



**MUHAMMAD (PBUH)
THE GREAT REVOLUTIONARY
OF CIVILIZATION**

**DEDICATED TO THE PIOUS MEMORY
OF
ABRAHAM (PEACE BE UPON HIM)
PROPHET MUHAMMAD (PBUH)
MOSES (PBUH) AND JESUS (PBUH)**

Ghulam Mohiuddin
(Retd. Engineer)

**HYDERABAD EDUCATIONAL FOUNDATION
(INDIA)**

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OF CIVILIZATION**

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IN SERVICE TO HUMANITY FOR
CULTURAL HARMONY AND PEACE**

Ghulam Mohiuddin
(Retd. Engineer)

**HYDERABAD EDUCATIONAL FOUNDATION
(INDIA)**

Name : Muhammad (Pbuh)
The great revolutionary of Civilization

Written by : Ghulam Mohiuddin
B.E. (Mech)

Dedicated : To the pious memory of
Abraham (Peace be upon him)
Prophet Muhammad (Pbuh)
Moses (Pbuh) and Jesus (Pbuh)

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ARDENT APPEAL

Please don't miss to read this booklet. The followers of Islam are not a threat to world peace. There is no relation whatsoever between Islamic Teachings and terrorism. The two are poles apart. In fact Islam is the fastest growing religion of peace in the world with 1.4 billion followers.

According to Readers Digest, Almanac year book 1986 and Plain Truth Magazine, which gave the statistics of percentage increase of major world religions in half a century from 1934 to 1984. At the top was Islam which increased tremendously by 235%. Here one may ask which war took place in that century which converted millions of people to Islam or one may think over what impact Islam had for such mass conversion.

The struggle between Islam and the West will not be resolved by bombs and technology; this war will be decided by the emergence of superior civilization in which mankind is assured of security and peace free from oppression, brutality, arms race, war, genocide, immorality and injustice; thus creating a Humane World Order at different stages of individual, national and international levels.

PREFACE

It is a cherished intellectual fashion of our time to highlight the challenge of secular civilization to faith and religion.

In our search for a new world order today, Islam emphasizes that we must aspire to a new system of life through which to approach human problems from a different perspective, not merely from the perspective of limited national or regional interest. But from the perspective of what is right and wrong, and how best we can strive to evolve a just and humane world order at different levels of our existence, individual, national and international.

The strength of Islam lies in its ideals, values and principles and their relevance to us is as great today as it has ever been in history. The message is timeless and the principles of Islam embodies are of universal application.

Departmentalization of life into different water-tight compartments, religious and secular, sacred and profane, spiritual and material, is ruled out. Religious and secular are not two autonomous categories in Islam; they represent two sides of the same coin.

The Creator has not left without guidance even a single aspect for the conduct of our life ever since the beginning of creation. Thus we have the chain of Prophets like Adam, Noah, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Jonah etc. (May peace be upon them all). The Prophets David, Moses, Jesus and Muhammad (May peace be upon them all), brought revealed Books of Guidance with them.

The Qur'an, the Book revealed to Prophet Muhammad (Pbuh), is the last and final of these Books of Divine Guidance, unalloyed by human interpolation of any kind. It has remained in the original form to this date for the last 1400 years in a living language Arabic with worldwide translations to cater to the needs of 1.4 billion followers of Islam.

In it is distilled the essence of all the Messages sent down in the past through all the earlier Prophets and Apostles of God.

In it is embodied a framework for the conduct of the whole of human life. The Prophet Muhammad (Pbuh) not only explained to mankind how to follow the Guidance, he also practised it himself. The Prophet's life was the living Qur'an.

Thus Islam represents a whole civilization, a complete culture, and a comprehensive world order. The moral values which people

Islam right in the mundane life.

The Prophet Muhammad (Pbuh) of Islam developed and established a complete model of perfect civilization on the earth for mankind to follow. He is well deserved to be called a great revolutionary of civilization in human history.

The Renowned French Historian Lamartine ends his lengthy segment of literary masterpiece with following words for Muhammad (Pbuh):

Philosopher, Orator, Apostle, Legislator, Warrior, Conqueror of ideas, Restorer of rational dogmas of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire that is Muhammed. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he ?

(Lamartine, "Historie Dela Turquie, Paris 1854, PP 276-277")

Similarly, an American author Michael Hart said : "My choice of Muhammed to lead the list of world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in the history who was supremely successful on both the religious and the secular levels".

