

THE GREATNESS
OF MOHAMMAD

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S. D. KUDSEY

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(Peace and the Blessings of God be upon Him)

BY

S. D. KUDSEY



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FOREWORD

Reform whether social, economical, moral or spiritual has always been a task beset with difficulties. Only those who have been the torch-bearers in this arduous path have experienced, in no small measure, how bitter this pill is to swallow. Of all the impediments ignorance has perhaps been the most terrible stumbling block in this path and so no one suffers more from its evil effects than the reformer. Misrepresentation and malice are other factors which he has to reckon with. To tackle all these elements is not so difficult when the reformer himself breathes in the same atmosphere as his opponents. But when he is gone and there is nothing but evidence, whether direct or circumstantial, to determine the righteousness of his cause, the task of presenting things in the true light is of the widest magnitude. Mohammad (Peace and the blessings of God be upon him) who lived, some thirteen hundred years back, in Arabia does not appear to have been understood well by the people of the West. As such it becomes almost incumbent upon those who claim

FOREWORD

to be his followers to throw light upon the life of that illustrious personality that the world has ever produced and thereby dispel all clouds of ignorance, misrepresentation and malice that have crept into the minds of non-Muslims.

To Mr. S. H. Riyaz, B.A., are due my sincere thanks for the untiring zeal, faithful assistance and above all the sincere urge in getting this theme see the light of the day.

AUTHOR.

“ This doctrine of one supreme God, to whose will it is the duty of every man to surrender himself, is the Kernel of Islam, the truth for which Mohammad lived and suffered and triumphed. But it was no new teaching, as he himself was constantly saying. He was only the last of the revelations. Many prophets—Abraham, Moses and Christ—had taught the same faith before but people harkened little to their words. So Mohammad was sent, not different from them, only a messenger, yet the last and the greatest of them, “ the seal of prophecy ” the most excellent of the creation of God.”

—*Stanley Lane Poole.*

- “ God has made many revelations : but this man (Mohammad) too, has not God made him, the latest and the newest of all ? The inspiration of the Almighty giveth him understanding, we must listen before all to him.
- “ To kindle the world ; the world’s Maker had ordered it so.
- “ A man of truth and fidelity ; true in what he did, in what he spake and thought.
- “ A man rather taciturn in speech ; silent when there was nothing to be said ; but pertinent, wise, sincere, when he did speak ; always throwing light on the matter.
- “ Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious sincere character ; yet amiable, cordial, companionable, jocose even.
- “ A spontaneous, passionate, yet just, true-meaning man ! ”

—*Thomas Carlyle.*

CHAPTER I

THE NEED OF A SPIRITUAL GUIDE

IN the hurried march of economic progress when every nation is on the look-out to accelerate its activities so as to surpass all others and become a ruling nation in the world, every individual is also seen making strenuous efforts to come to the top and shine like a brilliant star on the firmament of fame and distinction. But if a careful study of the motive forces that have or are goading the nations and the individuals to high aspirations is made, it becomes evident that all this struggle has been for the attainment of glory in this world alone. Spirituality or the ennoblement and purification of the soul appears to have been relegated to

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the background. Why it is or has been so is a puzzling question indeed !

But the answer is not far to seek. There appear to be many possible explanations for this question. It may be the absence of a reliable historical record in the past which might have driven people to grow lukewarm in their beliefs ; or it may be the personality of the propounder of the faith which might not have been sufficiently forceful, illustrious, and attractive to keep the adherents pinned down to the faith ; or it may be the teachings given by him to the people and the methods adopted by him for the propagation of the creed that might not have been of a universal and appealing character and thus the effect produced might not have been of a lasting nature. Attribute to any of these we may, this serious omission of ignoring the culture of spirituality by the people of to-day, the real explanation appears to be in their own deviation from the path chalked out for

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them by the seers; for if the people had continued following, in the right spirit, the tenets of the creed propounded by the seers, this metamorphosis of spirituality would not have been the result. But man is a strange mixture of jarring elements, always trying to achieve what his desires place before him and running after things he is denied. Forgetfulness and rehabilitation appear to be working in him side by side. Hence, tracing things to their very genesis and in order to form a correct idea of the entire situation, it appears that as soon as he became a thinking, evolving, and creating automation in the scheme of Universe, he also began to feel, that the working of his machinery *i.e.*, the human body is not without a creator. On realising His Existence man naturally began to look forward for some code or set of ideas that might be useful to his living in this world. With this idea of usefulness or utility in mind he began to make a search for some

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model to imitate, as imitation is an inherent quality of man. His own powers, he found, were not so advanced as to set up a model of the type readily. Naturally he began to expect and wait for the appearance of a being that might serve to act as a guiding light for him in this benighted world. Happily for him men like Hannibal, Alexander, Caesar, Darwin, Napoleon, Socrates, Plato, Aristotle, Bacon, Homer, Shakespeare, etc., appeared like stars on the firmament. But all these gave him only a partial light. They gave him a help in the development of his mind, but his soul still remained as benighted as ever. Satisfaction and peace of mind were still to be acquired.

The Almighty or the "Predetermined Law" out of His Bountifulness did not like to leave him in the lurch. He, therefore, while giving him food, clothing and teachers for his material advancement did not let him long remain groping about. To achieve this purpose He sent His pro-

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phets to warn mankind against the various pitfalls and also to show the right track to follow. In the following pages, therefore, an attempt has been made by a comparative study to place before humanity an ideal personality serving the purpose of a guiding light in every walk of life and of a perfect model to follow from every standpoint of human affairs.

CHAPTER II

A COMPARISON OF SPIRITUAL MODELS

JUST as people are spread all over this globe and live in different climes and speak different languages, in the same way they appear to differ in thoughts and in their ideas about Godhead and religion. But just as some of the fundamentals and elementary principles of morality, sociology and ethics are common to all the nations, in spirituality these appear to be conspicuous by their absence. The very idea of God in nations and individuals, is so varied and contradictory to one another, that one feels astonished at the flight of human imagination. Taking the different ideas countrywise, it is found that in some places it is only a moral code about

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leading an abstemious hermetic life that is believed to be the essence of all human life in this world. Human mind is not disturbed by the presence of God, and retribution finds no place in the scheme. In other places if there is the belief of God, then it is modified by the presence of matter and soul side by side. Again in some places God, the holy ghost and Jesus, these three are believed to be the component indivisible parts of the one and yet are seen and believed to exist in their separate entities. At some places the divisibility exceeds all solutions of permutation and combination in the grasp of the various qualities of Godhead, with the result that the qualities themselves are allowed to multiply the existence of God. At some places the idea of the good and the evil continues to perplex the human mind and a constant struggle for supremacy is going on between the two. Whoever were the propounders of such beliefs, it cannot be gainsaid that these ideals did

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not give satisfaction and peace to the human mind; partly because the propounders of these theories led a life that was almost passed in oblivion and mist, and partly because their personalities were not of such an all comprising nature as to be a perfect model for the people to follow. It is admitted on all hands that a person who invents or creates a thing in this world is considered to be the best exponent and authority on explaining the working of the thing invented and the best model is considered to be that model which receives the masterly touches of the inventor and the approbation of its user. Human machinery acknowledges for its master Nature or God and everything that emanates from that source is considered as true to accept and follow. All the prophets who came to this world did really teach and exemplify certain particular traits of character and were really a model to follow, for instance, Noah, who lived for about a thousand

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years, set a model for carrying on a persistent propaganda of his belief with all the fervour of a true believer, Abraham, the great patriarch, was a wonderful exponent of the unity of God against the common belief of idol-worshippers and did not waver even at being thrown into the fire. Again Moses taught the lesson of perseveringly carrying on a successful struggle against the egotist and the sorcerer. Jacob taught a wonderful lesson of submission to the divine will. The songs of Solomon were the treasures of wisdom emanating from a monarchical glory. Job's life was a wonderful specimen of patience in misery and grief, while the life of Jesus, however short and secluded, was illuminating like a meteor. But to crown all the life of Mohammad (may the peace of God be on him) is a standing monument of all the attributes, virtues and qualities found in all the foregoing prophets.

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حسن یوسف دم عیسی ید بیضی داری
آنچه خوبان همه دارند تو تنها داری

“Thou possesseth the beauty of Joseph, the life-giving breath of Jesus, and the shining hand of Moses. In fact thou alone hath all those qualities which they all possessed individually.”

His personality is called the living monument because every act and every day of his life is authentically recorded on the pages of history and has been immortalised as *اسوة حسنہ* or the wonderful model by Al-Quran for the future generations to follow and preach. It is, therefore, this study of his life in all the various walks of life that goes to prove his greatness as a prophet.

CHAPTER III

A BIRD'S EYE VIEW OF MOHAMMAD'S LIFE

‘CHILD is father of the man’ is a well-known proverb and again it is an established fact that environments wield a potent influence in moulding the character of a man. Let us, therefore, in the light of these two propositions study Mohammad (be the peace of God upon him).

Arabia at the birth of the prophet was sunk into the depth of degradation, depravity and distrust. Female infanticide was as rife as robbery, feud and vandalism. Atrocity, sternness and witchcraft were the chief characteristics of the people. Idol-worshipping was their creed and lawlessness their guiding principle. Brave as

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they were they took delight in fighting and bloodshed. Gentleness was a rare virtue with them while truthfulness was seldom cared for. They were, no doubt, proverbial for their hospitality, but the darkness of their character overshadowed the bright side. In a word they possessed manly qualities but their activities were misdirected and required a masterly hand to direct them into the rightful channels. And lo! there was a move in the heavens. God saw that man, whom he had created in his own image, had got his torch of light put out, and was groping in pitched darkness and was likely to fall into the eternal abyss. Out of his Bountiful Munificence, He had ordained a ray to make its appearance in the house of Abdulla, which on coming into existence on the 24th April 571 A. D. flooded with light not only the peaks of Faran but the whole world about him. How did he illumine the world is really a miracle falsifying all the principles of Psychology

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and belying all human experience. Every one of us knows that when a child is born, he depends entirely upon his parents, or those who rear him, for imbibing, developing and maturing all his qualities and powers. He learns whatever he sees, hears and feels, but the childhood of Mohammad is not the childhood of a playful, romping and frolicsome child taking delight in pictures, plays and other puerile amusements. He has round about him cut-throats, bandits, pick-pockets, robbers, adulterers and what not; but he very astonishingly abstains from their evil influence and leads a life that is atonce an object of admiration and imitation for us all. This purity of life, this avoidance of vulgarity and this aloofness from servility to the influence of society is really the greatest quality in the life of the prophet that holds him up in bold relief amid all prophets and goes to prove that Mohammad was really in the protection of Allah, Who saved him from falling into the

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wrong path and gave him strength and patience to bear up all the adversities of life. Had it not been for this, Mohammad would not have come to be known as Al-Amin or the trusty in his early life. It is this verdict of Al-Amin given to him even by his enemies that ranks him so high in the scale of creation. He, on account of this virtue, is allowed to become a partner and a trader actively participating in the affairs of life. Later on he gets married to a lady much older to him in age, simply on account of his charming qualities of probity, straightforwardness and kindly disposition. There is no semblance of mockery, trick or diplomacy in him. He passes his life like a saint till the age of forty, and when he is suddenly called upon by the Divine Being to perform the task for which he has been created he readily submits. He calls the people of Mecca to a hill, and asks them what opinion they do hold about him. All of them without a single ex-

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ception declare him as the most honest, the most truthful and the most trustworthy of them all. Then he again asks them that if he were to tell them that there is a big army behind the hill ready to attack them, would they believe him or not. All of them with one accord declare their implicit faith in his integrity, because they have never found him letting a false word ever drop from his lips. Upon this the prophet communicates the Divine Message that there is no God but One God and that He alone should be worshipped. Hardly have these words found expression, when there is a great tumult. All of them are up against him. They begin to call him a maniac or a sorcerer or a Wizard and begin to discredit him, maltreat him and pelt him. But the Amin, the truthful does not waver. He clings to what has been inspired in him. He bears every insult ignominy and maltreatment for the propagation of the creed so true, so simple

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and so ennobling. He prays to the Almighty to give those people sense to know him and understand his message. It is now that his personality comes to be on a platform where the fierce light of criticism, observation and experiment beats. His every word and every action is being weighed and watched primarily with a view to find fault with. But the prophet of Arabia now holds high his torch of light, and his opponents in spite of all effort to lay their finger on a black spot in his character miserably fail in their attempt to vilify him.

CHAPTER IV

THE REQUISITES OF A PERFECT MODEL

WHEN a person propounds a theory or invents a machine, he naturally places his object before the world for criticism, observation and experiment. If the people find that the thing produced is beneficial, they adopt it regardless of its author's personality. They do not allow it to stand between them and the object of their utility. But this does not hold good in the case of a creed. No precept finds favour or becomes acceptable to the people until it is supported by the practical example of the preceptor. A mere advice that one should not tell a lie does not bear fruit, if the person giving such advice is himself a great sinner in this

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respect. It is the absence of this virtue in our present-day life that is responsible for our moral weaknesses. But thirteen hundred years back the Prophet of Arabia, by setting an example of his life in all its various shades, spheres and walks, really erected a lighthouse for all the way-farers desirous of leading a noble, virtuous and peaceful life in this world.

It is, therefore, by a careful study of the life of this preceptor that one is constrained to establish the following points as the most essential requisites for a really great, perfect and successful model of prophethood:—

(1) That he should, being a messenger of God, possess such credentials and passports as may readily convince the mankind about the genuineness of his personality, the truthfulness of his Mission, and the nobility of his cause.

(2) There should be a regular historical record of authenticity to convince us of the life he has led in all its minutest

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details.

(3) Every act of his life should be before us as if in letters of fire. He should not be leading his life in a secluded corner concealed from the people's eyes. Even the most ordinary acts of his life, like eating, sitting, sleeping, talking, walking, etc., should be under the observation of the public.

(4) That his life should be a perfect model for all, the rich and the poor, the king and the peasant, the philosopher and the ignorant, the trader and the manufacturer, the general of an army and the statesman and politician, the lawgiver and the teacher, the pious man and the preacher, etc., and every one of them should be able to draw his inspiration from him according to his needs.

(5) And lastly he should not only be a moral preacher but his deed should correspond to his word. Whatever he may ask people to do, he should translate it into action before asking other people to do it.

CHAPTER V

THE AUTHENTICITY OF MOHAMMAD AS PROPHET

MOHAMMAD on declaring his prophethood had no other means of convincing the public about the genuineness of his personality, and the truthfulness of his mission, except the sacred book Al-Quran, whose messages he began to convey to the people as faithfully as he received them. It is Al-Quran which testifies to his being a prophet and on the right path through so many of its verses like :—

يسٓ ۞ والقران الحكيم ۞ انك لمن المرسلين ۞ على صراط
مستقيم ۞

“Yasin, By the wise Quran, Lo! thou art of those sent on a straight path.”(xxxvi : 1—4).

هو الذى ارسل رسوله بالهدى ودين الحق ليظهره
على الدين كله ط وكفى بالله شهيدا ۝

“He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions. And Allah sufficeth as a witness.” (xlvi: 28).

Again this passport or credential pictures, very graphically, the character of Mohammad, and in so very clear terms as to leave no doubt in the mind of the public in acknowledging him as the messenger of God by comparing his conduct with the description given in the Text, such as:—

لقد جاءكم رسول من انفسكم عزيز عليه ما عتم حريص
عليكم بالموءمين رءوف رحيم ۝

“Now hath come unto you an apostle from amongst yourselves ; unto whom aught that 'ye are overburdened is grievous, ardently

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anxious is he over you ; to the believers is he most kind and merciful." (ix : 128).

محمد رسول الله ط والذين معه أشد آء على الكفار رُحماء
بينهم ترهم ركعا سجدا يبتغون فضلا من الله و رضوانا -
سيما هم في و جوههم من أثر السجود ط ذلك مثلهم
في التوراة و مثلهم في الانجيل ؎

“Mohammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Mohammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel.” (xlviii : 29).

