhammad rendered to humanity was to give an impetus to work and to dignify labor. The principle was laid down at the very start in the most unequivocal terms that no one who does no work should hope to reap any fruit and that the worker should have his full reward: “That man can have nothing but what he strives for: And that his striving will soon be seen. Then he will be rewarded for it with the fullest reward.”⁶

The Prophet himself was an indefatigable worker. While he passed half the night, and even two-thirds of it, praying to God, he was doing every kind of work in the daytime. No work was too low for him. He would milk his own goats, patch his own clothes and mend his own shoes. In person he would dust his house; he would tie his camel and look after it personally. He would assist his wife in her household duties. In person he would do shopping, not only for his own household but also for his neighbors and friends. He worked like a laborer in the construction of the mosque. Again, when a ditch was being dug round Medina to fortify it against a heavy attack, he was seen at work among the rank and file. He never despised any work, however humble, notwithstanding the dignity of his position as prophet. He thus demonstrated, through his personal example, that every kind of work dignified man, and that a man’s calling, whether high or low, did not constitute the criterion of his status. A roadside laborer, a hewer of wood and a drawer of water were as respectable members of the social order founded by the Prophet Muhammad as a big merchant or a high dignitary.

Notes

2. Ibid., 2:213. Note that as all people are a single nation, God, too, has been revealing Himself to all.  
3. Ibid., 7:140.  
4. Ibid., 22:30–33.  
5. Ibid., 2:30. This shows that the high place that man was destined to hold in the whole of creation.  
Prophecies about the advent of Muhammad are met with in earlier sacred books and had great currency among the nations. In fact, those very prophecies might have impelled Jews and Christians to settle down in Arabia; for the land of the Promised Prophet was specified by name in the Scriptures. We would touch upon a few of them.

The Quran asserts that the appearance of Muhammad was foretold by each and all of the foregoing prophets, through whom the covenant was also made with their respective peoples that they would accept him when he made his appearance. The distinguishing feature of the Promised One, they were told, was that he would bear testimony to the truth of all the prophets of the world (Quran 3:80). It seems that Providence had deemed fit to depute a separate prophet for the reformation of each nation in the days of yore, when the various peoples inhabiting this planet lived in absolute isolation from one another and modern means of communication had not come into existence. To amalgamate the diverse religious systems into one all-encompassing faith as well as to weld humanity into one universal brotherhood, was sent a Prophet with a mission for the whole of mankind. Thus, while on the one hand the happy news of such a world-Prophet was given to each preceding prophet, the Promised One was, on the other, commissioned to testify to the truth of all the foregoing prophets wherever and whenever sent all the world over: "And when Allah made a covenant through the prophets: Certainly what I have given you of the Book of Wisdom—then a Messenger comes to you verifying that which is with you, you shall believe in him and you shall aid him" (Q. 3:80).

There is only one Messenger in the whole world—and that is Muhammad—who answers to this description. His description of the faithful runs thus: "Those who believe in that which has been revealed to thee and that which was revealed before thee" (Q. 2:4). It goes further still and asserts that a prophet was raised in every nation: "There is not a people but a Warner has gone among them" (Q. 35:24). On another occasion it says that it makes mention of some of the prophets while there are others who have not been expressly spoken of (Q. 4:164). So Muhammad stands out unique from both these viewpoints: on the one hand, the predictions of all his predecessors find due fulfillment in his person; while, on the other, he alone out of all the prophets has made it a binding article of faith to believe in all the prophets of the world. Thus, he is the last of that noble band of prophets, as foretold by all his predecessors.

Abraham's prophecies

The Israelites and the Ishmaelites sprang from a common progenitor—Abraham. Though the Divine Scripture revealed to Abraham has not come down to us, yet much light is thrown on God's promises to him concerning the future of his sons, Isaac and Ishmael, by the Old Testament in the book of Genesis. The Quran also alludes to the same promises when it says: "And when his Lord tried Abraham with certain commands he fulfilled them. He said: Surely I will make thee a leader of men. (Abraham) said: And of my offsprings? My covenant does not include the wrong-doers, said He" (2:124). And again in them" (2:129). The Old Testament records a Divine promise to the same effect, made to Abraham, even before the birth of Isaac and Ishmael: "And I will make of thee a great nation, and I the joint prayer of Abraham and Ishmael: "Our Lord, and raise up in them from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify will bless thee and make thy name great and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee and in thee shall all families of the earth be blessed" (Genesis 12:2, 3).

Then reference is made to Ishmael by name, in the same book of Genesis: "And as for Ishmael, I have heard thee: Behold I have blessed him and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation."

Moses' prophecies

The second prophecy announcing the advent of Muhammad found utterance through Moses: "I will raise up a prophet from among their brethren like unto thee, and will put my words in his mouth" (Deuteronomy 18:18).

No one of the Israelite prophets that followed Moses in a long succession down to Jesus ever claimed to be the prophet promised in this prophecy. And for obvious reasons Moses' successors, who came only to fulfill his law, could not be like unto him. The prophecy was of common knowledge among the Jews who expected, generation after generation, a prophet like unto Moses. This is amply borne out by the conversation that passed between John the Baptist and those who came to ask him, "Who art thou? And he confessed: I am not the Christ. And they asked him, what then? Art thou Elias? And he saith, I
am not. Art thou that Prophet? And he answered: No” (John 1:19–21). This shows positively that the Jews were in expectation of the appearance of three different prophets. Firstly, Elias, who, they thought, was to appear in person; secondly, the Christ; and thirdly, a prophet of such universal fame that in his case, no further specification was thought necessary—“that Prophet” was enough to convey who was meant. Such was the household currency which Moses’ prophecy concerning a prophet like unto him had gained among the Jews. It is thus evident that just before the appearance of Jesus, the Jews were in expectation of three prophets, foretold in their scriptures. Now two of these prophecies were fulfilled in the persons of Jesus and John, the one claiming to be the Christ and the other to have been sent in the spirit of Elias. But neither laid claim to be the Promised Prophet like unto Moses. Nor did any of those who accepted them identify them as such. With Jesus, the chain of prophethood among the Israelites came to an end. Thus the prophecy of Deuteronomy remained unfulfilled so far as the Israelites were concerned. Turning to the history of the world, we find that no other prophet except Muhammad ever claimed to be the Prophet foretold by Moses, and no other sacred book but the Quran ever pointed to anyone as fulfilling the prophecy. Facts also bear out the same conclusion. Moses was a law-giver and so was Muhammad. Among the Israelite prophets who succeeded Moses, no one brought a new law. Muhammad, being the only law-giving Prophet, was thus the only Prophet like unto Moses. The Quran says: “Surely We have sent you a Messenger . . . as We sent a Messenger to Pharaoh” (73:15). Again, it invites the attention of the Jews to the prophecy in Deuteronomy in these words: “A witness from among the Children of Israel has borne witness of one like him . . .” (Q. 46:10). The words of the prophecy, “from among their brethren,” throw further light on the fact that the Promised Prophet was to come, not from among the Israelites themselves but from among their brethren, the Ishmaelites.

A third prophecy in equally clear terms is met with in the same book—Deuteronomy. It says: “The Lord came from Sinai, and rose up from Seir to them; he shined forth from Mount Paran, and he came forth with ten thousands of saints; from his right hand went a fiery law for them” (33:2).

“Coming from Sinai” refers to the appearance of Moses, while “rising up from Seir” refers to the conquest of Seir by David. Now Paran is admittedly the ancient name for the land of Hijaz, where arose Muhammad from among the descendants of Ishmael. The words “he came forth with ten thousands of saints” point still more unmistakably to the identity of the person to whom they refer: Muhammad, of all the world-heroes, is the only solitary historical personage whose triumphal entry into Makkah with ten thousand saintly followers, is an event of common knowledge. The law he gave to the world is to this day known as baida’ (shining), for it throws full light on all matters pertaining to the religious, moral and social welfare of man. And it is to this that allusion is made in the words, “from his right hand went a fiery law for them.”