(Ref: " The 100, a ranking of the most influential persons in history" by Michael Hart, Ny 1978, PP 33)

In recent years, I find an urge among the people of the world to know more and more about Islam.

It is the most essential responsibility of the believers and the followers of this faith to carry this message to every nook and corner of the world for the betterment of mankind.

I have compiled this book by taking very valuable Islamic literature from the books of Muslim scholars of international repute and this book will enable Muslim and western readers alike to develop a grasp of the Islamic way of life and culture, clear up some misunderstandings and fear, and point to some fruitful pathways for creating world peace and to achieve the salvation of mankind.

May Allah bless all those scholars whose Islamic literature I have conveyed to the world by arranging the free distribution of this booklet as a service to mankind.

Ghulam Mohiuddin
Retired Engineer

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I. CREATION OF MANKIND

God has most graciously provided man with all he needs in this universe. Generally every new-born child arrives in the world endowed with eyes to see, ears to hear, a nose to smell and breathe, hands to touch, feet to walk and a mind to think. All those potentialities, powers and faculties that a man needs are most carefully provided and marvellously set in his tiny body. Every minute requirement is foreseen and provided for. Everything essential for his life is provided: air, light, heat, water and so on. A child on opening his eyes, finds his food in his mother's breast. His parents love him instinctively and in their hearts has been implanted an irresistible urge to look after him, to bring him up and to sacrifice their all for his welfare.

Man is blessed with all those powers, capabilities and faculties – physical, mental and moral – which he requires in his struggle for life. But God has not distributed these gifts equally. This would have made men totally independent of each other and would have excluded mutual care and co-operation. Due to this method of distribution, some possess physical strength and prowess, others distinguish themselves by their mental talents. Some are born with a greater aptitude for arts, poetry and philosophy. Some possess military acumen, commercial intelligence, mathematical keenness, scientific curiosity etc. These special aptitudes make a man distinct and enable him to grasp those intricacies which elude the common man.

The general rule seems to be: the higher the capacity and greater the genius, the fewer people who possess them. Super geniuses, who leave an indelible mark on human history and whose achievements guide humanity for centuries, are fewer still.

While God has produced men of distinction in arts and science, similarly He has also raised men with deep vision, pure intuition and the highest faculties to know and understand Him. To them He revealed the way of Godliness, piety and righteousness. He gave them the knowledge of the aims of life and values of morality and entrusted them with the duty to communicate Divine Revelation to other human beings. These men are called the Prophets, Apostles and Messengers of God.

The Prophets distinguish themselves in human society by their special aptitude, natural bent of mind with their a pious and meaningful way of life more or less in the same way as other geniuses in arts and science distinguish themselves by their extraordinary talents. A true Prophet is raised by God Himself. It is He Who sends him to mankind to convey His message to His people. It is His command that one should put one's faith in the Prophet and follow him.

II. BRIEF HISTORY OF PROPHETHOOD

Let us look at the history of prophethood. Let us see how this long chain began, how it gradually unfolded itself and finally culminated in the prophethood of the last of the Prophets, Muhammad (Pbuh).

The human race originated from one man : Adam. All human beings born in this world have descended from that earliest pair : Adam and Eve! History and religion are agreed on this point.

Adam the first man on earth, was also the first Prophet of God. He revealed his religion - Islam to his descendents i.e. To worship one God Who created him. Those of Adam's descendants who were good followed the right path, but those who were evil abandoned their father's teachings. Some began to worship sun, the moon and the stars; others took to worship trees, animals and rivers etc. This ignorance gave rise to many forms of polytheism and idolatry and scores of religions were formulated in different races and nations, each with rituals of its own. God – the one Lord and Creator of mankind and the universe – was forgotten.

At this stage God began to raise Prophets and Apostles among every nation. Each one reminded his people of the lesson they had forgotten. But man's attitude towards God's Prophets had been strange. He ill-treated them and refused to accept their teachings.

Some of the Prophets were expelled from their lands; some were assassinated; some had to face utter indifference while some preached the whole of their lives without winning more than a few followers.

The false tendencies, born of centuries of deviation and ignorance made men to adopt novel methods of worshipping God; some even took to the worship of their Prophets. They made the Prophets the incarnations of God or the Sons of God; some associated their prophets with God in His Divinity.

In short, man's varied attitude in this respect was a travesty of his reason and a mockery of himself; he made idols of those very persons whose holy mission was to smash idols.