يايها المدثر ◦ قم فا نذر ◦ و ربك فكبر ◦

“O thou enveloped in thy cloak, arise and warn! Thy Lord magnify.” (lxxiv : 1—3).
and so on.

Another proof of his genuineness is that, on the declaration of his prophethood, the very people, who knew him most intimately like Khadija, his wife, Abu Bakr, his friend, and Ali, his nephew, certified to the righteousness of his cause and embraced Islam. Had there been any flaw in his personality or his mission, these people would have been the last to accept him as a messenger of God.

Again the book Al-Quran has such an eloquent, brief and appealing style, that all the learned men of letters of the time and even afterwards admitted its superiority, masterly expression and truth and could not bring any Sura like it as challenged in Al-Quran :

فأتوا بسورة من مثله^ص وادعوا شهداءكم من دون الله

ان كنتم صدقين^٥

“Then produce a Sura like thereunto ; and call your witnesses or helpers (if there are any) besides God, if your (doubts) are true.”
(ii : 23).

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Again, this book has been so carefully preserved, that there has not been the slightest alteration in the text even in the diacritical marks, during the last thirteen hundred years, and this is another proof of its being a message of God. Lastly, it is the only book which possesses the peculiarity of being preserved in memory as has been amply proved by the presence of hundreds of Huffaz at all times right from the time of the prophet down to the present age. It could not be otherwise as the Almighty God has taken upon Himself the protection and preservation of the Text :—

نحن نزلنا الذكر و انا له لحافظون

“ We sent this message and truly We are its protectors.”

CHAPTER VI

MOHAMMAD JUDGED AND COMPARED HISTORICALLY

IN order to get a clear idea of the life of Mohammad, history in the first instance is the chief source to help us in our aim. Not only Al-Quran (the text of a copy of which is the same as that one finds in a copy recorded 13 hundred years back) but also books on Traditions, Biography, Accounts of battles fought, books of history and reference, books on miracles and spiritual flights, books on manners, morals and daily-life-transactions, etc., about the life of Mohammad, clearly show what sort of life Mohammad led. These books, especially those of Tradition and Biography or *اسماء الرجال* have been prepared with so much care

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and precision that there is no room to doubt the authenticity of them in general. Every single tradition or Hadis has been traced to the original source *i.e.*, the prophet, and all the intermediary links have been so well and so carefully connected, that one cannot help admiring the zeal which actuated the people of those days to take upon themselves this onerous task. They have been so careful in their selection that whenever there has been the slightest doubt as to the integrity or truthfulness of a certain narrator, the compilers have not considered it worth their while to include him or his version in the book of tradition. If one happens to read a single book on **اسماء الرجال** (Biography), he is struck with the pains that have been taken in arranging and recording the life history of as many as one lac of men of reputed honesty and sincerity. Mr. Leopold Weiss in his book "Islam at the Crossroads" writes:—

“ For our purpose here it may suffice to say

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that a complete science has been evolved, the only object of which is the research as to the meaning, the form and the way of transmission of the Prophet's Traditions. A historical branch of this science has succeeded in establishing an unbroken chain of detailed biographies of all those personalities who have ever been mentioned as narrators of Traditions. The lives of those men and women have been thoroughly investigated from every point of view, and only those of them have been accepted as reliable whose life and whose way of transmitting a Hadith perfectly responds to the test stipulated by the Muhaddithin and commonly regarded as the most rigorous possible."

Again :—

"In spite of all the efforts which have been employed to challenge the authenticity of Hadith as a system, those modern critics, both Eastern and Western, have not been able to back their purely temperamental criticism with results of scientific research. It would be rather difficult to do so, as the compilers of the early Hadith-collections, and particularly the Imams Bukhari and Muslim, have done whatever was humanly

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possible to put the reliability of every Tradition to a very rigorous test—a far more rigorous test than European historians usually apply to any sources of old history.”

Again :—

“ It requires only some insight into the psychological side of the problem in order to relegate such assumptions into the sphere of pure fancy. The tremendous impression which the personality of the prophet created on these men is one of the outstanding facts of human history ; and, moreover, it is extremely well documented by history. Is it conceivable that men who were ready to sacrifice themselves and all they possessed at the bidding of the Apostle of God, would play tricks with his words ?

من كذب عليّ متعمداً فليتبوأ مقعده من النار

“ Whosoever intentionally lies about me, will take his place in the fire.” (Sahihal Bukhari, etc.)

“ This the companions knew ; they believed implicitly in the words of the Prophet whom they regarded as the speaker of God ; and is it probable, from the psychological point of

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view, that they disregarded this very definite injunction ? ”

It is this wonderful record about the character and life history of the prophet that compels us to hold him in high esteem, and consider it a miracle of his personality which worked like a magnet and actuated his followers to write down such big volumes as decorate the pages of history to-day.

Even a person like Mr. D. B. Margoliouth, in spite of being an adverse critic, has to admit that “the biographers of the prophet Mohammad from a long series, it is impossible to end, but in which it would be honourable to find a place.” John Devonport in his book ‘An Apology for Mohammad and the Koran,’ states that among all the Conquerors and Law-givers of the world there is not a single instance to be seen whose anecdotes of life have been recorded with so much precision, authenticity and detail as

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those of Mohammad. Rev. Bosworth Smith, fellow of Trinity College Oxford, in his work 'Mohammad and Mohammanism' writes that, the world knows much less about Zoroaster and Confucius, than what it knows about Solon and Socrates. It knows much less about Moses and Budha than what it knows about Ambrose and Caesar. Similarly the life of Christ himself is shrouded in mist for a period of about 30 years, and no one can say how and where it was passed. The world's knowledge about Mary, about the domestic life of Christ, about his playmates of childhood, about his relationship with them, about the gradual development of his spiritual mission or about his sudden reappearance, is as meagre as ever. There is no denying the fact that hundreds of questions crop up in one's mind about all these matters, which are bound to remain unsatisfied. But on the other hand everything in Mohammad is prominent. In it there is no halo

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of mist or secrecy anywhere. There is a regular recorded history about everything. Mohammad is as much known to us all as Luther and Milton. Mythology fiction and supernatural events are absent in the writings of early Islamic Arabs, and if they are anywhere to be come across, these can easily be distinguished and separated from historical facts. It is all broad daylight illuminating everything to everyone. None can deceive others or be deceived himself.

This phase of Mohammad's life will be better understood if a slight comparison is drawn between him and the other seers and preceptors of the world. Zoroaster who is said to have swayed a great part of Iran and its vicinity in the past has a very doubtful chronological record of his deeds and events in life. Ordinary questions like "Where and when was he born? What tribe or clan did he belong to? What language did he use? Where and when did he die?" receive different

answers according to the study and knowledge of one about them. Definiteness and consensus of opinion are wanting. The only source of information about him is Shah Nama which is more of an epic poem than history. Hence, men like Karn and Dormitator go still ahead, and enhance public astonishment by declaring the very existence of Zoroaster as a doubtful affair.

However, all that is known about him is something like this that he was born somewhere in Azar Baijan and that Histasps accepted his mission and made it a state religion. He led a married life, had children, and last of all died, nobody knows where. Can such a life be, therefore, an ideal one to rely upon.

Budha is another leader of a very well-known religion, Buddhism, named after him. His life history too is not chronologically well-recorded by his followers. All that we know about him to-day is partly through the inscriptions of Asoka and Chandra

Gupta and partly through the writings of travellers like Huen Tsang and Fiehian or the Greek historians like Herodotus. That is to say, it is through the help of the kings of Morya Dynasty that the probable period of his life is determined. Hence, he too cannot boast of possessing such a faithful record of life as Mohammad (be the peace of God upon him) does.

In Jainism too the life of Digambar, its founder, is no clearer than that of Budha.

In the ancient Hindu Mythology Rama and Krishana, the heroes of Ramayana and Mahabhartta are more of heroes of epics than historical personalities, and the western authors and historians have taken much pains in trying to locate approximately their life to a certain period in the history of the world, without much certainty.

Confuscious too, who sways practically the far-East, can lay much less claim to any historical record about the spread of his missionary teachings and life history

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His life is almost as much in the dark as of any other religious reformer in the past.

Turning to the long list of prophets from among the Israelites, let us take a few of the most illustrious of them all and see how far history has preserved a detailed record of their actions from the birth to the death and handed them down to posterity. Moses is considered to be the saviour of the Israelites, but his life account too, as given in the Old Testament, was recorded some 300 years after his death; and wherever there is an account given of a certain episode or event, many different and sometimes contradictory versions creep in, which render it impossible to accept it as true. Hence, his magnanimity as a prophet does not receive the support of historical evidence. Again Lord Jesus appears to suffer in the same way as Moses. His Bible too, which we possess, is a much later production, recorded by people, who them-

selves had not seen Christ with their own eyes. People have begun to doubt its original source, and do not specify the precise time and the language in which it was originally compiled. The American rationalistic school goes to the extent of calling the very existence of Christ as a mere fabulous personality based on Greek and Roman Mythology. It is only Al-Quran that throws a flood of light on his birth, his teachings, his sufferings, and lastly his return to God. Otherwise it is his own followers, who have given his personality a halo of unreality and deification, simply because of the absence of any historical evidence on record. In a word not a single prophet of the line of Israelites has to his credit a very detailed, connected and authentic historical account to give the satisfaction of classing him as a genuine ideal personality beyond all shadow of doubt. It is the personality of Mohammad and Mohammad alone, that is a solitary instance of this kind among the

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prophets of the world. His adherents had always made it a point to spread the Deeds and Teachings of Mohammad from pole to pole; and although men like the illustrious Omar forbade people from narrating anything but Al-Quran which in itself is the most authentic history of the life, manners, morals and teachings of the prophet, yet their enthusiasm did not remain contented with this much only. Mohammad was the centre of their attention, their thoughts and their talk. They were his devotees for whom anything and everything of Mohammad was priceless. It was this zeal, this ardent love, this spirit to follow Mohammad in the minutest details of life, that actuated them to talk of and sing of Mohammad and his deeds. This activity later on assumed the shape of tradition, and persons like Abu Horaira, Abdulla bin Abbas, Ayesha Siddiqa, Abdulla bin Omar, Jabir bin Abdulla, Ans bin Malik and Abu Saeed Khadri, etc., became the accredited heroes

from whom this fountain of knowledge began to flow. But in their keen desire to give publicity to the sayings of the prophet, they always kept in view the stern warning of their master. "Verily you must proclaim to all whatever you hear from me or see me doing. But mind you anyone who dare say anything about me which he has not seen me doing or heard from me, will find a place in the hell." It was the effect of this warning that made honest God-fearing people like Abdulla bin Masud tremble while quoting anything from the prophet. It was the effect of this message that made Imam Bukhari retrace his steps immediately from the house of a certain person where he had gone in quest of obtaining a certain saying of the prophet after travelling a long distance without obtaining the necessary information simply because he had seen him trying to capture his horse by dangling an empty sack of grain. It is here that the old Arab

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school of the compilers of tradition differs from the modern Western Rationalistic school of Oriental Scholars. With the former, character of a narrator is of the paramount importance; while with the European scholars it is the connected narrative linked from one end to the other without a break that counts. That is why Waqdi, the great concoctor of false traditions finds favour with them, while he sinks to the bottom of the scale in the estimation of Muslim Ulemas and Mohaddisins because of his carelessness in handling and compiling all sorts of traditions. Hence, it is due to the extreme care and precaution taken by the followers of the prophet, that Islam boasts of a very rich authentic and connected record of the life-history of the prophet, which serves the purpose of a torch to every benighted wayfarer on the path of Islam and can be styled as one of the greatest achievements of the prophet, hitherto unparalleled in the history of the world.

CHAPTER VII

MOHAMMAD AS CENTRE OF PUBLIC ATTENTION

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت
لكم الاسلام ديناً

“To-day I have made perfect for you your religion, and fulfilled My favour on you, and chosen Islam as your religion.” (v : 3).

The second thing which is most essential for a world-wide preceptor is that he may not be a preceptor of the type depicted by Hafiz of Shiraz :

واعظان كيبس جلوة بر سحراب و منبر ميکنند
چون به خلوت ميروند آن کار ديگر ميکنند

That famous poet of Iran has very truly remarked that the preceptors of to-

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day deliver very charming sermons from the pulpit, but when they return, to privacy their actions do not correspond to their speech. In Mohammad and Mohammad alone (be the peace of God on him) we find that every act of his daily life like eating, walking, sleeping, talking, praying etc., has been very faithfully recorded, reported and described by all those who kept his constant company, and kept a constant eye on all his actions, day and night ; that is to say, it was a sort of public property to copy, to follow and to preach about. Had it not been for this, the world would not have been able to form a correct idea of an ideal life worth following in this world full of temptations. Keeping this principle in view let us examine how far do the founders of various other religions present such a vivid picture of their lives in its minutest details.

Let us for example take the case of Budha. All that is known about him is

that he was the only son of a Raja Shadhodhan at Kapal Vastu near Nepal. Nature had given him a reflecting mind, which, after his becoming a father of a child, suddenly gave a turn to his life.

He by chance beheld some afflicted persons in the world, and after a deep thinking over their misery renounced this busy life for a secluded quiet corner in the jungles till at last, after a lapse of a considerable portion of his life in this condition, he suddenly beheld a light at Gaya under a tree, and thenceforward began to preach his doctrine of Nirvana in the country lying between the modern Benaras and Patna and then breathed his last. This is the sum and substance of the life led by a great preacher of the world. How far does it place before us complete picture of an ideal life is left for the reader to judge.

Another great preacher is Zoroaster ; the preacher of Persia. His life, too, is shrouded in a mist, and there are many

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conflicting views about his place of birth, life and place of death, as will appear from an extract from the Encyclopedia Britannica which clearly proves that his life too was not a good specimen of a perfect life.

“Ancient writers differ greatly as to Zoroaster’s date. Ctesias, as we have seen, makes him a contemporary of Semiramis. Hermippus of Smyrna places him 5000 years before the Trojan War, Xanthus 6000 years before Xerxes. Aristotle assigned him a similar antiquity. Agathias remarks with perfect truth that it is no longer possible to determine with any certainty when he lived and legislated.

“Before proceeding to compile from these a brief sketch of the life and doctrine of Zoroaster it will be well that we should first look at the question whether we are entitled to regard him as an historical character at all. For Zoroaster too, like his great fellow teacher Budha, has fallen under the ban of modern scepticism. According to Dormeteter and Eduard Meyer, the Parsi saint is a myth, a divinity invested with human attributes, an incarnation of the storm-god,

who with his divine word, the thunder, comes from heaven and smites the demons.

“As to the birth place of Zoroaster the Avesta is silent. In later tradition two places contended for this honour, the older and more widely spread story made him a native of Rai (Rhagae) in Media, another of Shiz, the capital of Atropatene, also in Media. It is hard to decide whether both traditions rest merely upon priestly pretensions of a later date or whether one of them is not perhaps authentic. There is a passage in even the Gáthás which seems to contain a lurking allusion to Rhagae; unfortunately, however, both text and meaning are uncertain.”

“We are quite in the dark as to the date of Zoroaster; King Vishtáspa has no place in any historical chronology, and the Gáthás give no hint on the subject. But at any rate he must have lived long before Cyrus, by whose time the new religion had already become established in Western Iran. Duncker places him about the year 1000 B. C. Merely conjectural also is the opinion once orally expressed by Gutschmid that Zoroaster may have been contemporary of Moses, thus belonging, according to

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Gutschmid's view, to about the 14th Century B. C.—a period of great religious activity throughout Western Asia.”