**Islam’s prophecies**

A fourth prophecy specifies Arabia as the land of the Promised Prophet: “The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companions of Dedanites. Unto him that was thirsty they brought water, the inhabitants of the land of Timna did meet the fugitives with their bread. For they fled away from the words, from the drawn sword and from the bent bow and from the grievousness of war” (Isaiah 1:13–15).

In the first place the word “Arabia” is by itself significant enough. Then the mention of one who fled sheds still further light on the object of the prophecy. The history of the world records but one such flight that has won the importance of a red-letter event—the flight of Muhammad from Mecca. It is from this point of time that the Muslim era commences: for it marked, in fact, the opening of a new chapter in the history of Islam—indeed in the civilization of the world. A yet clearer testimony, however, is contained in the words, “he fled from drawn swords.” History confirms that Muhammad fled from Mecca while his house was surrounded by bloodthirsty enemies with drawn swords ready to fall upon him in a body as soon as he came out. One will in vain turn the pages of history to find another instance of flight, which resulted in issues so far-reaching and momentous, or another prophet who ran for his life through drawn swords. These two authoritative facts of history, supplemented by a direct mention of the land of Arabia as the birthplace of the Promised Prophet, furnish an indisputable clue that the prophecy refers to Muhammad.

**Jesus’ prophecies**

There are several other similar prophecies by Israelite prophets, such as David, Solomon, Habakkuk, Haggai, and others. But for the sake of brevity let us refer to one only, by the last of the Israelite prophets—Jesus—which runs thus: “If ye love me, keep my commandments. And I will pray to...continued on page 22
By Maulana Muhammad Ali, M.A., LL.B.

More important even than the economic problem was, in the Prophet's estimation, the problem of the home. The home is the unit of human society, and the sum total of human happiness is ordinarily determined by the happiness which prevails in the home. The stability of the home is also an index to the stability of the society and its civilization. As the male and the female together make the home, it was necessary to bring about a right understanding of their positions and relations.

Woman, before the time of the Prophet, was generally regarded as a slave. Barring exceptional cases she was not considered a person in the sense in which man was a person. A person is, in the first place, one who can own property but the woman could not own any property or carry on any transaction in her own name. On the other hand, she was herself the property of her husband. It was a perfect revolution in the existing social order which the Prophet brought about by making woman the owner of property, a person in the real sense of the word.

In the earliest revelations of the Prophet, man and woman are spoken of as standing on the same level in the sight of God:

"Consider the night when it draws a veil, And the day when it shines in brightness, And the creating of the male and the female" (Quran 92:1–3).

"And that He it is Who causes death and gives life, And that He created pairs, the male and the female, From the small life-germ when it is adapted" (53:44–46).

Both the male and the female were made perfect:

"Was he not a small life-germ in the seminal elements? Then he was a lot of blood, so He created him and made him perfect. Then He made of him two kinds, the male and the female" (75:37–39).

Offspring is spoken of as God's gift, and as such the female has precedence:

"He grants to whom He pleases daughters and grants to whom He pleases sons; Or he makes them of both sorts, male and female" (42:49, 50).

Later revelation develops the same basic idea:

"O people! Be careful of your duty to your Lord Who created you from a single being and created its mate of the same kind, and spread from these two many men and women" (4:1).

It was also in the earlier revelation that it was made clear that spiritually the woman stood on the same level with the man:

"And whoever does good deeds, whether male or female, and he is a believer—these shall enter the garden" (40:40).

"Whoever does good, whether male or female, and he is a believer. We will make him live a happy life, and We will give them their reward for the best of what they did" (16:97).

Women were also spoken of as receiving Divine revelation, the greatest spiritual gift:

"And We revealed to Moses' mother, saying, Give him suck; then when thou fearest for him, cast him into the river, and do not fear or grieve" (28:7).

They were chosen by God and purified as men were chosen and purified:

"And when the angels said, O Mary! Allah has chosen thee and purified thee" (3:41).

The Prophet's wives are spoken of as having been thoroughly purified:

"Allah only desires to keep away the uncleanness from you, O people of the household! and to purify you a thorough purifying" (33:33).

And generally women are spoken of as equal to men in all spiritual aspects:

"The man who submit to Allah and the women who submit, and the men who believe and the women who believe, and the men who obey and the women who obey, and the men who are truthful and the women who are truthful, and the men who persevere and the women who persevere, and the men who are humble and the women who are humble, and the men who are charitable and the women who are charitable, and the men who fast and the women who fast, and the men who are chaste and the women who are chaste, and the men who remember Allah much and the women who remember—Allah has prepared for them protection and a mighty reward" (33:35).

The Prophet, however, went further and introduced a reform by which the woman became a free person in the fullest sense of the word. She was no more the property of another person; she could earn property, she could own property, she could inherit property, she could transfer property, she could give property as a gift and she could receive property as a gift. The social system founded by the Prophet thus brought about a revolution in the position of the woman, removing the bondage of half the human race. In the first place, she could earn money; she could do any work she liked, and she was entitled to the fruit of her labor just as man was:

"Men shall have the benefit of what they earn and women shall have the benefit of what they earn" (4:32).

This direction opened for her all vocations, and though her maintenance by the husband was a condition of marriage, she could support herself and even become the breadwinner of the family, if she stood in need of it. She could also inherit property. The Arabs had a very strong tradition against inheritance by women because
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they could not fight in defense of their tribe. The Prophet had a new message for her:

“Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave” (4:7).

According to the details of the law of inheritance laid down by the Prophet, the wife inherited with the husband, the mother inherited along with the father, the daughter along with the son, the sister along with the brother, the aunt along with the uncle, and so on. Again, woman could deal with her property as she liked in her personal right; she could sell it or she could give it as a gift:

“But if the women of themselves be pleased to give to you a portion of it, then eat it with enjoyment and with wholesome result” (4:4).

“O Muslim women! Let not a neighbor despise for her neighbor a gift, even though it be the trotters of a goat” (Bukhari 51:1).

Every woman was in fact made the owner of some property at her marriage. No marriage was legal unless the woman had some property settled on her. This was a practical step to raise the woman to the status of the man:

“Lawful for you are all women besides this, provided that you seek them with your property, taking them in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed” (4:24).

Marriage even with non-Muslim women was not allowed unless the dowry was paid, and the woman was made the owner of property:

“And the chaste from among the believing women and the chaste from among those who have been given the Book before you are lawful for you when you have given them their dowries, taking them in marriage, not fornicating nor taking them for paramours in secret” (5:5).

There was no limitation to the amount of dowry; a whole estate or a heap of gold could be settled on her:

“If . . . you have given one of them a heap of gold, take not from it anything” (4:20).

The woman was recognized as a free person by making her the owner of property at marriage, but even before marriage she was recognized as such, as she could be taken in marriage only with her permission or consent. The Prophet is reported to have said:

“The widow shall not be married until she is consulted, and the virgin shall not be married until her consent is obtained” (Bukhari 67:42).

Where a woman was given in marriage against her wishes, the marriage was annulled by the Prophet (Ibid., 67:43). In the Holy Quran, it is laid down in clear words:

“It is not lawful for you that you should take women as a heritage against their will” (4:19).

In fact, marriage was recognized as a sacred contract, and there could be no contract without the consent of the two parties:

“And they (your wives) have made with you a firm covenant” (4:21).

For the stabilization of society, every man and every woman was required to live in a married condition. There is a clear injunction to this effect:

“And marry those among you who are single” (24:32).

The Prophet is reported to have said to certain people who talked of fasting in the daytime and keeping awake during the night praying to God, and keeping away from marriage:

“I keep a fast and I break it, and I pray and I sleep, and I am married; so whoever inclines to any other way than my way (Sunna), he is not of me” (Bukhari 67:1).

On another occasion, he said:

“O assembly of young people! Whoever of you has the means to support a wife, he should get married; this is the best means of keeping the looks cast down and guarding chastity; and he who has not the means, let him keep fast, for this will act as castration” (Ibid., 67:2).

The Prophet is also reported to have said that “the man who marries perfects half his religion.”