III . MUHAMMAD'S (PBUH) PROPHETHOOD CHALLENGES

If one were to close one's eyes and imagine oneself in the world of 1400 Years ago. One would find that it was a world completely different from ours. How few and far between were the opportunities for the exchange of ideas! How limited and undeveloped were the means of communication in the absence of radio, telephone, television etc! How meager was man's knowledge in the absence of printing press, internet, and news media! How narrow his outlook was! How enveloped was he in superstition and wild ideas! They knew nothing about the teachings of the Prophets of old.

a) Dismal conditions of Arabia

14 centuries ago, Arabia was a country ruled by autonomous tribes. There was no law except the law of the strongest. Loot, arson and murder of innocent and weak was the order of the day. Life, property and honor were constantly in jeopardy. They used to bury their daughters alive lest anyone become their son-in-law.

b) The Saviour is born

In such a dark age Muhammad (Pbuh) was born an orphan in Makkah (present Saudi-Arabia) in a noble family of Quraish. He belonged to the progeny of Ishmael (Pbuh) son of Prophet Abraham (Pbuh). His mother died when he was still a child and sadly a few years later his grandfather also died. He grew up with a totally different disposition from the people

among whom he was born and passed his youth with. He never used obscene and abusive language. He had a charming personality and winning manners with which he captivated the hearts of those who came in contact with him. He remained engaged in trade and commerce for years but never did any dishonest transaction. The entire nation knew about his honesty and used to call him Al-Amin, (the truthful and trustworthy).

c) A revolution occurs

After spending a great part of life in such a pure and civilized manner there comes a revolution in Muhammad's life. He wants to swim clear of the horrible sea of corruption, immorality, idolatry and disorder which surround him. Disturbed by the evil society, he withdraws alone to the hills, spending days and nights in total seclusion and meditation. He fasts so that his soul and his heart may become still purer and nobler. He is in search of a light to melt away the encompassing darkness. He wants the power to bring about the downfall of the corrupt and disorderly world of his day and lay the foundation of a new and better world.

Suddenly Muhammad's (Pbuh) heart is illuminated with Divine Light giving him the power he has yearned for. He comes out of the confinement of his cave, goes to the people, and addresses them thus:

“The idols which you worship are a sham. Stop worshipping them from now on. No mortal being, no star, no tree, no stone, no spirit is worthy of human worship. The entire universe with everything that it contains belongs to God Almighty. He Alone is the Creator, the Nourisher, the Sustainer and consequently, the real Sovereign before Whom all should bow down. Thus worship Him alone and obey only His Commands.

“Loot and plunder, murder and rape, injustice and cruelty—all the vices in which you indulge—are crimes in the sight of God. Speak the truth, be just, do not kill anyone. Do not rob anyone. Take your lawful share and give what is due to others.

“You are human beings and all are equal in the sight of God. None is born with the slur of shame on his face; nor has anyone come into this world with the mantle of honour hung around his neck. He alone is high and honoured who is God fearing and pious, true in word and deed.

Distinctions of birth and race are no criteria of greatness and honour. **“There is an appointed day after your death when you shall have to appear before your Lord. You shall be called to account for all your deeds, good or bad. The whole record of your life shall be an open book to Him without anything hidden. Your fate shall be determined by your good or bad actions. True faith and good deeds alone will stand you in good stead at that time. He who has them shall take his abode in the Heaven of eternal bliss; while he who is devoid of them shall be cast in the fire of Hell.”**

This is the Message with which Muhammad (Pbuh) comes. The ignorant nation turns against him. Abuse and stones are showered on him. Every conceivable harrassment and cruelty is perpetrated on him; and this continues not for a day or two, but unrelentlessly for thirteen long troubled years.

d) Why all that enmity with Muhammad (Pbuh) ?

One might ask: How is it that his nation became his sworn enemy? Was there any dispute about gold and silver or other worldly possessions? Was it due to blood-feud? Did he ask for anything from them? No! The whole enmity was based on the fact that he had asked them to worship One True God and to lead lives of righteousness, piety and goodness. He had preached against idolatry and the worship of other beings besides God, and had denounced their way of life. He had cut at the roots of priestcraft. He rejected all distinctions of high and low between human beings; and had condemned the prejudice of tribe and race as sheer ignorance and he wanted to change the whole structure of society.

In their turn, his countrymen told him that the principles of his mission were hostile to their ancestral traditions and asked Muhammad (Pbuh) either to give them up or to bear the worst consequences.