Another great prophet of the Israelites, *i.e.*, Moses, too, leads a life whose major portion is hidden away from the eyes of the people. All that is known about him is that after birth he is brought up by the Queen of the Pharoites. On growing up his spirit revolts at the cruel deeds perpetrated by the Pharoites, against the Israelites. He comes to the rescue of a couple of his own tribesmen and later on flies from Egypt to 'Madain', is associated with the holy Shoaib, passes a few years of married life and then again returns to Egypt. On the way he sees the light of God at Toor and is ordained as prophet. He then goes to Pharaoh, shows him some miracles and invites him to embrace the religion of God, but meets an opposition, tries to run away with the Israelites and is pursued by the Pharaoh, who gets drowned with his army in the river in an at-

tempt to cross it. Moses enters Arabia and Syria, then fights his battles and later on dies. His death is described in the following words in the Old Testament, the fifth Book of Moses called Deutonomy, Chapter 34 :—

“ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-poer ; but no man knoweth of his sepulchre unto this day.”

In all the description given above there is no mention about the most important points of his life, *e.g.*, morals, general character and his mode of living. All this goes to prove that in spite of his illustrious personality as a prophet his biography cannot be called the right specimen of ideal life. Even Lord Christ himself born as he was in a miraculous way passes about 30 years of his life in obscurity. At first we see him as a child speaking with the people and then sud-

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denly disappearing and remaining in obscurity for about 25 years and coming back again as a preacher to the gentiles and fishermen and laying down his life as a preacher at the crucifix so to say (though the view is not upheld by Islam or Al-Quran). Hence coming back to Mohammad (be the peace of God upon him) we find that the whole of his life is spent under the fierce light of observation from his childhood to the very day of his separation from this material world. Every stage of his life is full of facts, episodes and events that are at once enchanting, arresting and absorbing. The reader on going through them feels carried away with them. They seem to permeate the very essence of his soul, and on assimilation try to ennoble it and mould it into a shape that is a by-word for Khulqi-Azim or the highest morale. There is not a single religious reformer on the face of globe whose biography could be divided into so many sub-heads as that of the

prophet. From the description of his face, limbs and body, his gait, talk, smile, dress, food, and other ordinary habits in daily life to all the possible conceivable acts of which a well-behaved gentleman is capable, there are big volumes on every detail. Of all these Shifa written by that eminent Qazi Ayaz of Spain is perhaps the best to throw a flood of light on this subject. To give the reader an idea, it may be said, that the following heads are the most popular upon which the various biographers of Mohammad (be the peace of God upon him) have commented. With regard to his features and habits, there is a complete detail about his colour, his hair, his seal of prophethood, his gait, his voice, his talks, his smile, his food, his sleep, his way of eating, drinking and easing himself, his use of perfumes, his cleanliness, his neatness, his purity, his likes and dislikes in articles of food and dress, the cut of his dress, the various garments worn by him, his fondness for riding, his worship,

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his mode of salutations, his journey, his wars, his ways of offering condolence, his ways of seeing and exchanging courtesies, his addresses, his postures in worship, his ablutions, his fair and equitable distribution of his time, his way of offering prayers, his way of observing fast, his way of giving alms and his charity, his pilgrimages, his love of God, his feelings, his state of mind at the time of his devotion to God, his sweet temper, his perseverance, his fair dealings with mankind, his honesty, his hospitality, his dealings with his own kith and kin, with the foreigners, with his enemies, his hatred of back-biting and harshness, his simplicity, his bravery, his determination, his truthfulness, his fulfilment of promises, his forgiveness, his behaviour towards his own people, towards his equals and towards his elders and youngsters, his treatment of the women, his kindness to mankind and animals, his ways of matrimony, his ways of earning livelihood, his experiences as a

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traveller, as a warrior, as a law-giver, as a leader, as a statesman, as a physician, as a craftsman, as a trader, as a father, as a brother, as a ruler, as a saint, as a pious hermit or a Derwesh, as a spokesman, as an arbitrator, etc., are all astounding and worth-copying. It is really very strange to find theory and practice combined in one personality to a very high degree of excellence. To crown all, the prophet had publicly permitted every person, even his wives, to narrate even the most ordinary actions of his daily life to the people around them ; and really no one can be so bold or courageous, as to voluntarily offer himself as an object of observation for all the 24 hours right through his life, unless he possesses a very high degree of self-confidence, self-reliance, self-control and self-determination. A man is generally described as a sinful person ; every person is believed to have some faults or shortcomings. The moment he indulges in introspection, he realises

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what darkest thoughts and deeds are concealed in his mind from the eyes of the people; and in order to hide them he tries to find a justification for his own mis-deeds by finding faults with others. But the beauty about the character of Mohammad is that even his worst enemies could not raise a finger of scorn against him on any one point. No one could ever prove him as a dishonest person, a liar, a cajoler, or a diplomat. That is to say there was no privacy or secrecy in Mohammad. His every word and every act was a sort of public property. One day there was a big gathering at Mecca, and people were talking about Mohammad. There stood up Nasir bin Haris, the veteran warrior of the Quraish, and said to them " O, Quarish ! It is strange you cannot find a way out of the difficulty you are in. Mohammad grew up from childhood to manhood before you and you considered him all along as the most trustworthy, the most truthful, and Amin

or the truest custodian of you all, and you never found fault with him. Now when there has appeared some greyness in his hair and he has begun to talk to you of one Allah, you have begun to call him a sorcerer, a poet, a lunatic and so on. By God, I have heard his talk. There is nothing of the kind in him you talk of. His greatest enemy Abu Jahal used to say, "Mohammad I never call you a liar, but whatever you say or preach about, I do not consider it as true." Similarly Abu Sufyan, who was an arch enemy of the Prophet, was once called in the court of Caesar of the Asiatic Turkey as a witness about the character of Mohammad in order to enable Caesar to determine an attack on Mecca and Medina and annihilate the growing power of Islam in case his (Sufyan's) evidence were to be infavourable. His talk with Caesar in the form of a dialogue is reproduced below :—

Caesar : What do you know about the

tribe of Mohammad, who claims to be a Prophet ?

Abu Sufyan : He belongs to a noble tribe.

Caesar : Has any one else in the tribe urged a similar claim ever ?

Abu Sufyan : No.

Caesar : Has there been any king ever in the tribe ?

Abu Sufyan : No.

Caesar : Are the persons who have embraced his faith, weak or strong and influential ?

Abu Sufyan : They are weak.

Caesar : Are his followers on the increase or otherwise ?

Abu Sufyan : They are on the increase.

Caesar : Have you ever experienced a lie emanating from him in any matter ?

Abu Sufyan : Never.

Caesar : Has he ever broken his promise ?

Abu Sufyan : He has not done so so far. About the future nothing can be said.

Caesar : What does he teach ?

Abu Sufyan : He says, " Worship one God. Say your prayers. Be truthful. Do your duty unto your relatives and also try to acquire a spotless character."

Such evidence at such a critical juncture when the slightest hint against the prophet would have meant the total annihilation of the Islamic creed by an arch enemy of the prophet is nothing but a very bold testimony to the greatness of the prophet.

Another point that forces itself on our attention is the fact that the people who first of all embraced Islam were not fishermen along the sea-coast or hewers of wood and drawers of water or people of the subject race of Egypt, but individuals of a free nation that was known for its intelligence, love of liberty and trade. This nation had spread all along the coast of Iran, Egypt, Syria and Asia Minor and was proverbial for its horsemanship,

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bravery and administrative ability. Their embracing of Islam, therefore, could not be called a feat of cajolery. On the other hand it clearly pointed to the simple, forceful, truthful and convincing teachings of the prophet.

Again it is an inherent tendency in man to conceal his own weakness and never let it be known to anybody in the world. In Al-Quran there are many instances to show that the prophet is being warned by the Almighty for a very slight human weakness just as we find it hinted in the Sura *عبس و تولى*

“He frowned and turned away.” (lxxx : 1)

and many others, and the prophet very faithfully proclaims them and the public comes to know of it. Had these not been repeated by the prophet the world would not have been any wiser or known a word about them. But it speaks very eloquently of the excellence of the prophet and his faith-

fulness as a divine messenger that he gave out all that was even against him, and this is perhaps a solitary instance of its type ever recorded in the life-history of a great man. Even men like Gibbon and Bosworth Smith are constrained to admit of the magnanimity of Mohammad in this respect.

Bosworth Smith remarks to the effect : "Here everything is seen in a broad daylight which is accessible to all, and we know everything of the public life of Mohammad, his youth, his connections, his habits, his first conception and its later developments, his wonderful revelation, and its gradual reception by him. If we possess any book which is a true mirror of its times then surely it is Al-Quran."

Godfrey Higgans in his "Apology for Mohammad" wrote something to the following effect "It would be better for the Christians to remember, that Mohammad filled his followers with such a spirit,

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as is difficult to find in the early followers of Christ. When Christ was taken to the crucifix, his followers fled away leaving their master in the clutches of his enemies, whereas the followers of Mohammad flung themselves between him and the enemies and thus saved his life."

Another point of his greatness is that Mohammad won around him in a very short span of time a devoted band of followers, rich and poor, high and low, men and women, boys and girls, the aged and the young alike who were always ready to stand by him in an hour of difficulty and danger, nay always prepared to sacrifice their lives and shed their blood as evidenced on sundry occasions. At the time of Hijrat, Abubakr had to accompany the prophet while Ali had to lie in his bed where there was the certainty of the falling of a thousand strokes of swords contemplated to put an end to the precious life of Mohammad, whom they thought to be the source of all

disquiet, disorder and unrest in that land. It was really a very trying occasion for both Abubakr and Ali and yet their integrity was unflinching and their courage undaunted, and nothing but devotion to a magnetic personality could bring about such a glorious deed. Khadija suffered for full three years with the prophet the pangs of starvation, destitution and privation. At Uhad when the teeth of prophet were injured some seven of the Ansars sacrificed their lives in protecting that of Mohammad. Three of them, the father, the son and the husband of a devoted lady lost their lives in shielding Mohammad, but the lady did not care for them at all and only wanted to know if the prophet was safe and sound, and when she came to know that the life of the prophet was safe, she heaved a sigh of relief and cried out "O Prophet of God! no clamity is great in your presence."

Really these examples of devotion and

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sacrifice afford a striking contrast to the cowardice and pusillanimity of the followers of Christ who tacitly handed him over to the king of Jews for being crucified. Even the followers of Moses had to say :—

فاذهب انت و ربك فقا تلا انا ههنا قاعدون .

“Unto him, Go you and your Lord and fight ; we sit here.” (v : 24).

Does this not show that the personality of Mohammad was a great magnetic force that attracted towards itself every substantial piece that came into contact with him, and by purifying the soul, improving the conduct and polishing the manners gave a glitter that was never to fade away. Hence, the civilisation which grew up in the 6th Century A. D. was nothing but a copy of the acts, words and thoughts of Mohammad which have been immortalised in Al-Quran by the Almighty and in the various books of tradition by his devoted followers. Hundreds of civi-

lisations like those of the Babylonians, Egyptians, Assyrians, Romans, Greeks, Persians, Medes, Chinese and Indians sprang up and passed away into oblivion in course of time but the principles established and the rules of conduct formed by the prophet of Arabia in matters of morality, manners, social relationship, inheritance, and law, etc., have lived down the influence of time and, in spite of the glamour of Western civilisation, still keep a hold on the Muslim mind. In other words, the religion of Islam is not a mere theological dogma but comprises in itself all the essentials of a true civilisation that may be a source of guidance and light to all the people for all times. This setting up of a wonderful civilisation by one man in the world is really a great achievement worthy of a great personality. In a word, it is entirely due to the sublime personality of Mohammad, that the Arabs, who were formerly beduins sunk

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in the depths of ignorance, disunity and hatred, by carefully observing the conduct, ways and life of their most beloved prophet, rose to be the teachers of the world. Had the prophet not subjected himself to this strict watch, this transformation in the life of Arabs would not have been phenomenal.

CHAPTER VIII

MOHAMMAD AS A PERFECT MODEL FOR ALL

لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجوا
الله واليوم الاخر وذكروا الله كثيرا.

“ Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the last day and remembreth Allah much.” (xxxiii : 21).

In this chapter an attempt will be made to show that Mohammad (be the peace of God upon him) was a perfect model for all the people in the world, whatever status in life theirs might be. Man, on account of his multifarious duties, ties, connections and bonds in this world, does always stand in need of

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a good example to follow. Take the case of a student in a school. If the student wants to become a good reader, it is necessary for him to copy the pattern reading given by the teacher and try to modulate his own tone and accent according to that of the teacher. If he wants to be a good penman, he must carefully watch the way of holding the pen and learn not only to assume correct posture but also style in writing. Later on, he must learn how to express his ideas with a force, flow, brevity and beauty, after the model he chooses to set before himself. Now, if he makes a mistake in his choice, the result will be a failure in achieving his end, but if he selects the right model, he has a clear sailing and the goal is sure to be reached. Similar is the case of one who seeks to improve his own conduct, purify his own soul, and have a very noble, pious and ideal life. In order, therefore, to gain this end, he must make a right selection, for much of the happiness he

wants to have both in this world and the next, would depend upon the model he selects to follow. In order to be of service to such seekers, an attempt has been made to place before them the right type by making use of the principles of comparison and contrast.

There are two kinds of religions prevailing in this world. The first kind consists of religions like Christianity, Jewism, Islam, etc., in which the idea of Godhead and His worship is the basic idea. The second set consists of religions as are atheistic, or do not believe in the existence of God, and only seek to solve the problem of life in the light of the material world before them. In this 2nd class a perfect model cannot be sought, for it entirely ignores the existence of God and cannot be of help to those who believe in it. It is only in religions of the 1st type that a perfect model can be possible, as these religions are sure to place before all the right model, that is to say a model

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that may clear to them the path to follow in the performance of duties devolving upon them through their connections, firstly between man and God and secondly between man and man. Among these, therefore, Christianity, Jewism, Islam and Hinduism are the most prevailing religions. Hence, a comparative study of their founders under this head ought to be able to convince us of the truth and help us to follow the path that is thus manifested.

Let us first of all take Christianity, which has perhaps the largest number of adherents in this world and Lord Jesus Christ is its founder. Can the Lord be a good model to persons who want to acquit themselves nobly by discharging the duties devolving upon them in the following capacities: (1) As a father, as a husband, as a ruler, as a warrior and as a trader or businessman. I do not know what the Christians have to say on this point. But,

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frankly speaking, in spite of all the glorious personality of Christ, I find that an example for these traits of character is sadly missing in his life, and he cannot be given that place in the rank of reformers which Mohammad possesses by virtue of his affording us examples from his own daily life in all these walks. Similarly, in the case of Jewism, Moses no doubt figures as a warrior and a liberator prophet, but there is nothing before us to know how far had the spirit of God entered his mind, how far did he rely upon Him and how far had the various qualities of God found a manifestation in his person? Again he possessed wife, children, brothers, friends etc., but how he behaved towards them, how they in return treated him or he treated them, are facts that will always remain in the dark. In Hinduism or Sikhism too, the lives of Krishna and Baba Nanak are only instances of a godly life without the minutest details in every shade and walk

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of life as given in the case of Mohammad. Baba Nanak lived in the sixteenth century when historical research was at its highest pitch, but his followers too did not care to give us the incidents of his life with as much precision detail and authenticity as we find in the case of Mohammad. This clearly goes to prove that the personality of Mohammad was really far more fascinating, absorbing and worth copying, and that is why his followers were actuated with the desire of recording and preserving every minute detail of his character and life. And this was quite in keeping with the text :

ورفعنا لك ذكرك -

“ We have exalted thy mention.” (xciv : 4).