Marriage was thus recognized as a means to the moral uplift of man, and such it is in fact. Mutual love between husband and wife—a love based not on momentary passion but on a lifelong connection—and the consequent parental love for offspring leads to a very high development of the feeling of love of man for man as such, and this in turn leads to the disinterested service of humanity. Through marriage the home is made a training ground for the development of the feeling of love and service. Here a man finds a real pleasure in suffering for the sake of others, and the sense of service is thus gradually developed and broadened.

Marriage was no more a hindrance in the spiritual progress of man and in his perfection; it was rather a help and led to the development of the spiritual faculties and to perfection:

“And one of His signs is that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion” (Quran 30:21).

“The woman are an apparel for you and you are an apparel for them” (2:187).

Marriage, as already noted, was, according to the Prophet, a contract; it is expressly called a mithaq (contract) in the Holy Quran (4:21). But owing to the importance of the rights and obligations to which it gave rise, the mutual responsibilities of the husband
and the wife and their joint responsibility for bringing up the children, special importance was attached to this contract. In the first place, it was necessary that the consent of both parties to it should be made in a public place and should be made publicly known:

"Make public this marriage and perform it in the mosques and beat drums for it" (Mishkat 13:4).

Clandestine transactions were classed as fornication. In addition to publicity, a sacred character was given to the contract by the delivery of a sermon before the announcement of the marriage. The sermon was meant not only to give a religious character to the contract, but also to remind the pair that their happiness in life depended on their respect for their mutual rights and obligations under the contract.

The wife was recognized as having rights against her husband, similar to those which the husband had against the wife:

"And the wives have rights similar to their obligations in a just manner" (Quran 2:228).

The position of the wife in the family was, according to the Prophet, that of a ruler:

"Everyone of you is a ruler and everyone shall be questioned about his subjects; the king is a ruler, and the man is a ruler over the people of his house, and the woman is a ruler over the house of her husband and his children" (Bukhari 67:91).

To one of his companions he is reported to have said:

"Thy body has a right over thee and thy soul has a right over thee and thy wife has a right over thee" (ibid. 67:90).

The husband was required to provide for the maintenance of the wife and for her lodging according to his means:

"Men are the maintainers of women" (Quran 4:34).

"Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him" (65:7).

"Lodge them where you lodge, according to your means" (65:6).

The wife was bound to keep company with her husband, to preserve the husband’s property from loss or waste and to refrain from doing anything which should disturb the peace of the family. She was required not to admit anyone into the house whom the husband did not like and not to incur expenditure of which the husband disapproved" (Bukhari 67:87).

Stress was laid on kindly and good treatment of the wife. "Keep them in good fellowship" (Quran 2:229), "Treat them kindly" (4:199) is the oft-recurring advice, so much so that kindness was recommended even if a man disliked his wife:

"And do not straiten them in order that you may take part of what you have given them unless they are guilty of manifest indecency, and treat them kindly; and if you dislike them, it may be that you dislike a thing while Allah has placed abundant good in it" (4:19).

Good treatment towards the wife was a criterion of good morals:

"The most excellent of you is he who is best in his treatment of his wife" (Mishkat 13:11-ii).

And again:

"Accept my advice in the matter of doing good to women" (Bukhari 67:81).

The Prophet’s parting advice to his followers, when addressing them at the Farewell pilgrimage, was:

"O my people! You have certain rights over your wives and so have your wives over you... They are the trust of Allah in your hands. So you must treat them with all kindness" (Muslim 15:19).

Notwithstanding the sacredness of the character of the marriage-tie, the necessity was recognized of keeping the way open for its dissolution. But this right was to be exercised only under exceptional circumstances. The Prophet allowed divorce but he did not like it:

"Never did Allah allow anything more hateful to Him than divorce" (Abu Dawood 13:3).

"And if you fear a breach (Arabic shiqaq) between the two, then appoint a judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them; surely Allah is Knowing, Aware" (Quran 4:35).

The other alternative is referred to further on, thus:

"With Allah, the most detestable of all things allowed is divorce" (ibid.).

The Holy Quran too, while allowing divorce, discourages it:

"If you hate them (i.e., your wives), it may be that you dislike a thing while Allah has placed abundant good in it" (4:19).

The mentality which the Prophet aimed at creating among his followers was that of facing the difficulties of married life along with the enjoyment of its comforts, and of avoiding the disruption of the family relations as long as possible, turning to divorce only as a last resort.

The principle of divorce and its procedure was laid down in the following words:

"And if they separate, Allah will render them both free from want out of His amleness, and Allah is Ample-giving, Wise" (4:130).

Thus not only was the principle of divorce laid down but also the process to be adopted when a rupture of marital relations was feared. The principle of divorce spoken of here is shiqaq or a disagreement to live together as husband and wife. In this respect, the two sexes are placed on a level of perfect equality. A “breach between the two” implies that either the husband or the wife wants to break off the marriage agreement, and hence either may

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**Kindness of the Holy Prophet towards Animals**

"His humanity even extended itself to the lower creation. He forbade the employment of living birds as targets for marksmen, and remonstrated with those who ill-treated their camels. When some of his followers had set fire to an anthill he compelled them to extinguish it. Foolish acts of cruelty which were connected with old superstitions were swept away by him with other institutions of paganism. No more was a dead man’s camel to be tied to his tomb to perish of thirst and hunger. No more was the evil eye to be propitiated by the blinding of a certain proportion of the herd. No more was the rain to be conjured by tying burning torches to the tails of oxen and letting them loose among the cattle. Horses were not to be hit on the cheek; and their manes and tails were not to be cut, the former being meant by nature for their warmth, and the latter as a protection against flies. Asses were not to be braded or hit on the face. Even the cursing of cocks and camels was discouraged."

—D. S. Margoliouth

10 The Islamic Review • January/February 1981
claim divorce. All causes of divorce are made subject to the condition that one of the parties cannot pull together with the other and want a divorce. No defect in the husband or the wife is in itself a reason for divorce unless one of the parties is desirous of terminating the union. The process to be adopted lays down clearly that the husband has not the right to break off the tie when and how he likes. Judges must be appointed to settle the dispute, and the husband and the wife are again placed on the same level by each of them being represented by a person of his or her choice. The judges are told to try to bring about a reconciliation in the first place, and resort to divorce is only to be had when all means of reconciliation have been exhausted.

The wife's right of divorce was clearly established in the case of Jamila, who came to the Prophet demanding a divorce from her husband Thabit ibn Qais, saying: "O Messenger of Allah! I do not find fault in Thabit ibn Qais regarding his morals or faith but I cannot pull together with him." Being asked if she would return to him the orchard which he had settled upon her as a dowry, she replied in the affirmative, and the Prophet ordered her husband to take back his orchard and divorce her (Bukhari 68: 11).

The Prophet recognized, as a rule, only the union of one man and one woman as a valid form of marriage, but in exceptional circumstances he allowed the man to have more wives than one, up to the limit of four; but under no circumstances could the woman have more husbands than one. This was in keeping with his claim that his religion was the religion of nature. While marriage was recognized by the Prophet as the union of two natures which are one in their essence, the object of marriage was the multiplication of the human race.

"The Originator of the heavens and the earth: He made mates for you from yourselves... multiplying you thereby" (Quran 42: 11).

"And Allah has made wives for you from yourselves, and has given you sons and daughters from your wives" (16: 72).

Nature's arrangement in this respect is that while one man can raise children from more wives than one, one woman can have children at one time only from one husband. Therefore while polygamy could under certain circumstances be a help for the welfare of society, polyandry had no conceivable use for man. The Quranic verse permitting polygamy in certain circumstances occurs in the fourth chapter of the Holy Quran, and runs thus:

"If you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two, three and four" (4: 3).

It is evident that there is some connection between the two parts of this verse, not acting equitably towards orphans and taking in marriage more wives than one. This connection is made clear further on in this chapter with special reference to this verse:

"That which is recited to you in the Book, is concerning the orphans of women to whom you do not give what is appointed for them—and you are not inclined to marry them—nor to the weak among the children" (4: 127).