Why did Muhammad (Pbuh) suffer all those hardships? His nation offered at one stage to accept him as their king and to lay all the riches of the land at his feet if only he would stop preaching his religion and spreading his Message . But Muhammad (Pbuh) chose instead to refuse the tempting offers and to suffer for his cause. Why? What had he to gain, if those people became pious and righteous?

e) Food for thought

Why was it that Muhammad (Pbuh) cared nothing for riches and luxury, kingship and glory, ease and plenty? Was he playing for some higher material gain so that these offers sank into insignificance in comparison with them? Were those gains so tempting that he could elect to go through fire and sword and bear tortures of the soul and torments of the body for years. One has to ponder those questions deeply to find the answer. Can anyone imagine a higher example of self sacrifice, fellow-feeling and humaneness, than that of a man who sacrificed his own happiness for the good of others, while those very people for whose betterment he was striving should stone him, abuse him, banish him and harass him even in his exile, and that, in spite of all this, he should continue striving for their well-being? Can anyone who is insincere undergo so much suffering for a false cause?

Can anyone who is dishonest exhibit such determination to steadfastness in the face of dangers and tortures of every description when a whole country rises up in arms against him?

The faith, perseverance and resolution with which Muhammad (Pbuh) led his movement to ultimate success is eloquent proof of the supreme truth of his cause. Had there been the slightest doubt and uncertainty in his heart, he could never have been able to brave the storm which continued for twenty odd years.

This is one side of the revolution wrought in his being. The other is even more amazing and remarkable.

IV. MUHAMMAD (PBUH) THE GREATEST REVOLUTIONARY OF CIVILIZATION AT THE AGE OF FORTY–WHY?

For forty years Muhammad (Pbuh) lived as an Arab among Arabs. During that long period he was not known as a statesman, a preacher or an orator. No one had ever heard him imparting gems of wisdom and knowledge as he began to do thereafter. He was never seen discoursing

on Metaphysics, Ethics, Law, Politics, Economics and Sociology. Let alone being a great general, he was not even known as a soldier. He had uttered no word about God, the Angels, the revealed Books, the early Prophets, the bygone nations, the day of judgment, life after death, Hell and Heaven.

He was known among his acquaintances as a sober, calm, gentle, law abiding person of good nature. But when he came out of the cave with his Message he was transformed.

When Muhammad (Pbuh) began preaching his Message the whole Arabia stood in awe and wonder and was bewitched by his wonderful eloquence and oratory. It was so impressive and persuasive that his worst enemies were afraid of hearing it, lest it should penetrate deep into their hearts and convert them from their old religion and culture. It was so unique that the whole legion of Arab poets, preachers and orators of the highest caliber failed to match it in beauty of language and splendour of diction when Muhammad (Pbuh) threw the challenge to his opponents to produce even a single line like the one he was reciting.

a) His all-embracing Message

Along with this, he now appeared before his people as a unique philosopher, a wonderful reformer, a renowned molder of culture and civilization, an illustrious politician, a great leader, a judge of the highest eminence and an incomparable general. This unlettered leader spoke with learning and wisdom, the like of which none had said before and none could say after him.

The great personality of Muhammad (Pbuh) changed the modes of thought of people, their customs and their morals. He turned the uncouth into the cultured, the barbarous into the civilized, the evil-doers and bad characters into pious God-fearing and righteous persons. A nation which had not produced a single great man worth the name for centuries gave birth, under his influence and guidance, to thousands of noble souls who went forth to far-off corners of the world to preach and teach the principles of religion, morals and civilization. His orders and commandments cover a vast field from

the regulation of international relations down to the habit of everyday life like eating, drinking and personal hygiene. On the foundation of his philosophy he established a civilization and a culture without the slightest trace of a flaw. Can anyone point to another example of such a perfect and all-round personality?

b) The Final Testimony of Prophethood

One may wonder how, in the dark ages 1400 years ago a man came to possess such light, such knowledge, power, capabilities with finely developed moral virtues?

One may say that there is nothing peculiar about his message, that it is the product of his own mind. If this is so, then he should have proclaimed himself God. And if he had done so at that time, the people of his time who believed in Krishna and Buddha as gods and Jesus as the son of God and used to worship such forces of nature as fire, water and air—would have readily acknowledged him as such. But Muhammad (Pbuh) argued just the opposite. For he proclaimed: I am a human being like yourselves. I have not brought anything to you of my own accord. It has all been revealed to me by God. Whatever I possess belongs to Him. This Message – the like of which the whole humanity is unable to produce— is the Message of God. All the wonderful achievements which stand to my credit in your eyes, all the laws which I have given, all the principles which I have enunciated and taught—none of them is from me. I look to Divine Guidance in all matters. Whatever He wills I do, what He directs I proclaim.