Now let us turn to Mohammad himself and see what traits of character in him are fascinating and worth copying. To get a clear idea of this, we begin to study him from his childhood onwards till

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the end bringing to light every trait of his character in all the various stages of his life. As a child, he is found playing in the lap of Halima, his nurse, and becomes an object of blessing and abundance to her household. He has never teased his playmates, nor ever told a lie. He does not mix with the children and indulge in ordinary games or idle pursuits. As a boy he is very gentle, modest, intelligent, helpful and willing to go out on a long journey even with his uncle like a brave boy. In his youth he looks after the herds of goats and sheep. He never makes friends with bad men and prefers to remain alone. In his dealings, he is honest, truthful and good, and as such wins the respect and admiration of one and all. He generally goes by the title of Al-Amin. Hence, by his spotless career as a child and a youth he has furnished a very noble example of his character for all the children and youths of humanity at large. Having

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reached the man's estate he is seen entering life as a business-man. He is selected by a *rich* widow, Khadija of Mecca, for his honesty as a sales-man of her goods. He is seen going abroad with the merchandise, and selling things at a very lucrative price and bringing large profits to the lady. While abroad, he studies things with an open eye, and acquires a great knowledge about the foreign people and their ways, which stands him in good stead in after life, when he is called upon to do greater things. On return he gives her a very detailed account of her money, charging only as much for himself as agreed upon in the beginning, and not a farthing in excess. This produces a very deep impression upon the lady, who is almost enchanted by his honesty of purpose and offers him her hand in marriage after consulting her relatives and Mohammad accepts it with the consent of his uncle. It is in this way that Mohammad marries her without allow-

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ing carnal desires to intervene that actuate a young person at this stage of life and also with the sole object of bringing about a union between two big families of Arabia. Thomas Carlyle writes :—

“ How he was placed with Khadija, a rich widow, as her steward, and travelled in her business, again to the Fairs of Syria ; how he managed all, as one can well understand, with fidelity, adroitness, how her gratitude, her regard for him, grew ; the story of their marriage is altogether a graceful intelligible one, as told us by the Arab authors. He was twenty-five ; she forty, though still beautiful. He seems to have lived in a most affectionate, peaceable, wholesome way with this wedded benefactress ; loving her truly, and her alone. It goes greatly against the imposter theory, the fact that he lived in this entirely unexceptionable, entirely quiet and common place way, till the heat of his years was done.”

Had Mohammad been imbued with passions and feelings with which young

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men of to-day generally are, there must have been some stories of his love-making current in the public, or something brought on record or repeated after he had proclaimed his prophethood in order to put him to shame or malign him for his mis-deeds, for his enemies then were numerous. But his is a spotless career with no event or episode for the finger of scorn to point at.

Mohammad as an honest Business-man—

Another wonderful story of his honesty and sincerity in the youthful days is thus narrated. Once he sold a hundred camels to a merchant. After the transaction was over, and the merchant had marched away with his property, Mohammad came to recollect that he had not told him about the slight lameness of a camel, Accordingly he took a swift horse, rode after him and after covering a long journey overtook him, and addressed him thus :
“ O friend ! You have purchased a camel

in ignorance of the fact that it is limping. As such I have come to pay you back its price and take my animal back." The merchant was astonished at this remarkable honesty of the young man.

Mohammad as an Arbitrator—

Once a portion of Ka'aba had been washed away by floods. People soon tried to put straight the fallen edifice, but as to who should place the sacred black-stone at its place was a ticklish problem, for every one wanted to be given the singular honour. There was a heated discussion on the point and no solution could be arrived at. At last they agreed to appoint that man, their arbitrator who might be the first to enter Ka'aba next morning. Fortunately for them Mohammad happened to be the first man to enter, and they all became glad that the right person had come to arbitrate. They told him their difficulty which was solved thus. Mohammad spread his own Chadar

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or sheet of cloth on the ground, placed the sacred stone in it and asked all the chiefs of the various clans to hold the Chadar together and carry it to the place where it was to be fixed. Mohammad then took the stone from the Chadar and set it at its proper place. All looked happy and contented and blessed Mohammad for amicably settling a very thorny problem that was otherwise going to be an apple of discord among them for ever.

Mohammad as a Husband—

Before the advent of Islam woman in Arabia had no respectable status in life. She was treated as a commodity, and subjected to the most apathetic indifferent and scornful treatment. Female infanticide was the climax of Arab hatred against woman. She was beaten at the slightest pretext, and sung, ridiculed or defamed in the public. She had no share in inheritance. In a word she had no

social status. But it is due to the prophet of Arabia that woman regained her status in society. She was declared as entitled to inherit property and forbidden to be killed in her childhood. Good treatment was enjoined, and it was openly declared that she had as much claim on man as a man on her. Several instances can be quoted from the life of the prophet to show that he had the most forbearing, cordial and sympathetic relations with his wives. He never teased them or maltreated them. He had no cross word or look for them. He was never stingy or cruel towards them, but all the same he did not want them to be leading a princely life, rolling in ornaments, jewels and silks, and letting the poorer folk die of starvation. His first advice to them was to be helpful and merciful to the poor and the needy, and he wanted his people of the house to be a living example of this principle. It may be urged that the very fact of the prophet

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having nine wives at a time in some period of his career was not a very bright aspect of his life. But it may be brought home to those who urge this, that the youth of the prophet passed away with Khadija, a widowed lady of 40 at the time of her marriage. It was when Mohamad had declared himself a prophet and had begun to preach the creed of Islam, and to bring under one banner the jarring, incoherent and disunited factors of the Arab society that he felt the need of educating the fair sex as well very much on the lines he had adopted for the uplift of men. To gain this object he had to train women as teachers and preachers for the propagation of the faith among the fair sex, whom he himself could not approach and explain the various principles of leading pious, happy and truthful conjugal life. Besides his own life, which was to be a perfect model for human society, would have been but incomplete if the most delicate, confidential and

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Tet-e-tet talks, connections and behaviour between man and a spouse, the hours spent in such secrecy and the divine worship and revelations under such circumstances had not been made known to the world. Verily Mohammad could not have accomplished the task of guiding people through tortuous paths except through the medium of his wives. Again, his own personality was so fascinating that every tribe and every individual thought it to be a great privilege and a means of salvation to come into close contact with the sublime soul. Mohammad, therefore, did what he was ordained to do and let the posterity that has not been in direct touch with him spiritually, think of it in any light it may. The fact remains that he meant to reform society and he created a circle of agents both in the male and the female sexes for the wide-spread of his teachings. Beyond this to suspect and arraign him of

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sensuality is nothing but to look at one's own image in the mirror. Mohammad, in spite of leading a highly charitable, simple, alms-giving and benevolent life, despising everything that meant ease, sensuality and merriment, was still loved alike by all his wives. They remained contented with what the prophet gave them. They happily followed the path the prophet wanted them to follow, and they never grumbled or had a harsh word to say. All this shows that in his inner circle of household life Mohammad was an excellent example of a just, kind and affectionate husband. Once Ayesha wanted to see the feat of Harab, (performed by the negroes to show their skill with the lance on ceremonious occasions), and rested her chin on the shoulder of the prophet. After some time the prophet enquired if she had beheld the show to her satisfaction at which she expressed her inclination to see more of it. The prophet acquiesced and stood silently

as a support to Ayesha, until she herself, being tired, got aside and relieved the prophet of giving her any further support.

Once the prophet was travelling with his wives on the camel back. The driver made the camel run a little. The prophet intervened and asked him to drive slowly as he was carrying the tender sex who were as frail as glass and required a gentle drive. Once he challenged Ayesha to compete with him in walking. Ayesha being young and swift-footed got ahead of the prophet. After a lapse of some time when she had grown a bit stouter she again had the chance of walking along with the prophet. But this time she lagged behind, and the prophet remarked, "Here is a tit for a tat." He was not only kind to his own wives but he had a very gentle and touchy heart for the whole of the fair sex in general. Once he happened to pass a street, and noticed a man beating his

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wife mercilessly, while a number of people stood watching the *tamasha*. The prophet could not tolerate the sight and cried out "Do not beat a woman or degrade her in public. It is not chivalry to beat a woman, and you are all chivalrous."

Mohammad as Protector and Friend of the weak—

God had given Mohammad a very tender heart as is given in Al-Quran :

لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص
عليكم بالمؤمنين رؤوف رحيم °

"Now hath come unto you an apostle from amongst yourselves ; unto whom aught that ye are overburdened is grievous ; ardently anxious is he over you ; to the believers is he most kind and merciful," (ix : 128).

It was his nature to protect the orphan, to help the needy and to comfort the distressed. Before the age of forty, *i.e.*, the

declaration of his prophethood, he is reported to be a very good neighbour, a very good host and a very good companion. The following instances will bring to light this side of the prophet's character. There was a land-owner who had an old servant to work on his land, and water it. This task of watering passed heavy on the aged person because of the difficult nature of the work. Mohammad saw him once doing his work with tottering hands. At once his heart melted for him and he offered his services to him. The old man felt grateful on being relieved. But Mohammad told him that he was always at the beck and call of the aged person whenever and wherever he stood in need of any kind of assistance.

An orphan child was being crushed under the yoke of terrible work his cruel master exacted from him. He was almost in rags shivering with cold when Mohammad happened to go that way. The

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pitiful sight arrested the attention of Mohammad. He accosted him thus "Who are you and why are you standing here in this condition." The boy told him that he was an orphan and served a cruel master who never showed any kindness to him. Tears trickled down Mohammad's cheeks, when the boy told him his woeful tale. The prophet very kindly patted him, consoled him and asked him about his whereabouts. The next day Mohammad again went that way and met the child, this time carrying a very heavy load. Mohammad at once stepped forward, took the load off from the boy, and carried it himself to the place where the boy had to carry it. On reaching the destination Mohammad told him, "Think of Mohammad whenever you are in trouble."

Once the chief of a tribe was whipping his maid-servant along the roadside. Mohammad happened to cross that way. He at once asked the chief to stop that cruel treatment of the helpless girl.

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The chief frowned and thundered, "Nobody has a right to meddle with my affairs." But the prophet very solemnly declared, "Nobody can stop me. I must stand by a poor and helpless woman."

Similarly, Mohammad one day had to grind corn for a sick slave, whom his master would not permit to rest. Mohammad did it cheerfully and told him to call upon him whenever he was called upon to do anything beyond his power.

Once an Arab owed some money to a Jew. The Jew was very importunate and insulted him in the street. Mohammad, on beholding the tyranny of the Jew, went home, brought the money and paid the debt. The Arab was astonished to find this unexpected relief and began to praise his deliverer. But Mohammad only said to him, "Never take a loan you cannot re-pay."

Once in the streets of Mecca, an orphan child in rags and with footsore happened to meet Mohammad. The latter at once

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took him home, dressed his wounds and gave him food and clothing and all the while remained with him until he was finally restored to his relatives.

One day Mohammad beheld an Arab chief burrying alive his newly-born daughter. He felt a keen mental anguish, but found himself helpless. He only said, "Oh! How cruel these people are? Is there no way to save the lives of these innocent little human flowers?" From that day onward he spent full one year in launching propaganda against this nefarious practice. He exhorted a lot and at last succeeded in convincing the chiefs and the people that the practice was a very inhuman one and had better be abandoned.

Once Mohammad saw an aged, blind woman tumble and fall in the streets of Mecca, and thus make the people laugh and amuse at her expense. Mohammad's heart was filled with compassion. He took her safely to her house and kept on

supplying meals to her every day.

On another occasion Mohammad saved a poor helpless woman, carrying a load through the streets of Mecca, from the taunts and ridicule of the public, by taking them to task for this shameless deed, and in this way set a very good example of respect for the woman to his people, nay to the world.

Mohammad's kindness to animals and birds—

Once an Arab was urging his camel to go faster, but as the camel was sick and heavily loaded, it chafed, and was at times refractory, whereupon his master began to whip him mercilessly. Mohammad saw all this. He went to the Arab and said, "O Brother! Be kind to your animal, it is old, sick and feeble." The Arab felt ashamed, stopped whipping and took the animal home slowly and softly. Once he said to his friend Abubakr, "I am hurt to see people killing little birds. If a big

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animal were shot, it would appease the hunger of many persons, but even one man's belly cannot be filled by shooting down a dozen of little birds."

Mohammad as a neighbour—

Mohammad's love for mankind was the chief feature of his character, and no one could better bear a testimony to this than his neighbours. Once an old woman came to the wife of the prophet for help stating that she was quite unprovided for in the world without a husband or a relative even. When Mohammad heard of this, he told Khadija neither to eat anything herself nor give him anything to eat unless the woman had been provided for. Khadija very cheerfully fed and comforted the old lady and made her feel happy and cheerful.

Once two men were jointly beating a third. Mohammad passed that way and finding the latter to be his neighbour went forward for his help. The two Arabs

asked him to keep aloof, but Mohammad replied, that he could not do so. He must do his duty to his neighbour, and help him in his hour of difficulty.

Mohammad as a Social Reformer—

It is quite an easy thing to do acts of individual interest and gain, and ameliorate the condition of a single person. But when one thinks of introducing a reform in the society, it is then and then alone, that not only the real worth of the reformer is tested, but also one is able to measure the difficult nature and extent of the work which he puts himself to. Arab society was sunk in the depth of ignorance and malpractices. The people would fight at trivials, and the feuds would last for generations. They would not tolerate a poor indigent person in the company of well-to-do men and would think it below their dignity to do any service to the poor. They would not allow themselves to be called the father-

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in-law of such and such a person, and for this reason they would kill their daughters in their infancy. They used wine as freely as one would use water. Gambling was a harmless trade for them. To fall in love with any woman and express their love in poems and hang these writings in conspicuous places was a common time-honoured practice. Murder at the slightest pretext or provocation was a very ordinary matter. To brag of their bravery and wealth, to boast of their women and slaves was looked upon as a just pride. Usuary was rank rampant in the society and was eating away into its vitals. Slavery was in vogue in its worst form. The masters were guilty of committing the most atrocious crimes under the pretext of exacting work from their helpless victims. Widows were disdained in high society and their re-marriage was looked down upon. A son had no restraint to marry his step-mother after the death of his father. Woman was totally

debarred from inheriting any property. Adopted sons were regarded as real sons, and treated as such. Marriages were celebrated on a lavish scale, so much so that people ran into deep debts on that account. In short the whole society was in a terrible chaos and badly needed a reformer that might uplift them socially, purge them of their dross and purify their souls. Happily for them the merciful Creator sent a messenger in the august personality of Mohammad, who not only taught them the rules of better living, better government and better ways, but also dragged them away from the brink of a fatal precipice, from where their fall headlong into the abyss was imminent and certain.

وكنتم على شفا حفرة من النار فانقذكم منها ط

“You were on the brink of a ditch of fire (and he) did save you from it.” (iii : 103).

He dispelled the clouds of ignorance by

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making everybody read and repeat Al-Quran, the fountain-head of all wisdom and learning in this world. By introducing the principle of equality he brought high and low, rich and poor, and black and white into one line. No one was to have any priority or superiority over the other, unless he was pious in the eye of Allah.

ان اكرمكم عند الله اتقكم ط

“The noblest of you in the sight of Allah is the best in conduct.” (xlix : 13).

In this way he struck at the very root of all racial, communal and colour prejudices, and spread a feeling of cosmopolitan brotherhood in the world. He stopped female infanticide sagaciously but firmly so much so that all the Arabs had no alternative left but to bow down to his persuasions.

و اذا الموءدة سئلت • باى ذنب قتلت •

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“When the girl child that was buried alive is asked for what sin she was slain.” (lxxxix : 8, 9).

He stopped the use of wine slowly and gradually and brought home to the people the fact that its harm was greater than its benefit. At last the people, at the last command, emptied their costly casks, threw away their bottles and glasses into the streets, and never allowed a drop of this wicked liquid pass their sacred throats thereafter. Gambling was extirpated by the simple declaration that it was a most nefarious practice ever devised by Satan on this earth.

انما الخمر و الميسر و الا نصاب و الا زلام رجس من
عمل الشيطان فاحتنبو لعابكم تفاحون

“Strong drinks and games of chance and idols and dividing arrow are only an abomination of Satan’s handiwork. Leave it aside so that ye may succeed.” (v : 90).

He banished false pride from the hearts

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of the people against the poor by a practical demonstration. He would go round the streets of Mecca and Medina, knock at the doors of the widows and the orphans, ask them their needs, bring provisions for them on his shoulders from the bazaar and deliver them at their doors. His enemies would laugh at him, but he did not care for them. Once Abu Sufyan told him that he had brought disgrace on Quraish by carrying the loads of the poor and the low. To this Mohammad replied, "I am the grandson of Hashim, who served the rich and the poor alike, and never despised those below him." He stopped people from gazing at the fair sex and asked them to lower down their eyes whenever they came in contact with the woman folk.