The two verses read together show that when a widow was left with orphans to bring up, she and her children did not get any share of inheritance; nor were people inclined to marry widows who had children on account of the burden which it involved of bringing up the children. For the relief of distress to widows and orphans, therefore, two reforms were introduced by the Prophet. As already pointed out, the widow and the orphan were given their share of inheritance, and now a limited polygamy was allowed to provide a home for the widow. The home was to the Prophet the source from which sprang up the great qualities of love and service, and through love and service other great and noble qualities, and he did not shrink from providing half a home if a full home was not possible. Half a home was after all a home, and far better than no home.

The fourth chapter, in which this . . . continued on page 13

MUHAMMAD THE IDEAL PROPHET

(Continued from page 4)

similar mission. He disowned all that might invite following, help, cooperation or sympathy. Thus he made no friends, but enemies of them all. He would not yield to solicitations nor accept a position of wealth, to prejudice the mission—a mission in no way contributing to his personal aggrandize ment—but the mission of God, the mission of humanity and the mission of everything that is noblest and best, the mission to establish the Unity of God and, through it, the unity of the human race, the mission of raising degraded humanity to its destined elevation. In short, he deprived himself of all that could have smoothed his way to success; had he done otherwise, he would have been untrue to himself and insincere to his mission for which he had the call. He did not work miracles to achieve his object, but he worked what was more than a miracle: he worked against odds and achieved a success—such a success as has never come to any person before or since in religious or secular history, and that in the adverse circumstances to which he had been subjected. But to achieve this unique success he did not resort to things beyond human reach, in which case he could not have acted as an exemplar. He used all the honest and honorable means that are open to others, and so his life is an object lesson to those who have to work for success against heavy odds and under adverse circumstances.

A prophet comes to act as a guide and a model; Muhammad has a special claim to those qualifications. He is the Prophet in human colors, and consequently a true specimen for our imitation. He faces difficulties, and surmounts them with means within the reach of humanity. Other Prophets, as the report goes, had recourse to miracles in order to strengthen the conviction of, or drive home, certain truths to a man in the street—it is a necessity, and there is a genuine report of any number of miracles performed by the Holy Prophet for that purpose—but we, in our day, have to face similar difficulties in our life, and we cannot do miracles in order to surmount them. Moses saved his people from the Egyptian tyranny through a miracle, but Muhammad defended the city of Medina with his little band against ten thousand odds through his heroic and soldier-like measures which a commander of an army will be proud to follow with advantage. But Moses with all his miracles could not infuse that spirit of manliness into his followers which we observe in the ranks of Muhammad. Jesus had to complain always of the lack of faith in his disciples, though they saw many a miracle from the master, but Muhammad has a band of the faithful unique in their devotion to the master.

—Khwaja Kamal-ud-Din
The Holy Prophet’s August Personality

By HADHRAT MIRZA GHULAM AHMAD, the Promised Messiah and Mahdi

Three stages of man’s development; good human conduct, moral elevation and spiritual union with the Lord

The fact is that the teaching of the Holy Quran and the instructions of the Holy Prophet are divided into three stages. The first is intended to turn savages into men and to instill into them notions of human proprieties; the second is to raise them from the stage of natural humanity to that of moral beings; and the third is to elevate them from the moral stage to the stage of spiritual union with God, where they may enjoy His nearness, approbation and love. At this stage there is annihilation and effacement, and all signs of a separate existence and a separate will are completely obliterated, and there is left only an absorbing sense of Divine Presence, the single transcendent Presence, that is to remain after the dissolution of the creation. This is the final stage of progress of every God-seeking individual, be he man or woman, and hereto converge all the different systems of religious exercises. Here ends the journey of the saints. This is the stage referred to in the term Istiqamat, which occurs in the opening chapter of the Holy Quran. At this stage are finally quenched under Divine Command all the passions and desires which are ignited in the lower self of man. When this stage is attained, then is the whole citadel finally conquered. The rabble of passions and desires cease their din and the question is asked “To whom does the Kingdom belong today?” and the answer comes, “To the God of Glory and Greatness.”

Unfailing miracle of firmness or Istiqamat

But far otherwise is the case with the stage of morals and good conduct. In that stage there is no security against the enemy during the unguarded moments of spiritual strife, because for those who have not yet passed beyond this stage there still remains to overcome many a stronghold difficult of conquest and they have to live in the constant fear of a sudden overwhelming assault by their lower selves when the appetites have been made more furious by prolonged abstention. Such men can never lead a life altogether free from dust and impurities nor can they ever be secure from the assaults of their passions.

Miraculous character of the Holy Prophet

Such are the teachings of the Holy Quran. They lead men to perfection both in knowledge and practice. These teachings are indeed so advanced that none of the previous Divine Books were deemed fit to propose or propound anything like them. They amount, in fact, to miracle of wisdom and achievement on the part of the Holy Prophet. They make the Holy Quran a standing miracle for all times in the eyes of the world. The miracles of the previous prophets are all dead and gone, but this miracle of the Holy Quran will stand till the last day. Such claims on behalf of the Holy Quran are not mere figments of our imagination lacking a basis in actual facts. There is the most irrefutable evidence in their support and the most convincing and compelling arguments substantiating their truth. Its miraculous wisdom is evident from the fact that it contains all the principles and teachings, all the facts and arguments required by man for his search after God. Its teachings are perfect. It furnishes all the arguments necessary for the establishment of truth and the refutation of falsehood. In the manner and method of its exposition it leaves nothing to be desired. And withal it sets forth all these teachings and commands and prohibitions in a way which is at once most eloquent and sweet and charming. This is an achievement which is certainly beyond the power of man. Next, as for its miracle of wisdom, the fact is equally plain and obvious and admits of no denial or doubt.

The superhuman miracle of wisdom and purity of the Holy Quran

The Holy Quran has indeed surprised many of the most intelligent thinkers by the wonderful effect and unique change it has wrought in the lives of its followers, by the extraordinary illumination it has caused in their minds, by the complete eradication it has effected of long-established evil customs. It scaled the walls of crooked and perverted natures and made its way into the secret chamber of the heart of the hard-hearted. It crossed the deep and wide moats of carnal lives and reached to those who lived behind the those barriers. For it, through God’s intervention, the most difficult works were made easy, distances were obliterated, narrow, selfish minds were broadened and enlarged and every obstacle was removed, till at last truth was made manifest and its devotees gradually came to receive clear revelations and visions and the seed of perennial miracles was sown in their hearts. That is why when questioned about miracles, we have no need to refer to bygone ages for instances of them, but even from our own place can show to the skeptic ever-fresh examples of such miracles. On the other hand there is with our adversaries nothing but legends of the past. Such legends can never prove the truth of any religion.

The ever-fresh miraculous performance, in the wake of the perfect following of the Holy Prophet

The truth of a religion can be known only by the light of signs which never cease, nor ever get stale. Thus the miracle of the Holy Quran is like a tree with two branches both of which are of great majesty. These diffuse their fragrance all round and crowds of people are gathered to bear testimony to their worth, just as they gather round the Holy Temple at Makka during the
days of pilgrimage. Imagine for a moment what an amount of pain the greatest philosopher will have to undergo to cure the perversion of a foolish or ignorant mind or to change the habits of a vicious life. The work will well-nigh prove impossible for him. Try, then, to realize the greatness of the man, who in a few years reformed thousands of men and turned them from vice to virtue, eradicated their disbelief, adorned them with the qualities of truthfulness and probity, till the light of piety illuminated their hearts and the love of God was made manifest in their faces and they were fired with zeal for the service of their faith and traversed the earth from east to west and from north to south inviting men to Islam and the religion of Muhammad. Their minds were enlightened with Divine knowledge and their intelligence was sharpened to understand the Divine mysteries and love of God and hatred of evil became a part and parcel of their nature. Thus gradually they came to reach the stage of the upright and blessed after they had once been sunk in the grossest idolatry. In the service of Islam they spared themselves no pains until they carried it to the farthest corners of the then-known world, of Persia, China, the Roman Empire and Syria.