What a wonderful and inspiring example of honesty, integrity, truth and honour those sentiments are! Liars and hypocrites often try to take all the credit for the deeds of others, but this great man Muhammad (Pbuh) does not claim any of these achievements for himself even when no one could contradict him as there was no way of establishing the source of his Inspiration. What more proof of perfect honesty of purpose, uprightness of character and sublimity of soul can there be ! Who else can be more truthful than he who

received such unique gifts through a secret channel and still pointed out their source? All these factors lead to the irresistible conclusion that such a man was the true Messenger of God.

Such was the Holy Prophet Muhammad (Blessings of Allah and peace be upon him). He was a prodigy of extraordinary merits, a paragon of virtue and goodness, a symbol of truth, a great Apostle of God and His Messenger to the entire world. His devoted life and thought, his truthfulness, piety and morals, his ideology and achievements—all stand as unimpeachable proofs of his prophethood. Any human being who studies his life and teachings without bias will testify that he was the true Prophet of God and the Qur'an—the Book of God which was revealed to him during 23 years of his Prophethood.

The theory that Prophet Muhammad (Pbuh) authored the Qur'an or copied from other sources can be disproved by the single historical fact that he could not read or write. Allah (the Creator) testifies Himself in the Holy Qur'an 29:48 –

“And thou was not (able) to recite a book before this (Book came), nor art thou (able) to transcribe it with your right hand: In that case indeed would the talkers of vanities have doubted.”

The prophecy of the coming of the “Unlettered Prophet” is also mentioned in the Bible (Isaiah 29:12): “And the Book is delivered to him that is not learned.”

Prophet Muhammad (Pbuh) is also prophesied in the Jewish Scripture in the Book of Deuteronomy 18:18: “I will raise up for them a Prophet from among their brethren, like unto thee and I will put My Words in the mouth and he shall do all that I shall Command him.”

In the above verse “like unto thee” is interpreted by Muslim scholars to mean that “Prophet Muhammad (Pbuh) is like Moses (Pbuh):

- 1) As both had father and mother
- 2) Both were married having children

- 3) Both were accepted as Prophets by their people and ruled their people.
- 4) Both brought Divine Laws and regulations for their people, and both died a natural death.
- 5) Words in the mouth of the Prophet: Prophet Muhammad (Pbuh) was unlettered and whatever Revelations he received from God through Angel Gabriel he repeated it verbatim.
- 6) Prophet Muhammad (Pbuh) is also prophesied in New Testament in the Gospel of John where Jesus (Pbuh) says, “And I will ask the father, and He will give you another advocate to be with you for ever.”
(The Bible, John 14:16)

C. Muhammad's (Pbuh) Prophethood is a confirmation of the historicity of earlier Prophets

According to Muslim scholars, history did not accurately document the lives of earlier Prophets of God. It was the Prophethood of Muhammad (Pbuh) which established a tradition confirming the historicity of the Prophets. **The most reputed Rev. Bosworth Smith, in his book, Muhammad And Muhammadanism (London 1874, PP 16-18, 67) writes “We Know less of Zoroaster and Confucius than we do of Solon and Socrates, less of Moses and Buddha than we do of Ambrose and Augustine. We know indeed some fragments of a fragment of Christ's life; but who can lift the veil of his thirty years that prepared the way for three? What do we know of his mother (Mary), of his home life, of his early friends, of his relations with them, the gradual dawning, or, the sudden Revelation of his Divine mission? How many questions about him occur to each of us which must always remain questions? But in Muhammadanism everything is different; here instead of shadowy and the mysterious we have history. We know as much of Muhammad as we do even of Luther and Milton– Nobody here is the dupe of himself or others there is full light of day upon all that.”**