قل للؤمنين يعضوا من ابصارهم ويحفظوا فروجهم ط
ذلك از کے لہم ط

"Tell the believing men to lower their gaze

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and be modest, that is purer for them.”
(xxiv : 30).

This wise command was nothing but to nip the evil of adultery in the bud, and raise the status of woman in the eyes of men. People who move in the present-day society, can well realise what magic do the eyes work in igniting the passions of our youths of to-day. On the other hand he advised the woman not to come out with all the embellishment, adornment and couquetry of a woman of the times of ignorance *i.e.*, the pre-Islamic age, and in this way he chalked out a happy *via-media* for all the people of all the times.

He stopped people from committing murder, for it was a very big sin to kill a man without a just cause or for fear of privation.

ولا تقتلوا النفس التي حرم الله الا بالحق ط

“And slay not the life which Allah hath forbidden save with right.” (xvii : 33).

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It was brought home to the people that the question of giving daily bread to the people was an act of God and God alone. Hence, interference in His wisdom was unwise, tormenting and charged with unknown misery and trouble. Instead of murder for murder he allowed *Diyat* or blood-money to be paid to the relatives of the deceased, and in this way laid down the foundation of a life-giving principle to the world.

يا ايها الذين امنوا كتب عليكم القصاص في القتلى ط
الحر بالحر والعبد بالعبد والانثى بالانثى ط
فمن عفى له من اخيه شئ فاتباع بالمعروف و اد آء اليه
باحسان ط

“ O ye who believe ! Retaliation is prescribed for you in the matter of murder. The free man for the free man, and the slave for the slave and the female for the female but if any remission is made by the brother of the slain, then grant any reason-

able demand, and compensate him with handsome gratitude.” (ii : 178)

Usury was another evil which received a very hard knock at his hands so much so that Jewism and Baniaism have shrieked and have not ceased shrieking. Everybody is well aware of the deep-rooted hatred Islam bears towards usury and all the sincere well wishers of mankind will one day realise what a curse this is on humanity, and the sooner it is made to disappear the better, whether by force of legislation or voluntary effort and persuasion.

واحل الله البيع وحرم الربوا ط

“Allah permitteth trading and forbiddeth usury.” (ii : 276).

يمحق الله الربوا ويرى الصدقات ط

“Allah hath blighted usury and made almsgiving fruitful.” (ii : 276).

He asked people to be humble, helpful and moderate, for by being stiff-necked,

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stingy or spendthrift, one does not promote the well-being either of the individual or of the community.

By enjoining upon people to treat slaves as their equals or members of their family, he took the venom entirely out of the sting, and left the practice absolutely innocuous. Again Mohammad, by marrying Khadija, made clear to the people the necessity and desirability of the widow marriage, and in this way removed the ban against it.

Again, he stopped people from giving a false parentage to the adopted son, and did not look favourably upon the practice of calling another person a father who was physically not the real father.

حرمت عليكم امهتكم و بناتكم و اخواتكم و عماتكم و خلاتكم
و بنت الاخ و بنت الاخت و امهتكم التي ارضعنكم و
اخواتكم من الرضاعة و امهت نساكم و ربابكم التي
في حجوركم من نساكم التي دخلتم بهن و فان لم تكونوا

دخاتم بهن فلا جناح عليكم و حلالٌ ابناؤكم الذين من
اصلاؤكم و ان تجمعوا بين الاختين الا ما قد سلف ط

“Prohibited to you are: Your mothers, daughters, sisters, father’s sisters, mother’s sisters, brother’s daughters, sister’s daughters, foster mothers (who gave you suck), foster sisters, your wife’s mothers, your step-daughters under your guardianship, born of your wives to whom ye have gone in,—no prohibition if ye have not gone in,—wives of your sons proceeding from your loins, and two sisters in wedlock at one and the same time, except for what is past.”
(iv : 23).

By promulgating the order that you cannot marry your aunts, your daughters, your mothers, the wives of your sons, the mothers and daughters of your wives or keep two sisters at a time, Mohammad laid down certain principles for the harmonious development of the society, allowing endogamy to a certain extent. He further restricted the limit of keeping wives to the extent of four at a time but

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only with the express condition that one should maintain perfect equality among them all, but it was further added that it was feared that under ordinary circumstances the people would not be able to abide by the condition. Hence, it was added that it was safer and better to keep one only. By affording this relaxation, Mohammad did not encourage polygamy, but he suggested a course for meeting with the difficulty of the preponderance of women in society should it ever arise as France and England had to face such situation after the Great War of 1915.

فانكحوا ما طاب لكم من النساء مثنى وثلاث وربع
فان خفتن الا تعدوا فواحدة ط

“Marry women of your choice, two, three or four but if ye fear that ye shall not be able to deal justly (with them), then only one.” (iv : 3).

Again, in Arabia at that time one could keep ten, twenty or even more wives at one time, and the imposition of the

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limitation of four wives at the most at a time was meant to reform this evil custom of polygamy. Even Lord Jesus did not introduce any reform in this custom so prevalent among the Jews. In Mati's Bible, Chap. 25, there is a mention of a bridegroom marrying ten virgins at a time, five of whom accompany the bridegroom and five lagging behind on account of their own folly, and there is no condemnation of this anywhere. Divorce is another great reform introduced by Mohamad in Arabia for which humanity will ever remain indebted to him for solving the problem of an unpleasant married life. But the conditions and limitations laid down in this behalf render its free use almost impossible, for instance man, though empowered to give divorce to his wife, cannot do so at the slightest provocation. He must take into consideration about 3 months' period before effecting final separation, and live under the same roof with his wife during this period. The

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divorced wife cannot re-marry the same husband until she has been married to another person who too had divorced him. Again, it was openly declared by the prophet that there was nothing more detestable from among the permitted acts in the eye of God than divorce. In India the pinch, which the Hindu society feels to-day for the absence of this provision in their law, is too well-known to be commented upon, and successful efforts have been made in some quarters to remedy this state of affairs by passing the divorce-bill in the Legislative Assembly.

With regard to inheritance, he has made woman a co-sharer with man to the extent of half of what the man gets. Her share in Islam differs in proportion to the relation she bears to the deceased. In this way woman owes an incalculable debt to the prophet for stabilising her position in society, In this connection the following quotation will be read with interest :

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“ Saad bin Rabia, a leader of the Bani Khazraj was killed in the battle of Ohad. He left a widow and two daughters. According to the practice of the time Saad's brother took possession of all the property left by him. The widow, finding herself in distress, thought of appealing to the prophet. With this object in view she invited the prophet and some of the chief companions to a feast. When the meal was over, she related in a pathetic manner the story of her own distress and that of her two daughters. The prophet asked her to wait for some time as he did not receive any divine command about inheritance. After a few days Quranic verse about the inheritance was revealed according to which women, such as wives, daughters and others had certain shares. When Saad's widow again saw the prophet she was glad to learn that she was to get one-eighth part and the two daughters were to get two-thirds of Saad's property. The remainder was to go to the brother. Even to the present day, that Sura or Quranic verse governs

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the Mohammadan law of inheritance.”
(Early Heroes).

Again, the writing down of the stipulations of a bond, of a deed, of a transaction or a loan or a debt are other important reforms introduced by the prophet in the Arabian society which form the nucleus of the present law of contract in the world.

Eradication of Superstition—

Lastly, Mohammad forbade people from taking omens from natural objects or birds and diverted the attention of the people towards Allah who alone was to be considered the real source or cause of all good or evil to man in the world.

Mohammad as a Law-giver—

In order to get a keen insight into this aspect of Mohammad's character the reader had better consult books like

فتوي عالمگیری or other books in English

like Mohammadan Law by M. F. Mulla, Amir Ali, Justice Mahmud and other eminent writers on the subject. As a passing reference it may be said, that *Sharia* in itself is a very comprehensible, just and human code for the guidance and control of Muslim conduct in life, and those who act upon it know and feel, how beneficial it proves to them in life.

Mohammad as a General—

It goes without saying that Mohammad had not received any education in any school or college. In spite of this, it is really amazing to find him leading men at one time at prayers, and at another in the battle-field. This combination of the rarest virtues in one man had made him honoured, loved and obeyed throughout the world. Ever since his proclamation of prophethood he was compelled to fight defensive battles, which were of two kinds: Ghuzawat, those in which the prophet himself took

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part, and Sariyya, those which were fought for his sake or at his instance by his men. In all the Ghuzawat it is remarkable to find, that he was always in the thick of the battle in the forefront, and never stayed behind. Besides, he made rules regarding recruitment, *i.e.*, fixed the size, the age and hours of training for all the recruits and regulars. It goes to his credit when we find that in the battle-field he never forgot the Almighty God. As soon as the time for prayer arrived Mohmmad and his followers were very punctual in offering their prayers, half of the regiment would keep the enemy busy and fight, while the other half would offer their prayers under the leadership of the prophet and when this section had finished the first rikat of their prayers, it would go and send the other half to offer the second rikat under the leadership or Imamat of the prophet and so on.

آ گیا عین لڑائی میں اگر وقت نماز
قبلہ رو ہو کے زمین بوس ہوئی قوم حجاز
ایک ہی صف میں کھڑے ہو گئے محمود و ایاز
نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز
بندہ و صاحب و محتاج و غنی ایک ہوئے
تیری سرکار میں پہنچے تو سبھی ایک ہوئے

“ At the time of prayer in the thick of the battle,

All the people of Hedjaz (*i.e.*, Muslims) prostrated themselves in prayer with their faces towards Ka'aba,

Mahmud (the king) and Ayaz (the slave) took their stand in one line,

And all the distinctions of a master and a slave disappeared.

The slave, the master and the rich man became equals,

When they presented themselves in the presence of Allah, they really became equals.”—Iqbal.

This clearly shows, what unparalleled discipline and command would there have been in the army that might have been

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engaged at one and the same time in fight as well as in prayers to the Almighty.

Another peculiarity about these battles was that these were waged as a purely defensive measure, and not for self-aggrandisement, when the infidels and the opponents tried to stop the propagation of the faith and began to oppress the Mussalmans for the sake of their being Mussalmans, and tried to wipe them out of existence. In spite of all this, the prophet was the most peace-loving human being ever born in the world. In this connection an extract from Dr. Henry Stubbe's "An account of the Rise and Progress of Mohammanism with the life of Mohammad" is given below :—

"It is a vulgar opinion that Mohammad propagated his doctrine by the sword, and not only compelled the Arabians at first to receive his religion but obliged his successors by a perpetual vow or precept to endeavour the extirpation of Christianity and all

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other religions, thereby to render his own universal. But how generally soever this be believed, and how great men soever they be who support it, yet is it no other than a palpable mistake. It is very true that Mohammad did levy war in Arabia, but it was with the object of restoring an old religion, not to introduce a new one. He taught his followers to abolish idolatry everywhere, and that all the world was obliged to the profession of these truths, that there was one God, that he had no associates, that there was a Providence, and a Retribution hereafter proportionate to the good or ill actions of men, just as the Jews thought themselves obliged to bring all mankind (as far as in them lay) under the observation of the Law of Nature contained in the seven precepts of Noah. But that all mankind were to be forced to the profession of his religion, or that he compelled any thereto, is a falsehood. Yet had it been so, it is plain that many Christian Doctors have held that Christianity may be enforced, and that it is a just cause for one Prince to invade and conquer another's territories, to propagate the true religion thereby. They say that if one king may chastise and

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reduce under obedience the subjects of another, they may do as much for the Lord paramount of the Universe. The kings are the ministers of God to execute wrath upon such as do evil, and that being the Viceroys of the Almighty they ought to assert the glory, cause and sovereignty of God, that it may be everywhere submitted to. We are not without many examples of such Actings. Amongst the Jews Hyrcanus compelled the Idumaens to be circumcised and turned Jews, and all the Christian Histories furnish us with instances of the like nature. It is also true that several Christian Doctors teach that a Nation guilty of enormous crimes may be invaded, and that it is a just pretence of war to reclaim them from notorious wickedness, it being lawful to compel them to observe those laws of nature whereto God hath originally subjected them. These and sundry other titles of war are treated of and maintained by the divines, who write concerning the Spanish Rights over the Indians. But though the Christian Doctors and some Popes have urged them, and thereby prepared apologies for Mohammadans, I do not find that Mohammad proceeded any further

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in Arabia, the desert, than to exterminate idolatry, but not to force men to profession of Islamism. He himself gave letters of security and protection to the Jews and Christians in Arabia, and never used any violence to them upon the account of religion. At Medina such Jews as peaceable paid tribute continued unmolested."

Ghuzwas of Badar, Khundaq, Ohad and Honain bring into eminent display the strategy and tactics of Mohammad as a General. While the victories at Badr, Khandaq and Honain were due to implicit obedience to the commands of the prophet, the defeat at Ohad was due to the neglect of the injunctions of the great leader by the archers of Islam who were asked to remain rooted to the hill-top until asked otherwise. Had these archers carried out the order in its entirety, and had not been tempted away to take part in the plunder of the booty, Ohad would have been another glorious victory for Islam.

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Mohammad as a Conqueror—

Among all these battles, the sequel of which was nothing beyond the driving away of an attacking force, the conquest of Mecca is one of the conquests as stands unprecedented and unparalleled for ever in the annals of the world for the way in which the conqueror and his army behaved towards the conquered and as such deserves to be written in letters of gold. Abu Sufyan, the arch enemy of Mohammad on the appearance of Mohammad with a large force at his back, on the night before the 20th of Ramzan, becomes bewildered, and finds no other alternative either for his safety or for that of his countrymen except in embracing Islam, which he does without any hesitation. Upon which Mohammad grants peace to him and also to those who come under his roof or seek his protection ; but keeps Abu Sufyan in safe custody, so that he might not prove an obstacle in the

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conquest of Mecca. The next morning *i.e.*, the 20th of Ramzan the prophet makes his entry into Mecca from four different sides under different leaders, and enjoins upon his followers to observe the following commands :—

- (1) One who surrenders should not be killed.
- (2) One who takes refuge in Ka'aba should not be killed.
- (3) One who shuts his doors and keeps inside should not be killed.
- (4) One who seeks refuge in the house of Abu Sufyan should not be killed.
- (5) One who seeks refuge in the house of Hakim Huzam should not be killed.
- (6) The man who runs away from Mecca should not be pursued.
- (7) The wounded should not be killed.
- (8) The captive should not be killed.

Having given these commands the

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Muslim army marched with green banners unfolded and made a bloodless entry into the town excepting the party under Khalid bin Walid who met an opposition and had to answer ferocity by ferocity with the result that two men on the Muslim side and 13 to 18 on the side of Meccans were killed. Otherwise, the whole affair was a bloodless conquest. At the time of entry Mohammad was riding a camel with the son of his slave named Usama sitting behind him. He had bowed his head forward and was reciting the Surah-i-Fath and was going towards Ka'aba. This submissive, suppliant and merciful attitude of Mohammad stands in bold contrast to the entries conquerors generally make at the time of their conquest.

ان الملوك اذا دخلوا قرية افسدوها وجعلوا اعزة
اهلها اذلة ۞ وكذلك يفعلون ۞

“Lo Kings when they enter a township ruin it,

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and make this honour of its people shame. Thus will they do." (xxvii : 34).