World-revolution wrought through change in the lives of Companions of the Holy Prophet

In short, they reached all those lands where idolatry had spread its sway and paganism had established its power. They did not falter in the presence of death and did not yield even by an inch when threatened by the sword of the tyrant. They were staunch in battle and rushed to meet death for the sake of God. They were a people who never fled before an enemy. They carried their victories to the remotest ends of human habitation. Their genius was put to test and their fitness to rule was brought to the proof. In every field of human enterprise they came out victorious and they proved themselves masters in all departments of knowledge and achievements. This fact alone amounts to a miracle on the part of the Holy Prophet and a clear proof of the truth of Islam. If, however, our opponents should still feel inclined to doubt the truth of our statement, they may well try to point out one single instance from among the followers of Moses or Jesus or other prophets, who achieved anything like that achieved by the companions of the Holy Prophet. The condition of those followers is an open secret and the opinion expressed about them by their respective leaders is a matter of common knowledge. These prophets, of course, could never have uttered what was not a fact, for they spoke from the promptings of the Holy Ghost and were not like ordinary men who speak under the influence of temper.

—from Najm-ul-Huda

The Khadimian Mosque, Baghdad, Iraq

The Prophet’s Revolution in Home Life

(Continued from page 11)

permission finds a place, was revealed at a time when the Muslims were compelled to carry on incessant war against an enemy bent upon their extermination. The breadwinners had all to take the field against the enemy, and many of them were lost in the unequal battles that were being fought by the small Muslim band against overwhelming forces. Women had lost their husbands and young children their fathers, and the number of widows and orphans was daily increasing. To provide for the excess number of women, and for the proper bringing up of the orphans under parental care and affection, the Prophet, guided by Divine revelation, permitted a limited polygamy. This measure further afforded protection for the chastity of widows who would otherwise have fallen a prey to moral depravity. Such a measure was also needed to keep up the numerical strength of a community whose numbers were fast dwindling, owing to the slaughter of large numbers in warfare. Polygamy was thus allowed in exceptional circumstances when the strict rule of monogamy was calculated to bring hardship on society, both physically and morally. The only alternative in such a case would have been to allow prostitution, but this was abhorrent to the Prophet, and he regarded it as the greatest degradation for woman.
The adjective “humane” is defined in the dictionary as “tender and sympathetic, merciful, understanding, polite, cultured, civilized; pertaining to humanism.” And the one person in human history who deserves to be called that (and more) was the Holy Prophet Muhammad (may Allah’s peace and blessings be on him). While still a young man he was noted for his honesty and truthfulness, and people used to call him “Al-Amin.” He used to go on business trips to Yemen and Syria, along with his uncle Abu-Taib. It was on one of his trips to Syria that he happened to meet one learned Christian monk, Buhira by name, who soon saw in this young man a person destined to be a prophet of God. For in the Holy Bible there were found many prophecies about the advent of a great Messenger of God who was to appear in Arabia. Some of those prophecies are found, in the words of Prophet Moses, in Deuteronomy 28:18 and 33:2, and 34:10 confirms them. While Jesus Christ foretold of a Comforter, to come after him, and who would stay with them for ever.

The Gospel of St. John (14:15–16, 25, 26; and 16:7, 8, 12, 13) throws ample light on it.

Due to his integrity and business acumen, a noble wealthy lady, Khadija by name, engaged Muhammad as her business manager; and was so impressed by his personality that she married him. In his spare time, Muhammad, who was not addicted to idolatry and believed in one and only God, used to repair to a cave called Hira, where he gave himself to meditation. He was forty years old when on one of his visits to this cave the Angel Gabriel appeared to him in a vision and gave him the tidings of the mantle of Prophethood being placed on his shoulders. This phenomenon shook Muhammad up, as a great task and responsibility was being placed on him. Coming home he begged his wife Khadija to wrap him up in a blanket. Later on, the revelation from Allah came:

“Othou who wrappest thyself up, Arise and warn, And thy Lord do magnify, And uncleanness do shun, And do not favor seeking gain, And for the sake of the Lord, be patient”

(Quran 74:1–7).

It was not a rosy or easy path to propagate a new (though true) religion against vested interests; so Muhammad had to meet many trials and tribulations in his noble and burdensome task. He gained some followers but made many powerful enemies, so much so that his followers and himself later on had to migrate to Medina, a more peaceful town about two hundred miles to the north of Mecca. Muhammad gained sufficient strength and following in ten years’ time to enable him to invade Mecca with ten thousand of his followers.

To his erstwhile enemies he proved magnanimously generous and pardoned them all. Truly he was sent as a mercy to mankind, and he did conform himself to sublime morality. Soon the whole of Arabia made obeisance to him, but it was a conquest of the hearts of men.

It is said that a delegation of Christians of Najran (in southwest Arabia) came to see the Holy Prophet and hold talks with him. On a Sunday morning they wanted to hold a low mass (worship), but could find no suitable place to hold it in. The Holy Prophet allowed them to hold their mass in the Nabvi Mosque, which was the place of worship of the Holy Prophet and other Muslims.

On his last pilgrimage to Mecca, and feeling that his end was drawing near,
he gave a final, memorable sermon to thousands of his followers assembled there. In it he especially emphasized the equality and brotherhood of Muslims without distinction of color, caste, country or worldly goods; and also upheld the rights and status of Muslim women, and that “the most exalted from amongst you in the sight of Allah, is one who is the most righteous.”

At this pilgrimage he exclaimed:

“O Lord, have I conveyed Thy message”? And the valley resounded with the reply from the assembled host: “By our Lord, verily thou hast!” Then the Prophet said: “O Lord, I beseech Thee, bear Thou witness to it.” and the Lord God did bear witness when He said:

“This day have I perfected for you your religion and completed My favor to you and chosen for you Islam as a religion” (5:5).

Historians and critics have written for and against the religion of Islam and its illustrious Founder, but I quote what the *Encyclopedia Britannica* (11th edition), under the article “Koran,” states about the Holy Prophet Muhammad: “The most successful of all the prophets and religious personalities.”

Carlyle in his *Heroes and Hero-Worship* has sung the praises of the Holy Prophet, but let me quote below Doctor Gustave Weil (Germany), who has said: “Muhammad was a shining example to his people. His character was pure and stainless. His dress, his food, they were characterized by a rare simplicity. So unpretentious was he that he would receive from his Companions no special mark of reverence nor would he receive any service from his slave which he could do himself. Often and often was he seen in the market purchasing provisions; often and often was he seen mending his clothes in his room or milking a goat in his courtyard. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity and so was his anxious care for the welfare of the community. Despite innumerable presents which from all quarters unceasingly poured in for him, he left very little behind and even that he regarded as state property.”

May the Lord God (Allah’s) blessings be on his noble soul.

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THE COVENANT

By N. A. Faruqui

The Holy Quran reveals:

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom—then a Messenger comes to you verifying that which is with you, you shall believe in him and you shall aid him. He said: Do you affirm and accept My compact in this matter? They said: We do affirm. He said: Then bear witness, and I too am of the bearers of witness with you. Whoever then turns back after this, these are the breakers of the Covenant’’ (3:80–81).

According to the Holy Quran, prophets were sent by Allah to all nations: “And for every nation there was a messenger” (10:47). “For every people there was a guide” (13:7). “And there is not a people but a warner has gone among them” (35:24).

And all these prophets were given revealed books and naturally the same basic guidance: “Mankind is a single nation. So Allah raised prophets as bearers of good news (to those who believe and do good deeds) and as warners (to those who reject Divine guidance and fall into evil ways), and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has (now) guided by His will those who believe to the truth about which they differed. And Allah guides whom He pleases to the right path” (2:213).