V. WHAT THE NON-MUSLIM WORLD SCHOLARS SAY ABOUT PROPHET MUHAMMAD (PBUH)

- 1) The renowned French historian Lamartine ends his lengthy segment of literary masterpiece and describes Muhammad as: **Philosopher, Orator, Apostle, Legislator, Warrior, and Conqueror of ideas, and Restorer of rational dogmas of a cult without images: The founder of twenty terrestrial empires and of one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?**
(Lamartine, “Histories Dela Turquie, Paris 1854”)
- 2) **“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him, the wonderful man and in my opinion far from being an Anti-Christ, he must be called the saviour of humanity.”**
(George Bernard Shaw, “The Genuine Islam” Vol.1– 81936)
- 3) **“By a fortune absolutely unique in history, Muhammad is a threefold founder of a nation, of an empire, and of a religion.”**(Rev. Bosworth Smith in “Mohammed and Mohammadanism,” London 1874)
- 4) **“The more I study the more I discover that the strength of Islam does not lie in the sword.”**
(Mahatma Gandhi in “Young India”)
- 5) Similarly, an American author Michael Hart said: **“My choice of Muhammad to lead the list of world’s influential persons may surprise some readers and may be questioned by others , but he was the only man in the history who was supremely successful on both the religious and the secular levels.”**
(Ref: “The 100, A ranking of the most influential persons in history” by Michael Hart, NY 1978, PP 33)

- 6) **Jules Masserman, an American Jew, psychoanalyst and the Professor of the Chicago University in search of history’s great personalities finally came to the conclusion that– Perhaps the greatest leader of all times was Muhammed, who combined all three functions (of leadership); and to a lesser degree Moses did the same. Time, July 15, 1974**
- 7) **In the words of a French Scientist regarding the Holy Qur’an revealed to Prophet Muhammed:**
“How could he (Muhammed) then pronounce truths of a scientific nature that no other human being could possibly have developed at that time (i.e. 1400 years back) and all this without once making the slightest error in his pronouncement on the subject.” (see “The Bible, the Qur’an and Science” by Maurice bucaille, page125)
- 8) **Today, there are in the world more than 1.4 billion Muslims who unhesitatingly accept that the Holy Qur’an (revealed on Prophet Muhammad (pbuh)) is the “Word of God” and that itself is a ‘miracle’.**

VI. THE MESSAGE OF ISLAM–UNIVERSAL

After showing the brief history of Prophet Muhammad (Pbuh). I am going to analyse the basic principles of Islam in the light of Holy Qur’an and Sunnah of the Prophet Muhammad (Pbuh). Islam is the best system of law from the Creator of man for humanity to follow. It aims for the success and welfare of mankind both in this life on earth and the life after death.

The Qur’an is the main basis of Islam. It states the principles while the Hadith (sayings & deeds) of the Prophet Muhammad (Pbuh) provides the blue print of how to apply them. Thus Islam is a complete way of life. No part of the life of an individual or a community is left out of Islam. Islam is taken from the Arabic word ‘Salama’ which means peace. Islam is also the religion of peace.

One of the cardinal principles of Islamic faith is the belief in all the Revealed Books. The underlying idea of the belief is to make man realize that the entire humanity is one single community. As the fountain head of all Divine Revelation is the only One God, Who raised the Prophets, Apostles and Messengers in different nations, at different periods of history with one single Message of Monotheism to preach to the people.

Islam thus lays the foundation of a universal religion by making the belief in the Prophets of every nation, the basic principle of its faith. Can there be a better formula for world peace and harmony? That is what God the Creator revealed to Prophet Muhammad to declare in the Qur'an : "Say ye, 'We believe in God, and the Revelation given to us, and to Abraham, Ishmael, Isaac, Jacob and the tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them and we bow to God (in Islam).'" (The Qur'an 2:136)

Jesus (Pbuh) confirms the same:

"Do not think I have come to abolish the Law or the Prophets; I have come not to abolish but to fulfill." (Holy Bible, Mathew 5:17)
Jesus Christ (Pbuh) further proclaimed when he was asked about the greatest Commandment:

"You shall love the Lord your God with all your heart and with all your soul, and with all your mind. This is the first great Commandment; and the second is "You shall love your neighbor as yourself." On these two Commandments hang all the Law and the Prophets.

Islam means submission to the will of God in all aspects of life. The Islamic code of conduct is known as Shariah. Its sources are the Qur'an and the Sunnah of the Prophet (Pbuh). Islam is based on human nature, and the nature of man has remained the same in all times and epochs. Islam's teachings are eternal, because they have been revealed by God the Creator, Who Himself is Eternal.