They carry fire, anger, carnage, desecration, plunder, immoral outrage and what not with them. There is no safety of life and property. Marshal Law is declared at once. The bigger respectable folk are dishonoured, and the insignificant low class people are raised up. In a word bloodshed, devastation and misery prevail. But at Mecca, there was nothing of the sort. People rejoiced that their brother had come back among them and they expected a brotherly treatment at his hands which was in sooth never denied. But Mohammad's magnanimity knew nothing but forgiveness even unto a people who had captured and killed scores of Muslims, who had turned out of Mecca or made to fly hundreds of the followers of the prophet, who had spent their nights and days in planning devices to annihilate Mussalmans, and throttle down Islam in its very embryonic stage, who had travell-

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ed far and wide upto places like Abyssinia, Syria, Nijed and Yemen in pursuit of the Muslims and had several times attacked the refugees in Medina simply to efface them from the face of the globe and above all who had adopted the worst forms of persecution, torture and incindiarism and never spared their men, money, force, temptation and endeavour in putting an end to this new movement. Such men were before Mohammad as had abused him, stoned him, reviled and banished him, plotted his death and had done the audacity of chewing the liver of his uncle Hamza; but he dismissed them all saying, "Go away, you are free, no grip on you to-day." This sublimity of character, this broad mindedness, this catholic sympathy, this general amnesty are significant of the personality, that has earned the title of Rahmatal-lil-Alamin.

Mohammad as a King or Chief—

According to the Christian conception, a King is a vicegerent of God on Earth, that is to say, he has to look after the people, safeguard their interests, invent, regulate and formulate things for their good and above all to guide, improve and protect them against their enemies. Whether the so-called kings on earth have conformed to this conception, and if so to what extent, a student of history can well answer because to any country or clime he may turn his eye, he will find the picture of men like Alexander, Nero, Constantine, Darius, Henry, Peter, Temurlane, Asoka, Akbar and so on before him, but when he begins to compare them with the picture of Mohammad, the contrast will at once be palpable. He will sadly miss that worldly pomp and show that characterises the court of an earthly king. He will find Mohammad living in a simple mud house with a mat to lie on and a pillow of date-palm

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leaves to rest on. There will be no emeralds, rubies and diamonds to adorn his crown, no budget of lacs framed to meet his monthly expenses. His food too was quite a simple affair; some dates, some milk, some *gourd*, or some ground oats or *sattus* formed his chief menu. Meat was a rare luxury. Yet he feasted others and fasted himself. Sometimes he had to go without food even for days together, and all this not because he was a pauper, for he got the wealth of conquered countries in heaps, but because his sympathetic heart could not bear the idea of seeing a single follower of his remain indigent. He distributed all that he got, by way of booty or present, to all the people of Medina including the orphans, the widows and the indigent and would not take rest, until it was given away and nothing remained with him. All this was done to teach people, that the real strength of a nation lay in the general well-being of its people as a

whole, and not in the fattening up of a certain part at the expense of the others.

To crown all there was no treasury worth the name in the reign of Mohammad (the King). His nation was his treasure, his wealth and his all, and it was for the betterment of his people that he lived, breathed and died. Everybody had a free access to him. Once a slave girl went to Mohammad whilst he was sitting in the midst of a company and asked for an interview. Mohammad got up, went aside, heard her grievance, consoled her, and told her that Mohammad was at the beck and call of anybody and everybody of his people, and was prepared to go to any place, street or house to hear and redress the grievances. To quote Iqbal

سروری در دین ما خدمت گری است
 عدل فاروقی و فقر حیدری است
 آن مسلمانان که میـری کرده اند
 در شهنشاهی فقیری کرده اند

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✓ Kingship is service in our religion. It is the administration of Justice like Omar, and Faqr of Ali. Those Muslims who have ruled the world have been real Faqirs or Darwishes in spite of their suzeranity."

Iqbal here has mentioned the names of the followers of the prophet who earned a name by following the example of the prophet. It is needless to say, what a great personality Mohammad was who produced men like Omar and Ali, who are considered to be the pillars of Islamic civilization, culture and empire in the world. Readers are themselves left to imagine what would the master be whose disciples were as illustrious as Omar and Ali.

The greatest work of a king is to maintain peace and what Mohammad did in this respect can be judged by the part he played in this role. He called together the headmen of different tribes and drew their attention towards the following² points :

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- (1) Removal of unrest in the country.
- (2) Making the roads safe for the travellers, and prevention of crimes like brigandage, robbery, murder and so on.
- (3) Stoppage of tyranny of the rich over the poor and helpless people.

To gain this end a society was formed consisting of selected men from Banu Hasham, Banu Muttalib, Banu Asad, Banu Zuhra and Banu Tamim, and they all promised to remove unrest to protect the travellers, to help the poor, and the needy and support the weak and the oppressed against the tyrannically strong. Again, Mohammad's greatness as a king and peace-maker can be well judged from the fact that he entered into intertribal pledges with the people and tribes living in the suburbs of Medina, chiefly the Jewish people who lived in safe strongholds. The terms of the pledge which was drawn up between him and the

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people of Yathrab on the one side, and the Jews and other idol worshippers in the other in the first year of the Hijra, were something as under :

- (1) This writing is between Mohamad the prophet and the Muslims of Quraish or Yathrab on the one side and the people who have joined the Muslims, or are joined to them in worldly affairs.
- (2) They all will be considered as one nation.
- (3) Even the Jews of Bani Auf will be considered as one nation with the Muslims.
- (4) That, all will have to fight conjointly against a common foe, or against a foe attacking any one of them.
- (5) The treatment of Muslims with the other parties signing the pledge will be that of honesty, sincerity and helpfulness rather than of harmfulness.

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- (6) The Jews will have to contribute to the expenses of the war should any occasion arise.
- (7) The friends and allies of the Jews will be treated as friends and allies of the Muslims.
- (8) No one will have the right to go back against the contract once entered upon.
- (9) Bloodshed will be strictly forbidden to all those signing the pledge within the precincts of Medina.
- (10) The neighbours of the pledge holding tribes will also be treated like them.
- (11) The final decision on all points and matter of disputes between the parties will rest with God the Almighty and His Prophet.

As a result of this peace loving nature, in spite of his being an invincible conqueror, Mohammad's sincerity and tenacity of purpose and righteousness struck awe and admiration into the minds of his

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enemies so much so that they began to send deputations one after the other to him for embracing the faith.

Mohammad as a Host and Generous Man—

Arabia has always been proverbial for its hospitality and generosity, and Mohammad having been born and bred in the country could not be devoid of this sublime virtue which is indeed a very fine form of social service or service of the mankind. Once an Arab went to his house with the intention of teasing him, and pretended to be his guest. Mohammad did his best to entertain him, and the man being a glutton and bent upon putting Mohammad to shame went on eating all he could get until he could eat no more. As two things spoil a man, overeating and overworking, to the guest his excess beyond limits proved much harmful. At about mid-night he began to suffer from

dispepsia. He spoiled the floor, the bedding, the cot, etc., with the night soil, and before day dawn quietly slipped away. He had hardly gone a mile or so, that he thought of his sword, and realised that he had forgotten it in the house of the prophet. He returned to get it back before it was too late. On reaching there he beheld a different scene. He saw from a distance that the prophet was washing the dirty soaked linen with his own hands. Trembling he approached nearer and tried to get in unnoticed to seize his sword, but the prophet saw him and addressed him " Friend, I am very sorry to find that you passed a very uncomfortable night. Had you informed me of it, I would have tried to give you medicine, or done something else for you." The Arab felt ashamed and at once embraced Islam.

The prophet accorded a warm hospitality to the people who come from different countries as envoys and messengers. He allowed them to put up in the

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mosque even. His advice to his people was *اكرموا فيونكم* "Honour your guest."

Whenever any guest came he would place before him every eatable available in the house, and himself sometimes go without food. His followers had imbibed this virtue to such a high degree, that even in Al-Quran there are a verse or two in praise of this quality,

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

' And feed with food the needy wretch, the orphan and the prisoner for love of him.'
(lxxvi : 8).

and no follower would have tried to imbibe or gain excellence in a virtue or quality, unless the prophet himself had not enjoined it with all the force of conviction. The people who came to learn the teachings of Al-Quran from different places were also the guests of Mohammad and carried a very good impression of his high character and

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qualities. In a word the prophet was all hospitality and generosity and this trait of his character went a long way in bringing people to the folds of Islam.

Mohammad as a Preacher—

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ط

“Call (people) to the way of thy Lord wisely, by giving (them) sound advice, and by discussing things (with them) in a manner that is the (best) finest.” (xvi : 125).

No task required Mohammad to put his talents, his energy and his all so much to test as this onerous task of preaching. On the one hand he had to be true to the Almighty whose messenger on earth he had proclaimed himself to be, on the other hand he had to face the stones and the filth thrown at him, the jeers and the gibes that were flung at him and the cruelty and the persecution that were meted out to him in that

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desert land, whose people were so atrocious, callous and ignorant.

He began as a preacher and his wife Khadija was the first to be a convert to Islam. He spoke nothing that was ill, abusive, seditious or libel. He only said that there was no God but one, and that he was his messenger. These two short sentences called forth a storm of opposition against him. The very people who once called him Al-Amin, the truthful, the reliable and what not, now turned against him. They reviled him, they rebuked him, they offered him wealth, beautiful women, kingdom, and everything they could conceive of, only for this much that their idols might not be spoken against, and the name of Allah not preached before them. They disliked being taken out of the rut into which they had fallen. Like a pig they liked to welter in a quagmire, and refused to be rubbed clean of the spiritual filth that had stuck on them in layers. Mohammad's patience

was taxed to the extreme. His history from the fortieth year of his life to the end is a blazing, fascinating and heart rending story of his work as a preacher or a prophet, and it is in this period alone that Mohammad shines in his true glory as a super human being.

Remarks of T. Carlyle given below throw a flood of light on this point :

“ That all these idols and formulae were nothing, miserable bits of wood ; that there was One God in and over all ; and we must leave all idols, and look to Him. That God is great ; and that there is nothing else great ! He is the Reality. Wooden idols are not real ; He is real. He made us at first, sustains us yet ; we and all things are but the shadow of Him ; a transitory garment veiling the Eternal Splendour ‘Allah-o-Akbar, God is great’ ;—and then also ‘Islam’, That we must submit to God. That our whole strength lies in resigned submission to Him, whatsoever He do to us. For this world, and for the other ! The thing He sends to us, were it death and worse than death, shall be good,

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shall be best ; we resign ourselves to God.—
“ If this be Islam,” says Goethe, “ do we not all live in Islam ? ” Yes, all of us that have any moral life ; we all live so. It has ever been held the highest wisdom for a man not merely to submit to necessity,—Necessity will make him submit,—but to know and believe well that the stern thing which Necessity had ordered was the wisest, the best, the thing wanted there. To cease his frantic pretension of scanning this great God’s World in his small fraction of a brain ; to know that it had verily, though deep beyond his soundings, a Just Law, that the soul of it was Good ;—that his part in it was to conform to the Law of the Whole, and in devout silence follow that ; not questioning it, obeying it as unquestionable. I say this is yet the only true morality known. A man is right and invincible, virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws, temporary appearances, profit-and-loss calculations ; he is victorious while he co-operates with the great central Law, not victorious otherwise :—and surely his first chance

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of co-operating with it, or getting into the course of it, is to know with his whole soul that it is ; that it is good, and alone good ! This is the soul of Islam.”—*Thomas Carlyle*.

Two things strike the reader on going through the life history of the prophet as a preacher. Firstly that he never spoke harshly to his persecutors, never thought of avenging himself on them, and above all never thought of revoking the Divine Wrath to harm them or crush them. His only prayer was,

الهم اهد قومی ان هم لا يعلمون

“ O God ! Guide my people for truly they do not know.”

This prayer that came from the heart found acceptance, with the result that after all light and guidance came to the benighted peoples. The second thing that appeals the reader is his implicit and unflinching faith in the Creator, and His assurances. He always felt that His God was with him, and this rendered him

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heedless of all the world and its inmates. It made him bear up all persecution and torment and vilification without a frown on his brow. It made him firm and faithful in the belief he was made to hold, and propound to the people, and verily in this lay his success. This belief in God made him scoff at all temptations, and made him love those who listened to him. It is this belief that converted him into a force that his opponents had to reckon with. In a word these two qualities were engendered in him by the assurance given in Al-Quran.

والضحىٰ والليل اذا سجىٰ ما ودعك ربك وما قلىٰ
وللاخرة خير لك من الاولى ولسوف يعطيك ربك
فترضىٰ

“By the morning hours and by the night when it is stillest, thy Lord hath not forsaken thee nor doth he hate thee and verily the later portion will be better for thee than the former and verily thy Lord will give

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unto thee so that thou wilt be content."

(xcv : 1—5).

Had it not been for this, who knows what and how different would have been the history of Arabia since. His stay at Taif and his ill-treatment by those people, particularly by Abu Jahl, Abu Lahab, Abu Sufyan and Utba is too proverbial to need any mention here. No preacher has ever been so tormented or tortured as Mohammad was. The severer his persecution and opposition was, the greater did his qualities as a man and preacher shine out in all their radiance only to illumine and purify the hearts of those who remained in close touch with that spirit of the Universe. His call to the people of Arabia was simple. The arguments he used in the support of his cause were cogent. These were a direct appeal to the natural instincts of man, and they went into the depths of the hearts of those people. They saw nothing but sincerity and a

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keen desire in the heart of Mohammad for the welfare of his people. This honesty, this singleness of purpose, this selflessness had its effect. Conversion to Islam increased by degrees, till at last people began to come to the folds of the religion of God in armies. In this connection a quotation of the talk of Ali with Mohammad and his reply will not be out of interest. Ali once asked the Prophet as to what his Sunat, or principle of life was. The Prophet said:

**“ Knowledge of God is my capital ;
Reason is the root of my faith ;
Love is my foundation ;
Enthusiasm is my horse ;
Firmness is my treasure ;
Sorrow is my companion ;
Science is my weapon ;
Patience is my mantle,
Contentment is my booty ;
Poverty is my pride,
Devotion is my art,
Conviction is my power ;
Truth is my Redeemer ;**

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Obedience is my sufficiency ;
Struggle is my manner ; and
My pleasure is in my prayer."

In these few sentences, the prophet had almost put in a nutshell the principles a preacher has to follow, and really there could be nothing more sublime, more instructive and more fruitful for a person than to act on the above quoted maxims of life, and thus get infused with the same spirit which worked in the Muslims of the early century.

Another peculiarity of Mohammad as a preacher was that his lectures were couched in the choicest of language, were pithy, unequivocal, brief to the point and free from any attack, malice or sarcasm, and these could well be a specimen for any lecturer or preacher to follow. A few instances are given below as a proof of the above contention :

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The first sermon on the First Friday of the Hijra runs as follows :—

“ All Praise to the God. I praise Him and ask His help and forgiveness. I believe in Him, and I do not disobey Him. I bear enmity to those who disobey Him. I bear witness to the fact that there is no God but Allah. He is one, He has no partner, and that Mohammad is his worshipper and messenger. He has sent him with guidance, light and instruction at a time when there had been no messenger from God for long. Science had diminished and error had increased, and the time of death and resurrection had drawn near. He who follows God and his messenger is on the right path, He who has disobeyed has deviated, fallen from the rank and fallen into the depths of oblivion and error, Ye Muslims! I advise you to fear God, for the best advice a Muslim can give to a Muslim is to ask him to prepare himself for the life in the future, and to

fear God. You must shun things, which God has ordered you to shun, for there is no better advice than this and no better remembrance. Truly *Taqwa*, fear of God, will prove the right support to a man in his affairs of the next world, who acts in this world with *Taqwa*, fear and awe of the Almighty. He who sets right his affairs between himself and the Almighty, whether in secret or in the open, and in doing so, his intention is to obtain the pleasure of God, then this thing becomes an ever-reminding thing of him in this world, and a store-house for him in life after death when man will come to realise the value of his deeds and actions. He who is an exception to the above will like a wide gulf to remain between him and his actions. God Himself makes you fear such things and God is very merciful to his creatures. He who believes as true the word of God, and fulfils his promises, then there is no gainsaying this, just as the sub-

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lime God says, "My word does not change, and I do not tyrannise over my small creatures. You must fear God in your affairs both pertaining to the present world and to the next world, in your secret affairs, and your open affairs, for he who fears God, the Almighty, passes over his sins and increases his reward. He who fears God, gains his object, for it is the fear of God, by which one can escape His wrath, His punishment and His anger. For it is *Taqwa* of God, which whitens the faces, pleases the Creator, and uplifts you. You must have your share in everything, but do not leave out anything from the rights of God, for God has taught you his book, and showed you His path so that the truthful may be distinguished from the liars. You should behave well towards the people, just as God has done unto you. Be inimical to the enemies of God, and do your utmost in going the path of God, for he has chosen you

and given you the name of Muslims. Let everyone of you who has to die, die after the things manifested, and let that who has to live, live on the things manifested. There is no power in man but from God. You must remember Him often, and do (something) for that which is to come after to-day, for he who sets things right between himself and the Almighty, God set things right between him and the people. For it is God who rules the people, and it is not the people who rule God. He is the owner of the people and is not owned by them. God is Great, and there is no power in man, but from God the Almighty.”