The above verse explains succinctly why the same basic guidance given to all branches of mankind led eventually to differences among nations because of their envying one another. In another place the basic trait of man’s enemy, the devil, is described as: “He refused to obey because he was proud” (2:34). The same pride in human beings who follow his footsteps leads to the rejection of the prophets and revealed books of other nations. So Divine wisdom decided to resolve those differences through the Holy Quran which alone of all the revealed books has recognized all prophets and religions and explained away the differences which crept into religions through human interpolations.

Unification of mankind

Moreover, the division of mankind into antagonistic religions could not be allowed to go on. And that is why Allah, Who sees the future turn of events, had taken the covenant from all prophets and their peoples mentioned in the verse with which this article opens. They were to accept and join the Prophet who “will verify that which is” with each people. That prophet was undoubtedly Muhammad (peace be upon him) who alone not only recognized all prophets of the world and their books but made it obligatory on all Muslims to believe in them as much as in him and his Book. Muslims are defined in the Holy Quran as those “who believe in that which has been revealed to thee (Muhammad) and that which was revealed before thee” (2:4). And “The Messenger (Muhammad) believes in that which has been revealed to him from his Lord, and so do the believers. They all believe in Allah and His angels and His Books and His Messengers. We make no difference between any of His Messengers” (2:285). Could there be any doubt left as to who the prophet was about whom a covenant was taken from all nations, through their national prophets, that they would believe in him when he appears, his distinguishing sign being that he will “verify that which is” with them?

The verse with which this article opened also says that all prophets were required to “bear witness” about this Divine covenant. Their books are unfortunately either lost (at least the originals) or admittedly corrupted by human interpolations. However, the late Maulana Abdul Haq Vidyarthi made a heroic and stupendous effort to collect (in his historical work Muhammad in World Scriptures) all evidence available in the revealed books and scriptures, such as they are, to prove the universal testimony of all prophets about the Holy Prophet Muhammad.

Testimony of Jesus Christ

Of all the prophets who appeared before the Holy Prophet, the testimony of Jesus Christ is of special importance as he was the immediate predecessor, and his followers are the biggest in number in the world. Maulana Abdul Haq Vidyarthi has therefore reproduced Jesus’ testimony too. But he has naturally relied on the four canonical gospels. These are the four gospels accepted by the Church as trustworthy. The other gospels are rejected as apocryphal (i.e. of doubtful authenticity or false). Among them is the Gospel of Barnabas which is of special interest to Muslims. But let us first consider how the four canonical gospels came to be accepted.

When the emperor Constantine was converted to Christianity, he was bewildered to find as many as nearly three hundred gospels in vogue among the Christians. He called the leading champions of each gospel and asked them to decide which of these was correct. He put them in a hall and demanded that they decide upon the correct gospel. The holy fathers debated the issue for considerable time but could not reach an agreed conclusion. So they decided to pray to God for guidance. They put all the 300 gospels under the long table they were seated at, knelt and closed their eyes in prayer, beseeching God that the correct gospel should come to the top of the table. When they opened their eyes, lo and behold there were four gospels lying on the table instead of one! The holy fathers were bewildered but seeing no way out reported the matter to the emperor. He too was disappointed, but anyhow four gospels were better than three hundred ones. So these four came to be approved officially and the rest were required to be surrendered to the authorities to be destroyed.

Gospel of Barnabas

But the Christians were flung far and wide, and the disapproved gospels remained in existence here and there. To rectify this situation, Pope Gelasius I issued an edict declaring certain books as heretical, and forbade the Christians to read them. Among them we find the Gospel of Barnabas under its Latin name “Evangelium Barnabae.” No wonder that the gospel disappeared from public view. In 478 A.D. the mortal remains of Barnabas were discovered, with a copy of his
OF THE PROPHETS
gospel (written in his own hand) on his chest. Whether it was this copy or an earlier one which found its way into the library of the pope, it is difficult to determine.

More than a thousand years later, Fra Marini, an Italian monk who was a friend of the then Pope Sixtus, came across this gospel in the pope's private library and removed it quietly. He translated it into his mother tongue. This translation (or its copy) had a checkered career until it was translated in 1784 A.D. from Spanish into English by a professor of Queens College, Oxford. However, the Spanish and English copies both disappeared mysteriously. We hear of the gospel again in 1907 when its English translation was published by a learned theologian, Ragg, and his wife from the Clarendon Press, Oxford. But even this translation became extinct mysteriously. A copy, however, found its way eventually to Karachi, where it was published in 1974.

Why was this gospel declared heretical and then hunted down and sought to be destroyed? A perusal brings out two main reasons:

1. The gospel clearly denounces the concept of the divinity of Jesus, and declares him to be only a prophet of God;

2. It contains clear prophecies about the advent after Jesus of the Prophet Muhammad (peace be upon both of them) and extols the latter's greatness.

The first reason should no longer condemn this gospel, for the present-day enlightened Christian theologians (who include teachers of Christianity at famous universities of England and Europe) have themselves exploded the "Myth of God Incarnate" (see my article "Great Prophecy Fulfilled" in The Light, May 24, 1978). The second reason requires further consideration.

It has been alleged by the critics of the Gospel of Barnabas that its author must have been a Muslim to declare so openly the advent of Muhammad by name and to extol his greatness. But as the gospel contains intimate knowledge of the Christian and Jewish religions, it is further alleged that he was a Jew who became a Christian and then a Muslim. This allegation deserves to be dismissed summarily for the following reasons:

1. We find mention of the Gospel of Barnabas as early as the second century A.D., when Irenaeus quoted extensively from it in condemning Paul for injecting into Christianity the pagan concepts prevalent in the Mediterranean littoral. Irenaeus advocated pure monotheism to be Jesus' own religion.

2. Although this gospel was forbidden after the Council of Nicaea in 325 A.D., it remained in restricted use, so that Pope Gelasius I had to declare it heretical. This was 75 years before the Prophet Muhammad was born.

3. Had this gospel been really written by a Muslim it should have been in circulation among the Muslims or at least been known to them. But Muslims were completely ignorant of it until Sale mentioned it in his translation of the Holy Quran.

4. Some of the things said in the gospel are totally opposed to the Holy Quran.

5. Barnabas, although a persona non grata later, finds mention in the Bible (The Acts, etc.) as an active missionary of Christianity—of course of the true faith and not the heresies of Paul.

There is no reason, therefore, why the testimony of the Gospel of Barnabas about the advent of the Holy Prophet Muhammad should not be considered. I reproduce below some of the prophecies contained in this gospel. It may be explained that in this gospel Jesus used the expression "Messenger of God" for the Holy Prophet Muhammad only, probably as he considered the latter to be the acme of prophethood, after whom no other prophethood would avail.

Extract No. 2

Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Muhammad is the messenger of God." Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God that thou has deigned to create me; but tell me I pray thee, what meaneth the message of these words: 'Muhammad is messenger of God'? Have there been other men before me?"

Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou hast seen mentioned is thy son, who shall come into the world many years hence, and shall be my messenger for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in celestial splendor sixty thousand years before I made anything."

Extract No. 3

"Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give it to him as it were the seal of His hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry."

Extract No. 4

"I therefore say unto you that the messenger of God is a splendor that shall give gladness to nearly all that God hath made, for he is adorned with . . . continued on page 21
Homage to the Holy Prophet
By Some Western Scholars and Orientalists

Honesty, sincerity and truthfulness of the Holy Prophet

“He was twenty-five, she (Khadija) forty, though still beautiful. He seems to have lived in most affectionate, peaceable, wholesome way with this wedded benefactress; loving her truly and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done. He was forty before he talked of any mission from heaven. All his irregularities, real and supposed, date from his fiftieth year when the good Khadija died. All his ‘ambition,’ seemingly, had been hitherto, to live an honest life: his ‘fame,’ the mere good opinion of neighbors that knew him had been sufficient hitherto. Not till he was already getting old, the prurient heat of his life all burnt out, and peace growing to be the chief thing this world could give him, did he start on the ‘career of ambition,’ and belying all his past character and existence, set up as a wretched empty charlatan to acquire what he could now no longer enjoy! For my share, I have no faith whatever in that.” (Carlyle)

“The sincerity with which he undertook his task, the complete faith that his followers had in his revelations, and the test of centuries make it unlikely that Muhammad was guilty of any kind of deliberate deception. No deliberate religious concoction even of an impostor of genius has ever survived. Islam has not only survived for over thirteen hundred years, but keeps gaining new adherents from year to year. History shows not a single example of an impostor whose message was responsible for the creation of one of the world’s greatest empires and of one of the noblest civilizations.” (Laudau)

Enthusiast for a noble cause

“His whole life is one long argument for his loyalty to truth—Surely the character of Muhammad has been misjudged. He was not the ambitious schemer some would have him, still less the hypocrite and sham prophet others have imagined. He was an enthusiast in that noblest sense when enthusiasm becomes the salt of the earth, the one thing that keeps men from rotting whilst they live. Enthusiasm is often used despitefully, because it is joined to an unworthy cause or falls upon barren ground and bears no fruit. So was it not with Muhammad, (who) was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of the One God, and never to his life’s end did he forget who he was, or the message which was the marrow of his being.