VII. THE ISLAMIC CONCEPT OF LIFE

The Islamic way of life is based on a unique concept of man's place in the universe. That is why it is necessary that, before we discuss the moral, social, political and economic systems of Islam, we should have a clear idea of what that concept is.

a) **Basic Principles of Islam**

- 1) God, who is the Creator, the Ruler and the Lord of universe, has created man and provided him with a temporary home in that part of His vast Kingdom which is the earth. He has endowed man with faculties of thinking and understanding and has given him the ability to distinguish right from wrong. Man has also been invested with free will and the power to use resources of the world however he likes. That is, man has a measure of autonomy, while being at the same time God's representative on earth.
- 2) Before assigning to man this vicegerency (Khilafat) God made it clear to him that He alone was the Lord, the Ruler and the Deity. As such, the entire universe and all the creatures in it (including man) should submit to Him alone. Man must not think himself totally free and must realize that the earth is not his permanent abode. He has been created to live on it only for a probationary period and, in due course, he will return to his Lord, to be judged according to the way he has spent that period. The only right course for man is to acknowledge God as the only Lord, the Sustainer and the Deity, and to follow His Guidance and His Commandments in all he does.

If man follows a course of righteousness and godliness (which he is free to choose and follow) he will live a life of peace and contentment and also will qualify (after death) for the Heaven of eternal bliss. But if he chooses to follow the course of godlessness and evil (which he is equally free to choose and follow), his life will be one of corruption and frustration in this world, and in the life to come he will face the prospect of that abode of pain and misery which is called Hell.

- 3) After making this position clear, God set man on earth and provided the very first human beings (Adam and Eve) with Guidance as to how they were to live. Thus man's life on this earth did not start in utter darkness.

The very first man received revealed knowledge from God Himself and that code of life was Islam, the attitude of complete submission to Allah (God), the Creator of man and the universe. It was this religion which Adam, the first man passed down to posterity. But later generations gradually drifted away from the right path. Either they lost the original teachings through negligence or intentionally adulterated and distorted them. They associated God with innumerable human beings, material objects, and imaginary gods; thus polytheism became widespread. They mixed up the teachings of God with myths and strange philosophies and thus discarded God-Given principles of life.

- 4) Although man departed from the path of truth, but God did not destroy them or force them to take the right course. Because forced morality was not in keeping with the autonomy God had given to man. Instead, God appointed certain good people from among the human society itself to guide men to the right path. These men believed in God and lived a life of obedience to Him. He honoured them by His Revelations, giving them the knowledge of reality. They were known as Prophets, Apostles and Messengers who were assigned the task of spreading God's Message among nations.
- 5) Many thousands of these Prophets were raised throughout the ages, in all lands and all nations. All of them brought the same Message, all of them advocated the same way of life, that is, the way which was revealed to man on the very first day of his existence.
- 6) **Lastly, God raised Prophet Muhammad (Pbuh) in Arabia to complete the mission of the earlier Prophets. The Message of Muhammad, blessings and peace be on him, was for the whole mankind, He presented anew the teachings of Islam in their**

pristine form and provided humanity once again with the Divine Guidance which had been largely lost. Hence this Divine Guidance is enshrined in the Holy Qur'an.

b) The Moral System of Mankind

A moral sense is inborn in man and, through the ages, it has served as the common man's standard of moral behaviour, approving certain qualities and condemning others. While this instinctive faculty may vary from person to person, human conscience has consistently declared certain moral qualities to be good and others to be bad.

Justice, courage and truthfulness have always found praise whereas falsehood, injustice, dishonesty, and breach of trust were mostly condemned. Sympathy, compassion, loyalty and generosity have always been valued, while selfishness, cruelty, meanness and bigotry have never been approved by society.

These examples show that human moral standards are universal throughout ages. A sense of good and evil is inherent in the very nature of man. As per the Quranic interpretation, God has revealed to human nature the consciousness and cognition of good and evil.

(The Qur'an, 91:8)

Why the Differences? The Question that now arises is: if what constitutes is so clear and universally agreed, why do varying patterns of moral behaviour exist in the world? Why are there so many conflicting moral philosophies? Why do certain moral standards contradict each other? What is the unique position of Islam in the context of other ethical systems?

It is difficult for me, in this brief talk, to take stock of the various ethical systems in the world and indicate what solution each one of them proposed and what impact they caused on the moral evolution of the society. Here only the Islamic concept will be discussed.

c) The Islamic concept of morality

Man is answerable to God for all his actions in this world and will be called on to render an account on the Day of Judgement. It means human endeavour lies in seeking the pleasure of God. This is the

standard by which Islam judges all conduct. It means that man is not left like a ship without moorings at the mercy of winds and tides, instead we have a set of unchangeable norms for all moral actions. Islam provides us with an objective source, the Divine Revelation as embodied in the Book of God that is the Qur'an has been prevailing for the last 1400 years without any change along with the Authentic Sunnah (way of life) of the Prophet, blessings and peace be on him. Hence this source prescribes a standard moral conduct that is permanent and universal for all mankind and holds good in every age and under all circumstances. The moral code of Islam ranges from the smallest details of domestic life to the vast field of national and International affairs.