The last sermon delivered by the prophet is given below :

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.

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- (2) "Ye men! (from now onwards) till you meet your Lord, your blood and your properties are as sacred as are this day and this month.
- (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 has 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 sacred month is an addition of the days of

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disbelief. Those who choose disbelief are misguided thereby :

They declare it sacred one year and non-sacred another year in order to make up the number of sacred months fixed by God, so that they make non-sacred what God has made sacred. And time revolves, as it has been shaped since the day, the heavens and the earth were created by God :

And the number of months with God is twelve of which four are sacred—three consecutive months and Rajab by itself between Jama'di and Sha'ban.

- (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 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 women-folk for they are assigned to you and have no control over anything by themselves. And you have taken them as God's trust and

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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 own free will. Therefore do not do injustice to one another.”

—*History of Islam* by H. G. Sarwar.

Mohammad as a Co-worker—

It is seen that in ordinary life a high placed man rejoices and takes pride in sitting down in the centre and seeing people around him dance to his tunes. But Mohammad was so different from this ordinary type of men suffering under

the sense of self-importance. He took delight in being a commoner, and everything that savoured of Gasconade was repugnant to his taste. Once at the time of the building of the mosque at Medina, or the commonly known Masjid-i-Nabawi, when all the Muslims were engaged in setting up the edifice, the sweet active and helpful disposition of the prophet could not afford to sit down like a present day chief and watch the spectacle in cheerful expectation. He got up from his place, went among the people and began to help them by handing over to the artisans bricks and other necessary building material.

On another occasion he happened to pass a day out of Medina, in the company of some of his comrades. When the time for meals was at hand people got engaged in doing the needful. Someone began to grind flour, another took upon himself to fetch water, while another volunteered to kindle fire. In a

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word, everyone tried to perform some duty or the other. Here again the prophet of God did not think it wise for himself to keep aloof. He offered himself to fetch fuel from the woods and very gladly performed the errand. Such was the practical example set by the holy prophet, the king of kings, to all the leading men and chiefs of the world, who think it beneath their dignity to take part (like a common man) in the performance of the ordinary duties of life. If every one were to follow this trait of the prophet's character, liberty, equality and fraternity would not remain only as ornamental high sounding words, always feeling shy of their meaning when translated into practical life to-day.

Mohammad as a Teacher—

هو الذي بعث في الامين رسولا منهم يتلوا عليهم آياته
ويزكّهم ويعلمهم الكتب والحكمة وان كانوا من

قبل لفي ضلال مبين -

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“It is He who has sent among the unlettered a messenger, one from among them, who reads His verses to them, purifies them and teaches them the Book and the wisdom, and really before that they were in clear error.” (lxii : 2).

No doubt it is the Teacher who builds up the mind of a child and helps to bring out all its inner qualities and powers. But for him the world would have been at a great loss, and all this advancement, civilization and culture that we see to-day would have been like an unexplored domain. Mohammad, after preaching the cardinal principles of the faith, naturally had to take to the task of not only purifying the mind of the people but also enriching it with treasures of wisdom and sacred things. What were his teachings? and what were his methods? are questions, of which Al-Quran is an eloquent exposition. Begin it from ‘Al-Hamd’ and read it up to ‘Wan Nas’ and you will find nearly all the sciences and arts

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touched upon. There are Botany, Zoology, Minerology, Physics, Astronomy, Psychology, Physiology, Sociology, Ethics, Theism, Economy, etc., etc., put forth in one form or the other. Carefully read the following quotations from Al-Quran, if we do, a vista of sublimity is opened to the view :—

ثم استوٰى الى السماء وهى دخان فقال لها وللارض ائتيا طوعا او كرها - قالتا اتينا طائعين -

“Then turned He to the heaven, when it was smoke and said unto it and unto the Earth; Come both of you, Willing or loth, They said we come obedient.” (xli : 11).

— بحن الذى خلق الا زواج كلها مما تنبت الارض ومن انفسهم وما لا يعلمون

“Glory be to Him who created all the sexual pairs of that which the earth groweth, and of themselves, and of that which they know not.” (xxxvi : 36.)

والشمس تجري لمستقرأها - ذلك تقدير العزيز العليم -
والقمر قدرته منازل حتى عاد كالعرجون القديم -
لا الشمس ينبغي لها أن تدرك القمر ولا الليل سابق
النهار - وكل في فلك يسبحون -

“ And the sun runneth on unto a resting place for him, that is the measuring of the Mighty, the Wiser. And for the moon, we have appointed stages, till she returns like an old shrivelled palm leaf. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They flow each in an orbit.” (xxxvi : 38—40.)

ولقد خلقنا الانسان من سلالة من طين ◦ ثم جعلناه نطفة
في قرار مكين - ثم خلقنا النطفة علقة فخلقنا العلقة مضغة
فخلقنا المضغة عظاما فكسونا العظام لحما ◦ ثم انشأناه خلقا آخر -
فتبرك الله احسن الخالقين -

“ Verily we created man from a product of wet earth, then placed him as a drop (of Semen)

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in a safe lodging, then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, then produced it as another creation, so blest be Allah the best of creators.”

(xxiii : 12—14).

وانزلنا الحديد فيه بأس شديد و منافع للناس وليعلم الله
من ينصره ورسله بالغيب.

“We sent iron into the world, wherein is mighty dread, and many uses for mankind, and God knows him who helpeth Him and His messengers though unseen.” (lvii : 25).

وانزلنا من المعصرت ماءً ثجاجاً - لنخرج به حباً و نباتاً -
و جنت الفا فا -

“And we have sent down from the rainy clouds abundant water, thereby to produce grain and plant and gardens of thick foliage.” (lxxviii : 14—16).

واوحى ربك الى النحل ان اتخذى من الجبال بيوتاً و من

الشجر وما يعرشون - ثم كلى من كل الثمرات
فاسلكى سبل ربك ذللا ط يخرج من بطونها شراب
مختلف الوانه فيه شفاء للناس ان فى ذلك لاية لقوم
يتفكرون -

“ And thy Lord inspired the bee saying :—
Choose thou habitations in the hills and
in the trees, and in that which they thatch ;
then eat of all fruits, and follow the ways
of thy Lord made smooth (for thee). There
cometh forth from their bellies a drink diverse
of hues, wherein is healing for mankind, Lo !
Herein is indeed a portent for people who
reflect.” (xvi : 68-69.)

(1) In the very first verse quoted
above, a reference has been made to the
origin of *Sama* or this huge void which
looks blue to our eyes, and it is said that
it was something like *Dukhan* or smoke
or Ether, and also to the earth, and both
of these were required to show sub-
mission to the most Paramount Power
which they willingly did. Thus this verse

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can safely be said to lead man to discover that there is the presence of Ether in this void, which has been subordinated to the control of man

و سخر لكم ما فى السموت والارض جميعا

to being utilized for serving his ends. It is after a lapse of thirteen hundred years that man has now been able to exercise control over Ether, and use it for radio and other purposes, otherwise the clue to the discovery was there, and it only needed a discerning eye to fathom and unearth it.

(2) In this verse attention is drawn to the fact that the Almighty has created in couples all the things that grow from earth including the mankind itself and many other things we do not know. It is after experimenting for years in his laboratory that Dr. J. C. Bose has been able to establish life in plants and the other scientists are able to differentiate the male plants from the female, whereas

Mohammad and his teacher had already alluded to the fact several hundred years ago, and left it for the mortal man to discover the truth for himself. The words "all the things" and many other things, we do not know, in the Text are worth pondering over, for they still goad humanity to carry on their processes of observation and experiment further, and discover new things hitherto unknown.

(3) In this verse some astronomical truths have been explained, that is the Sun keeps moving to his place of **قَرَار** or station fixed for him, and this is the calculation made by that Powerful Being whose knowledge is vast. Also for the moon stages have been fixed until it comes back to its original point like an old shrivelled palm leaf. Neither it is within the power of sun to catch the moon, nor can the night come before the day or get ahead of it and all these keep floating in the sky.

(4) In this verse the origin of man is

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described, and some stern anatomical and physiological facts quoted to remind man of his helplessness and transition from one aspect to another.

(5) In this verse minerology comes in, and there is an allusion to the usefulness of iron and its destructive powers.

(6) In this verse the usefulness of rain from clouds and its life giving powers to the animal kingdom are referred to.

(7) In this verse a reference is made to the animal instinct, to the working capacity of the bee, and the medicinal qualities of honey produced by the bee, and all this to remind man of the Creator, who is the real maintainer of man in this world.

Besides these brief quotations from Al-Quran there are a thousand and one other verses to throw a flood of light on its main principles and teachings that are to be dealt with at length later on.

Now a word about his methods. It has been acknowledged by all that the manners

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of Mohammad were simply captivating ; that is why there is a verse in Al-Quran :

اذك لعلى خلق عظيم

“ Verily your manners are of very high degree.”

Whenever he taught anything to his disciples, he taught it with great care, patience and attention. His way of Teaching ‘ *Salat* ’ or prayer to the Muslims in the beginning was of a very sympathetic nature. The prophet had to sit down by the side of a person who came to offer prayers and then he used to repeat himself the words to be said in prayers by the person and make him follow them all the time making him realise the Divine Presence before which he was to stand in a suppliant mood trying to imbibe all the good qualities and above all the light which was to emanate from that source before whom the person was to bow. All this time Mohammad used to

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influence his mind and soul by exercising the powers of his own mind and soul, and in this way carry on the process of purification. For a comparison between Mohammad and Confucius on the point, the following remarks appear in the Encyclopedia about the latter :

“ He accepted the substantial aid of his disciples, but he rejected none who could give him even the smallest fee, and he would retain none who did not show earnestness and capacity.”

“ ‘ When I have presented,’ Confucius said, ‘ one corner of a subject and the pupil cannot of himself make out the other three I do not repeat my lesson.’ ”

Mohammad used to teach Al-Quran to Ashabi Suffa—a band of devoted followers who had made it the mission of their lives to study Al-Quran from the prophet, not only its reading with proper pronunciation, accent and emphasis, but also the true import of the text, and then to explain it to the world at large. Moham-

mad bore all the expenses of their board and lodging, and took pains to give them a thorough grounding in the principles of the faith. In a word, whatever Mohammad taught was exemplified by him in his life-time, and this practical aspect of the great seer is going to form the subject matter of another chapter.

Mohammad as a Pupil—

Everyone in this world who has posed as a great reformer, seer, scientist, philosopher or doctor must have had his schooling or training in some school, academy, *Maktab* or *Patshala*. But Mohammad had nothing of the kind to boast of. He got his inspiration from that source which is the fountain-head of all learning in this world. If anybody could be called his teacher, it was the Angel Gabriel who came from the Heavens to teach him *Al-Quran* or enrich his mind with the lore of wisdom set forth in the verses of *Al-Quran*. Mohammad used to hear

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the angel with wrapt attention, repeat word for word and letter for letter till it was committed to memory, and then he had to proclaim it to the world and get it written on anything he could get hold of. In this way, while Mohammad was a teacher of the world, he was a pupil in the school of Allah where he was being trained and equipped with all that was necessary for the reform of a misguided cosmos.

In the foregoing few pages sketch of Mohammad's character has been drawn, and an attempt made to bring to light all such aspects as are sure to serve as footprints on the sands of time:

Footprints that perhaps another,
Sailing over life's solemn main,
A forlorn or shipwrecked brother,
Seeing, shall take heart again.

Not only a forlorn or shipwrecked brother, but every person, whatever his pursuit in life may be, who is anxious to quench his thirst for being in tune

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with the Infinite, will find a best and complete model to copy or follow, and the result is sure to be what has been put in Al-Quran :

قل ان كنتم تحبون الله فاتبعوني يحببكم الله

“Tell (O Prophet) If you love God, then follow me, God is sure to love you.”

(iii : 31).

for, he so admirably combined in himself the skill and courage of a general, the genius of a statesman, the profoundness of a philosopher, the excellence of a moralist, and the piety of a saint!

CHAPTER IX

MOHAMMAD AS A PRACTICAL MODEL

LASTLY, the greatest quality of a prophet is the conformity between his actions and his words. Now judging Mohammad from this standpoint, we find that here too he stands unsurpassed in the world, a unique personality, in whose character policy or diplomacy is a sin, verging on the borders of falsehood. Whatever he asked the people to do, he first of all gave it a practical turn himself. If he asked them to say prayers five times a day, he showed to the people, that he never missed the offering of his prayers at their appointed hour in his lifetime, except twice: once his *Asr* prayers in the battle of Khandaq or Ditch and

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at another time his morning prayers in connection with some other battle when he had to walk the whole night. He did not remain contented with offering prayers for those five times only. He offered prayers eight times a day. *Tahajjud*, the prayer in the later part of the night, was seldom missed by him. Even when he was highly indisposed, just a few days before his passing away, and his temperature was very high, he attended the congregational prayer, although he had to obtain support of two or three persons for conducting him from his room to the mosque. He was in fact a living example of the verse:

الذين يذكرون الله قياماً و قعوداً و على جنوبهم (iii : 191)

“The people who remember God, while they are standing, sitting, or lying on their sides.”

The famous *Hisn-i-Hasim*, a big volume on prayers, is nothing but a compilation of the various entreaties, and supplications of the prophet addressed to the

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Almighty from time to time. So much was his devotion to God, that the Almighty had to say in Al-Quran:

يايها المزمّل - قم اليل الا قليلا-

“O you Wearer of Blanket stand in the night but little.” (lxxiii: 1, 2.)

If he ordered the people to observe fast, it was never found that he ever shirked it himself. There was hardly any week or any month in which Mohamad did not observe fast for a day or two at least. Beside fasting during Ramazan he would always fast for the following days as well: The first six days of Shawwal, every Monday and Thursday in the week, generally every 13th, 14th and 15th of the lunar month, for the first ten days of Moharram, for the whole month of Shaban, and for days together on many other occasions. Surely it is only when the leader of a nation himself sets a practical example

of the rigid observance of the laws promulgated by him, that he can expect his followers also to carry out the behests in their entirety.

If he ordered the people to give *Zakat* (alms or charity) he showed them the path by his own example. He was so charitable and hospitable, that he would prefer to go himself without food rather than behold another feeling the pangs of hunger and thirst. As has already been said above, all the wealth and booty obtained in various battles was distributed among the people of Medina, and Mohammad would not rest satisfied until the last farthing was disposed of in that way. He would keep himself contented with the share that fell to his lot after a just and equal distribution. He would never covet more, rather part with a lot of his own in satisfying the needs and wants of the people who came to his door for the satisfaction of their own wants. He was ever ready to

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take upon himself the payment of the debts of the dead, provided there was none forthcoming from amongst the relatives of the deceased to shoulder the responsibility. He never ate anything alone. Even the smallest quantity of food was to be shared by all who happened to be present in his house at the time of meals. Once a Beduin came to Mohammad and said to him "O Mohammad! This wealth is neither yours, nor your father's. Give me a camel load out of it." Mohammad without a demur got his camel loaded with oats and dates, and the Beduin, taking all this, went away happily. In fact Mohammad never knew to say *No* to any request. Once he said to Abu Zar, "If the mountain of Ohad were to be turned into gold, I would not allow three nights to pass before the entire gold was given away in charity to the people of God who are feeling needy and indigent.