“He brought his tidings to his people with a grand dignity, sprung from the consciousness of his high office, together with a most sweet humility, whose roots lay in the knowledge of his own weakness. Well may Carlyle choose him for his prophet-hero.” (Lane Poole)

“Muhammad himself did not make any claim to infallibility. On one occasion he had a revelation censuring himself severely for having turned away a beggar in order to speak to an illustrious man of the commonwealth, and he published this revelation, the very last thing which he would have done had he been an impostor, as ignorant Christians call the great Arab Prophet.” (Leitner)

The Holy Prophet’s sincerity borne out by the faithful conviction of his friends

“To be a prophet in his own country or household, a man must inspire respect or the still greater feeling of veneration. No man, unless he is earnest and devout, could possibly impress the members of his family. They are bound to find him out. This applies all the more forcibly to an eastern household in which polygamy prevails, and that is made up of so many opposing elements and conflicting interests, the atmosphere of which is only too often one necessarily of envies, jealousies, rivalries, suspicions, and even conspiracies. If Muhammad had been insincere, if instead of convictions, his belief had been a mere profession or a sham; if it had not been one of austere, rigid practice and self-denial, then those about him would neither have been impressed, nor would they have espoused his cause as warmly and valiantly as they did. Not only were they impressed, however, but convinced, and it was their convictions that strengthened and confirmed his own faith.” (Leonard)

“One of the common allegations against Muhammad is that he was an impostor, who to satisfy his ambition and his lust propagated religious teachings which he himself knew to be false. Such insincerity, it was argued above, makes the development of the Islamic religion incomprehensible. This point was first vigorously made over a hundred years ago by Thomas Carlyle in his lectures on “Heroes” and it has since been increasingly accepted by scholars. Only a profound belief in himself and his mission explains Muhammad’s readiness to endure hardship and persecution during the Meccan period when from a secular point of view there was no prospect of success. Without sincerity how could he have won the allegiance and even devotion of men of strong and upright character like Abu Bakr and Umar? For the theist there is the further question how God could have allowed a great religion like Islam to develop on a basis of lies and deceit. There is thus a strong case for holding that Muhammad was sincere. If in some respects he was mistaken, his mistakes were not due to deliberate lying or imposture.” (Watt)

“Can a man who has no good qualities hold a friend? Because those who knew Muhammad best believed in him most. Khadija for all her days believed in him, but she may have been a
fond woman. Abu Bakr is a better witness, and he never wavered in his devotion. Abu Bakr believed in the Prophet, and it is very hard for anyone who reads the history of these times not to believe in Abu Bakr. Ali again risked his life for the prophet in his darkest days. Muhammad was no impostor, at any rate. ... The insistence upon kindliness and consideration in the daily life is one of the main virtues of Islam, but it is not the only one. Equally important is the uncompromising monotheism, void of any Jewish exclusiveness, which is sustained by the Qur'an. ... It was full of the spirit of kindliness, generosity and brotherhood; it was a simple and understandable religion; it was instinct with the chivalrous sentiments of the desert; and it made its appeal straight to the commonest instincts in the composition of ordinary men.” (Wells)

The disciplinary practices prescribed by Muhammad for the soul's purification and obedience to God's will

But the precepts of Muhammad himself inculcate a more simple and rational piety: prayer, fasting, and alms are the religious duties of a Muslim; and he is encouraged to hope that prayer will carry him half way to God, fasting will bring him to the door of his palace, and alms will gain him admittance. ... Five times every day the eyes of the nations at Astrakan, at Fez, at Delhi, are devoutly turned to the holy temple of Mecca. Yet every spot for the service of God is equally pure: the Mohammedans indifferently pray in their chamber or in the street. ...

The voluntary penance of the ascetics, the torment and glory of their lives, was odious to a prophet who censured in his companions a rash vow of abstaining from flesh, and women, and sleep; and firmly declared that he would suffer no monks in his religion. Yet he instituted, in each year, a fast of thirty days; and strenuously recommended the observance as a discipline, ... continued on page 22

The Message of the Prophet

(Continued from page 2)

They replied, “Yes,” and so forth sentence by sentence. And when the Prophet said: “O God! Have I conveyed my message?” they all shouted with one voice: “Yes.” And Muhammad said: “O God! Thou art my Witness.”

The Completion of Faith

And when the Prophet had finished his address he alighted from his camel and performed noon and the afternoon prayers together, and as he did so God revealed to him:

“This day have I perfected for you your Faith,
And completed My blessing upon you,
And have accepted for you Al-Islam as religion” (Quran 5:3).

The Prophet immediately recited this verse to all present.

The Prophet left Makkah soon after evening and passed the night at Muzdalja, saying the evening and night prayers together at the latter place.

In the morning he alighted at Mawjudal Haram and went on to Mina and passed the Jamarat (stone-throwing station) on his way.

He then sacrificed 63 camels, one for each year of his life, and Ali sacrificed the remainder of the 100 camels which Muhammad had brought from Medina. The Prophet then shaved his head and the Hajj was completed.

This Hajj is called “The Farewell Pilgrimage” because it was the last Pilgrimage of Muhammad. It is also called the “Pilgrimage of the Message,” for Muhammad delivered his message to all men and directed those who were present to convey it to those who were absent so that it might be carried to all succeeding generations. It is also called the “Pilgrimage of Islam,” for Islam was perfected this day for ever and Muslims who are true to their Faith are carrying it on and conveying it to those who are present in their age. As God says:

“It is He Who has raised up amongst an unlettered people a Messenger from amongst himself who recites to them His Signs, and purifies them and teaches them the Book and the Wisdom, although before this day they were in clear error.

“And to others from among them who have not joined them yet for He is All-Mighty, All-Wise” (Quran 62: 2, 3).

And again says God:

“Say: God is a Witness between you and me.
And this Quran has been revealed to me that I may warn you therewith and those whom it reaches” (Quran 5:19).

—From Muhammad, the Holy Prophet by Hafiz Ghulam Sarwar

Prophet Muhammad—
most influential figure in history

American author and scientist Dr. Michael Hart has named the Prophet Muhammad as “Number One” in a book that is solely involved with the question of who were the 100 persons who had the greatest effect on history and the course of the world.

Dr. Hart’s book does not focus on fame or popularity. He said that he ranked the 100 persons in order of importance, that is, according to the total amount of influence that each of them had on human history and on the everyday lives of other human beings.

Other religious leaders listed by Dr. Hart, who is a Jew, are: Jesus, Number 3; Buddha, Number 4; St. Paul, Number 6; Moses, Number 16; Martin Luther, Number 23; the Second Caliph, Umar ibn al-Khattab, Number 51.

The book is titled The 100: A Ranking of the Most Influential Persons in History. It was printed by Hart Publishing Company of New York.
THE QUR'AN PRIMER

LESSON 4: TANWIN. ₋ an, ₩ in, ₮ un.

Tanwin ₡. The vowels a, i, u, when pronounced together with n (noon) at the end of nouns, form the so-called “nuation” (tanween). These are used to distinguish the cases; the accents Fatha, kasra, and damma are doubled thus: ₋ an, ₩ in, ₮ un. This accentuation is called the noon et Tanween and occurs at the end of nouns only.