Even on death bed, when a person

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thinks more of his personal safety and health, Mohammad thought of his people and of enriching their pockets simply to save them from the pangs of starvation. It is said about him that while he was ill he remembered that some gold *Mohrs* were there in his house, and had not been disposed of. He at once ordered for their distribution and said, "Is Mohammad to meet Allah while he has left behind some gold in his house." In fact, there could not be any better example of striking at the root of Mammon worship which has now-a-days become the order of the day. It is a curse, which makes a brother alienated from a brother, which sways monarchies and thrones, incites the powerful to invade and extirpate the weak, and tempts the devil to dwell in the sacred hearts of the people and convert them into springs of debauchery, robbery, murder, arson, and what not.

If he advised people to be pious, self-sacrificing and contented, he actually, by

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his own practical example, taught them how these virtues could be best acquired and appropriated. He said that man did not require anything beyond a hut to live in, an ordinary cloth to cover his body and protect it against the inclemencies of weather, and ordinary food to keep flesh and bones together; and this was not an idle talk. His whole life was a true and complete model of what he said. His own room, as has already been said before, was a rude sort of hut. He had only one single pair of clothing and nothing else to fold and put aside in a box or chest. His food, as already stated, was of a very ordinary type. Once a very hungry beggar came and asked for something to eat. The prophet sent a word to all his wives to send something for the poor beggar, but to the ill luck of the beggar, there was nothing forth-coming. All of them sent back the reply that there was nothing in the house but water. This clearly shows, how generous and

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true to his words Mohammad was. Not only he trod on the path of piety and simplicity, his daughter Fatima too, as also other members of his household, followed in his wake to the best of their abilities.

Once Mohammad happened to go to the house of Abu Ayyub Ansari. In order to entertain the prophet he cooked some food and brought some dates from the oasis and served them before Mohammad. The prophet took a piece of meat and some bread and asked him to send it on to the house of Fatima, for she had not taken anything for several days. Once he went into the house of Fatima, and beheld her wearing a golden necklace. The prophet at once remarked, "O Fatima! Do you like people to say that the daughter of Mohammad wears a necklace of Fire round her neck." Fatima at once took that necklace off, had it sold, and got liberated a slave with the price. Once he saw Ayesha wearing bangles.

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He at once got them taken off and said, "It does not behove the wife of Mohammad to put on gold bangles," and further remarked, "All that is sufficient for a man in this world is what a traveller or passenger can easily carry himself," and really this is what Mohammad lived upto throughout his life. When Islam had spread far and wide in the lifetime of the prophet, the entire belongings of the prophet constituted only of a wrapper round his waist, a cot, a pillow, some oats, a skin, and a winter skin. Once a woman brought a very fine sheet for the prophet, as he had none with him to wear. It so happened that at that very moment another person turned up there and began to praise the sheet. The prophet at once passed it on to him saying, "Thy need is greater than mine." Once one of his comrades had received some guests. He came to the prophet and asked him for some floor he stood in need of.

The prophet at once asked him to go to Ayesha and have it from her. The comrade went to her and got a basket-full of flour, the only foodstuff that was there in the house of the prophet. A thousand and one other examples can be cited from the life history of the prophet to show, what a contented, self-sacrificing and pious spirit he possessed.

His reliance on God—

Whatever the prophet himself believed and did, he asked his followers to do. He preached and believed in the oneness of God and wanted his followers to catch it too. What this belief in God meant was illustrated by him on so many occasions in his life. The most striking instance of his belief in God may be cited as the occasion, on the day of Hijra, when the prophet with Abubakr was concealed in the cave and Abubakr on hearing the sound of the foot-falls outside expressed his fears but the prophet pacified him by

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saying, "Don't be anxious, God is with us." Another instance is his resolute reply to his uncle Abu Talib, who had hinted at withdrawing his support, "If the Quraish were to place the sun on my right hand and the moon on the left, I assure you, I will not desist from performing my duty to Allah." Again when Suraqa bin Jashm was about to overtake the Prophet and Abubakr during their flight from Mecca, Abubakr cried out, "O Prophet of God! we are caught" but the prophet of God carried on his recitation of the Holy Quran with an imperturbable sang-froid. On reaching Medina when there was every danger to life, people used to guard Mohammad at night but as soon as he received the divine revelation

والله يعصمك من الناس

"God will protect you against the people."

he atonce ordered the guards to go away as he no longer stood in need of their protection.

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At another time while he was returning from the battle of Najd and lying under a tree alone, a Beduin suddenly dashed towards the prophet with a drawn sword and addressed him thus, "O Mohammad! tell me who can save you now from my hands." Mohammad, in a very calm, sweet and serene voice replied, "Allah." The magic this single word wrought is inconceivable. The Beduin dropped his sword and embraced Islam. Again at the battle of Badr when a handful of Muslims were pitched against a ten-fold force of idolaters, Mohammad was prostrate on the ground before Allah sometimes his forehead touching the ground and sometimes his eyes and hands turned towards the Heavens letting a stream of prayer flow from the fountain of his heart asking for divine assistance and success in the just cause.

Again at Ohad, when the enemies had become victorious and succeeded in well nigh wounding the prophet, even then his

trust in God remained as firm as ever. At Honain, against the fierce shower of archery, Mohammad had these words on his lips, "I am a true prophet; it's no lie. I am the son of Abdul Muttalib." And when he saw the battle assuming a serious turn he atonce alighted from his horse and lifted his hands up in prayer before the Almighty.

All these instances clearly show that unlike other generals Mohammad did not place much reliance on human agency and material force. The best support that he always invoked and stood in need of was the divine help. And herein lay the secret of a handful of men overpowering tremendous odds and overwhelming numbers.

His love for his enemies—

It is an easy thing to preach "Love thy enemy" but its demonstration in practical life is quite uncommon. But the life of Mohammad abounds in such

extraordinary examples. Apart from the life which he led in Mecca as an oppressed, tormented and persecuted being and always prayed in response to the Almighty for showing them the right path, Moham-mad in his right, glorious, powerful and triumphant entry into Mecca gave a much sublimer proof of this than anybody has ever done in this world. He granted amnesty not only to Abu Sufyan, but also to all those who took refuge under his roof. He forgave Hinda, the wife of Abu Sufyan, in spite of all her atrocious, ignominious and inhuman acts. Wahshi, the murderer of Hamza, was simply asked to get out of sight as his presence reminded the prophet of his loving uncle ; but there was no demand either for reparation or retribution. Ikrama, who had run for his life to Yemen, on being re-called to Mecca by his wife (who had embraced Islam) found the prophet welcoming him with the most cheerful countenance in spite of all the

catastrophies that he and his father Abu Jehl had brought on the prophet. Similarly Hibar bin Aswad who was in a way responsible for the death of Zenab, the daughter of the prophet, Umair bin Wahab, who had come to kill the prophet with his sword soaked in poison, Sufwan bin Omayya, the leader of a tribe, who had sent Umair to kill the prophet, the people of Taif, who had perpetrated the most heart-rending atrocities, and Samama bin Asal, who had behaved in the most antagonistic way throughout his life, were all pardoned and most graciously treated with the result that they embraced Islam at the hands of the prophet and became staunch supporters of the faith.

His stand against evil customs—

Every one is well aware of the force of a custom in a society. To break one's self loose from its hold requires an extraordinary courage and force of character and iron will. One has to risk his honour,

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affection and bonds of relationship in trying to extirpate it. This is the path where angels fear to tread. But Mohammad willingly underwent this ordeal as well. First of all he preached equality in all social relationship and condemned the treatment of slaves as menials. He adopted his slave Zaid as his son and gave him equal rights in the family circle so much so that he married his aunt's daughter to him. He abolished the bad custom of not marrying the divorced wife of one's adopted son by himself marrying the divorced wife of Zaid bin Hariss. Generally the founders of faiths preach Love of God and how they exemplify it is best known to all and especially to those who profess to be their followers. But Mohammad's profession of the love of God was nothing but a living manifestation through his acts and deeds. While on the one hand he is seen passing his nights in meditation, devotion and prayer to the Almighty, by the day he is

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seen busy serving his people—tending the sick, visiting the orphans and widows and comforting and solacing the heart broken and the agrieved.

His view of death—

Mohammad taught people to look upon death as an Entrance to the Next World, to look upon it as an event bringing about union between God and His creature and above all granting him a life of everlasting bliss and happiness. At the time of his death his last words were “ O Lord ! grant me pardon and join me to the companionship on high ; eternity in paradise ; pardon, Yes ; the blessed companionship on high.” These sublime words convey the idea of deep-rooted devotion, words ! which stand in striking contrast to the words uttered by Lord Jesus at the crucifix. Lord Jesus said, “ O my Lord ! O my Lord ! why hast thou forsaken me ! ” And Confucius in his agony of death was full of remorse brooding over

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the failure of his cause and holding silence at the moment, the only best way out of the difficulty. His view of death can well be judged by his outburst at the death of one of his disciples—"O Heavens! You are destroying me!"

He, a blessing for the world—

وما ارسلناك الا رحمة للعالمين

"And we have not sent thee but a blessing for the whole universe."

Now after a perusal of the foregoing pages it becomes clear that the personality of Mohammad was not only unique, but a blessing for the whole world, and it is in this that the greatness of Mohammad lies. He brought a message of universal peace, of a common brotherhood, of an everlasting bliss, provided one did away with the distinctions of caste, colour, creed and country and, by taking one's stand on a common platform, helped humanity in striving to attain communion with the

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soul of the universe and purge this mundane life of all its impurities of hatred, avarice, falsehood, tyranny, anger, bloodshed and vice by treading on the footsteps of the holy personality who has imparted the following lessons to mankind, a careful acceptance of which is bound to prove a panacea of all evils and weld together into a harmonious whole the various heterogeneous elements of the society, trying to cut the throat of one another under the name of civilization, diplomacy and self-interest.

- (1) Difference of opinion among the Muslims is a blessing, if it be sincere and for the sake of God, but it is the greatest curse if it be for selfish motives and evil desires.
- (2) All human beings are the children of God, therefore, the man who benefits humanity the most, is the greatest friend of God.
- (3) The man who deviates from the majority by an inch takes off the

chain of Islam from his neck.

- (4) No man becomes faithful, unless he wishes for his brother what he wishes for himself.
- (5) The leader of a nation should be its servant.
- (6) To please the Muslims is the best of all deeds.
- (7) Refrain from controversies, and useless discussions.
- (8) Adopt science from whatever quarter it comes, for it will not injure you.
- (9) Seek knowledge even if you find it in Cathay.
- (10) Seek knowledge from the lap of the mother to the grave.
- (11) The acquisition of knowledge is incumbent upon every Muslim, man and woman.
- (12) No poverty is worse than ignorance; no wealth is dearer than intelligence.
- (13) The seeker of knowledge and the

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seeker of the world are the two hungry persons who never get satiety.

- (14) The man who has been bestowed with wisdom will be granted salvation.
- (15) All the actions of a person are (determined) by his intention.
- (16) Of all things humility pleases God the most.
- (17) Reward him who has injured you, pardon him who has wronged you, and love him who hates you, then God will be generous in squaring your account and will graciously place you in paradise.
- (18) Sin does not fade, virtue does not become stale, noble deed does not die, it now rests with you to do what you like.
- (19) Contemplation of God cures the heart.
- (20) To war with the evil propensities is the greatest of all wars.

(21) God will give you better than what you give up for His sake.

These are the few traditions of the holy prophet, that have been quoted above as a specimen of the lore of wisdom which he has bestowed upon mankind. It is really a very sad state of affairs, that the world at the present age is steeped in materialism and has quite lost sight of the spiritual self which is the real man. Everything that is being enacted on this stage is for this material leaven and its carnal desires. Every powerful nation tries to pounce upon the smaller nation and annihilate it for its own growth and preservation. Every rich person is trying to impoverish and destroy the poorer one, and every strong is trying to subdue the weaker one. Liberty, equality and fraternity are only words in name. Distrust prevails all over the world, and the clouds of war are looming large on the horizon. But all this darkness can vanish, all this distrust can be converted into trust and

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peace, and all this lust for land, can be checked, if only the so called cultured people effect a change in their angles of vision. Instead of following their selfish desires, their political and national interests and their material advancement, if they only begin to think of their spirits, and try to drink deep of the Hyperian spring which Mohammad the great prophet for all times and all climes has brought near them, it is sanguine, that matters are bound to improve. Mammon, home, country, church and colour are sure to fall back into oblivion and give place to the one universal idea of bowing down to the will of Allah (the predetermined law of the scientists) and make all human beings embrace one another as brothers of a single family. In this way, there will remain no distinction between a German and an Englishman, an Italian and a Frenchman, a Sudetan German and Zechoslovak, a Russian and an American, a Japanese or a Chinese and an Indian or an African,

MOHAMMAD AS A PRACTICAL MODEL

and all trying to follow into the footsteps of Mohammad will attain to that perfection and purification of the spirit which has for its goal to be in communion with the Infinite.

Before closing the book a quotation from Thomas Carlyle, one of the great writers of his times, is given below with the object of giving the reader not only an idea of the great transforming power of Mohammad, but also to make him think and reflect that if transformation of the most uncouth, warlike, uncivilized people was possible thirteen hundred years ago, surely the experiment can repeat itself only even now if the people of the world care to follow to-day the advice given by the great leader whose greatness lay in the fact, that he did not bend to the circumstances, environments and opposition but he made them all bend to him, and he will make them bend ever so only if the people follow what has been enjoined by him, just as those did become

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great who followed him literally. Many people now-a-days may be believing in what has been expounded by Mohammad, but this theoretical belief is not of much essence unless it is combined with practice. Let the world combine it and see what miraculous transformation takes place :

“ These Arabs, the man Mohomet, and that one century—is it not as if a spark had fallen, one spark, on a world of what seemed black unnotice sand ; but to the land proves explosive powder, blazes heaven high from Delhi to Granada ! I said, the Great Man was always a lightning out of Heaven ; the rest of men waited for him like fuel, and then they too would flame.”

Carlyle compares prophet to a spark, but it would have been better if according to the Quranic text he would have used the words *سراجاً منيراً* or the lamp that gives light, because Mohammad transformed the people by enlightening their souls and minds,

نه حسنش غایتے دارد نه سعدی را سخن پایاں
به میبرد تشنه مستسقی و دریا همچنان باقی

“His beauties have no end, nor has Sadi an adequate power of expression, the thirsty person dies away without being able to quench his thirst although the ocean continues to be as ever.”

هنوز آن ابر رحمت در نشانست
خم و خمخانه بے مهر و نشانست

“Still that cloud of blessing showers pearls,
“Still his (spiritual) ale-house and his cask of wine are without a seal or lid.”

Lastly, the most convincing proof of the greatness of Mohammad is the system he established in this world, till the day of resurrection, of creating a line of Godly men capable of purifying the souls of people who are eager to be in communion with God, and thus setting up a direct connection between man and God on this earth and all this in compliance with the wordings of the text :

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وابتغوا اليه الوسيلة

“Seek a connecting link for reaching unto him.” (v : 35).

What is that system ! Who are its professors ? Where are they found ? What are the signs of making them out ? These are the questions that will form the subject matter of another book, should the Almighty spare the writer to fulfil this task.

FINIS

ERRATA.

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iii	2	economical	economic
1	13	have	have goaded
3	16-17	automation	automaton
12	16	pitched	pitch
18	2	virtue	practicality
23	6	nephew	cousin
23	13	brief	terse
25	10	Traditions	Tradition
29	15	from	form
35	9	personality	thing
39	10	world-wide	preceptor for the
		preceptor	whole world.
39	11	may	should
51	22	infavourable	unfavourable
65	2	in spite of all the	in spite of the
77	20-21	a tit for a tat	tit for tat
85	18	at trivials	over trifles
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