1. an ₡.

اً بِتْ تُجَّ جَحَّ حَ” خَ ذَ رْ رَ مَ سَ رَ شَ صَ ضَ طَ ظَ عَ غَ عَ عَ تْ قَ لَّ لِ مْ رَ نْ وَ دَ هِمْهَةَ يِ

Another way of understanding pronunciations:

اً انّ، بِ بِنَن، تُ تُنَن، سَ سَنَن، فِ قَنَن، مَ رٌّ مَ نَن، نَ سَنَن، وَ وَنَن، يِ يِ بُنَن

Practice:

قَ يَ قَ، لَ كًّا، مَا، قُيُ قَ،

لَ كًّا كٌ، غِيُ غَيَ، زِرَ قَ زِرَ بَقَ، إِمَّرُ إِ مَرَّا، زَ مَا

جَ هُ زَةً جَ هُرَّةً، شَ هَ دَةً شَ هَ دَةً، قُ دُ رَةً قُ دُ رَةً

2. in ₩.

اً بِتْ بُ جَّ جَ حَ” دِ ذَ ذِ رَ يْ يَ شَ صَ ضَ طَ ظَ عَ غَ عَ عَ تْ قَ لَّ لِ مْ رٌّ رَ نْ وَ دَ هِمْهَةَ يِ

To understand pronunciation:

إِ انّ، بِ بِنَن، تُ تُنَن، سَ سَنَن، عَ عَ بُنَن، وَ وَنَن

Practice:

فَضِّلُ قُدْرَةُ نُشَأَةُ نَفْسٍ نَبِيٍّ عِلْمُ نَبِيٍّ، فَ رَكِبَ فَ نُبِيٌّ.
3. un

To understand pronunciation:

Practice:

THE COVENANT OF THE PROPHETS

(Continued from page 17)

the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, and spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world: Believe me that I have seen him and have done him reverence, even as every prophet hath seen him; seeing that of his spirit God giveth to them to prophesy. And when I saw him my soul was filled with consolation, saying, 'O Muhammad, God be with thee, and may he make me worthy to untie thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God.'"

And having said this, Jesus rendered his thanks to God.

Extract No. 5

"As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come, who shall take my words and contaminate my gospel."

Then said Andrew: "Master, tell us some sign, that we may know him."

Jesus answered: "He will not come in your time, but will come some years after you, when my gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolators, for many more were slain by Moses, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one applieth fire.

"He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the world amiss."

Extract No. 6

"But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones; whereupon God will have mercy upon the world, and will send his messenger for whom he hath made all things: who shall come from the south with power, and shall destroy the idols with the idolators; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words.

"Unworthy though I am to untie his shoes, I have received grace and mercy from God to see him."

Extract No. 7

The disciples answered: "O Master, who shall that man be of whom thou speakest, who shall come into the world?"

Jesus answered with joy of heart: "He is Muhammad, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring."
homage to the prophet

(continued from page 19)

which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadan, from the rising to the setting of the sun, the Musulman abstains from eating, and drinking, and women...: from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the revolution of the lunar year, the Ramadan coincides, by turns, with the winter cold and the summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must expect the close of a tedious and sultry day. The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Mohammed alone into a positive and general law; and a considerable portion of the globe has abjured, at his command, the use of that salutary, though dangerous, liquor. These painful restraints are, doubtless, infringed by the libertine, and eluded by the hypocrite; but the legislator, by whom they are enacted, cannot surely be accused of alluring his protegés by the indulgence of their sensual appetites.

The charity of the Mohammedans descends to the animal creation; and the Koran repeatedly inculcates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mohammed, perhaps, the only lawgiver who has defined the precise measure of charity.

(Gibbon)

(continued from page 7)

the Father and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth” (John 14:15–17).

Again: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all this” (John 14:26).

And again: “Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you” (John 16:7).

Yet again: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you unto all truth” (John 16:12, 13).

All these prophetic words predict in unequivocal terms the advent of another prophet after Jesus. The terms of the prophecy do not warrant the conclusion that they are applicable to the Holy Ghost. “If I go not away, the Comforter will not come unto you” are words too clear to need any comment. The New Testament says that John was filled with the Holy Ghost even before he was born. Then it speaks of Jesus himself as receiving the Holy Ghost in the shape of a dove.) Thus the Holy Ghost used to visit men before the time of Jesus as well as in his own time. To what is then the reference made in the words, “If I go not away, the Comforter will not come unto you?” Surely not to the Holy Ghost; for it is almost sacrilegious to think that Jesus was without the Holy Ghost. Genuine reverence for Jesus requires that we should recognize even his disciples, purified as they were at the hands of their great Master, to have been pure enough to merit the company of the Holy Ghost. The Quran, at least, credits the companions of Muhammad with such company in clear terms: “And He added them with the Holy Spirit from Himself” (58:22).

The words “Holy Ghost” which have also been used in the prophecy, if not by interpolation, are intended to be taken that the Promised One would have such an inseparable union with the Holy Ghost that his advent might be taken, metaphorically of course, as the coming of the Holy Ghost itself. There are other words in the prophecy which are applicable only to Muhammad. The characteristic features set forth in the prophecy are found one and all in him. “That he may abide with you forever” indicates that there would be no prophet after the Promised One. This is exactly what the Quran says of Muhammad: “The Last of the Prophets” (ibid.). Again, “He shall teach you all things,” says the prophecy. The same is in the Quran about the dispensation of Muhammad: “This day have I perfected for you your religion” (5:3). Then the Promised One is called the Spirit of Truth in the prophecy, which is also confirmed by the Quran in the words: “The Truth has come and falsehood vanished” (17:81).

KEY TO QUR'AN PRIMER LESSON 4

The nunation in an ئ, and in an ئ, and in an ئ, indicates the nominative, accusative and genitive cases, respectively, as ئ Rajulun (nominative), ئ Rajolan (accusative), ئ Rajolun (genitive).

Remember that an ئ takes an extra, but silent, alif at the end, except when the noun ends with ئ or ئ (tay).

I. Please read from right to left. An gives the sound of “un” as in “run.”

an, ban, tan, than (san), jan, han, khan, dan, zan, ran (run), san, san, shan, swan, dhan, twan (tan), zwan (zan), ‘an, ghan, fan, qan, kan, lan, man, nan, wan, han (see how many forms this letter takes), yan.

To understand pronunciation: an, ban, tan, san, fan, man, nan, wan, yan.

Practice: qan, kan, man, qan, kan, ghan, rizqan, imran, ran, jahratan, shadaqan, qudratan.

2. in, bin, tin, thin (sin), jin, hin, khin, din, zin, sin, shin, swin, dhin, twin, zwin, ‘in, ghin, fin, qin, kin, lin, min, nin,win, ‘in, hin, yin.

To understand pronunciation: in, tin, sin, ‘in, fin.

Practice: fazlin, qadrin, nuskin, nafsin, nasrin, qadirin, shanin, makinin, ba‘azin.

3. ع-un gives the sound of “une” as in “prune.”

un, bun, tun, thun (sun), jun, hun, khun, dun, zun, run, zun, sun, shun, swun, zwan, twun, zwin, ‘un, ghnun, fun, qun, kun, lun, mun, nun, wun, hun, yun.

To understand pronunciation: un, bun, thun (sun), kun, wun, yun.

Practice: abun, akhun, darun, yadun, famun, qamarun, shamsun, shajarun, dhurabun, maradhun, shiqaqun, basitun, ghishawatun, hamun, umyun, qudratan.
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"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?"

—Alphonse de Lamartine in *Histoire de la Turquie*

"It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is."

—Bosworth Smith

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. . . . And to it was also indirectly due the marvelous development of all branches of science in the Moslem world."

—*New Researches* by H. Hirschfeld

"Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history."

—Dr. Steing ss, *Hughes’ Dictionary of Islam*

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

—George Bernard Shaw