Islam also provides a political system which will enforce moral law through its legislative and executive powers. But Islam's moral law does not really depend on these external factors. Islam seeks to implant firmly in man's heart the conviction that his dealings are with God, Who sees him all the time and in all places; that he may hide himself from the whole world but not from God; that he may deceive everyone but God. It is this belief in personal accountability to God which is the real force behind the moral law of Islam.

In short Islamic moral order covers in its scope of application, man's private and social life – his domestic associations, his civic conduct, and his activities in the political, economic, legal and educational fields. It covers his life at home and in society, literally from cradle to the grave.

d) The Political System of Islam

The political system of Islam is based on three principles:

- 1) Tawhid (Unity of God)**
- 2) Risalat (Prophethood)**
- 3) Khilafat (Vicegerency)**

1) Tawhid (Unity of God)

Tawhid means that only God is the Creator, Sustainer and Master of the universe and all that exist in it. God Alone is the Ruler and His Commandments are the Law for all affairs of mankind.

2) Risalat (Prophethood)

The medium through which we receive the Law of God is known as Risalat (Prophethood). We have received two things from this source: The Book (i.e. the Qur'an) in which God has set out His Law, and the authoritative interpretation and exemplification of the book by Prophet Muhammad (Blessings and peace be on him), through word and deed, in his capacity as the Representative of God.

3) Khilafat (Vicegerency)

According to Islam, man is representative of God on earth, His vicegerent. A state that can be established by a human Caliphate under the Sovereignty of God and obey God's will by working within the prescribed limits set by His Instructions and Injunctions.

e) Political Dimensions of the Prophet's seerah(moral codes)

Near the end of the pious Caliphate of four Khulpha-E-Rashideen, a bloody encounter took place between Banu Hashim and Banu Umayyah. This stopped the advance of Islam for a period of ten years. This rift ended by the voluntary withdrawal of Hassan Ibn Ali (RAA) (50 A.h.) from the battlefield which was a practical form of non-violent activism.

During the last days of Abbasid Caliphate, Mongol tribes attacked the Muslim world right from Samarkand to Aleppo. The history of Islam had apparently come to a standstill. At that moment the Muslims' spirit of propagating work of Islam among Non-Muslims converted the majority of Mongols to Islam. The history beginning with Umayyid Caliphate continued for several centuries and finally came to an end with the abolishing of Ottoman Caliphate in 1924.

After 1924, the 'Islamic Movement' became the non-territorial Islamic state that filled the vacuum caused by the absence of caliphate.

Important Comment :

The struggle between Islam and the west will not be resolved by bombs and technology; this war will be decided by the emergence of a superior civilization in which mankind is assured of security and peace free from oppression, brutality, war, genocide, immorality, inequality and injustice.

The Seerah(Moral codes of conduct) of Prophet Muhammad (Pbuh) provides the rich soil in which the roots of this superior civilization can be developed.

f) Democracy in Islam

As each individual in an Islamic society enjoys the rights and powers of the Caliph of God. So the agency for running the affairs of the state will be established in accordance with the will of these sincere Individuals. So whoever gains their confidence will carry out the duties of the Caliphate on their behalf.

The difference between Islamic democracy and western democracy Is : In western democracy people make their own laws while in Islamic democracy people have to follow and obey the Laws (Shariah) Given by God through His Prophet. In The Western model, government undertakes to fulfil the Will of the people; whereas in the Islamic model the government and people alike have to do the Will of God.

Here let me quote a historical fact of real democracy in Islam:

When Hazrat Abu Bakar(RAA) became first Caliph after Prophet Muhammad(Pbuh), in his first inaugural speech he said, "Co-operate with me when I am right but correct me when I commit error; obey me so long as I follow the Commandments of Allah(God) and His Prophet, but turn away from me when I deviate."

g) Fundamental Rights

Although an Islamic state may be set up anywhere on earth, Islam does not seek to restrict human rights or privileges to the geographical limits of its own state. Islam has laid down universal fundamental rights for humanity as a whole without any distinction of race, cast and creed. These rights are the same for Muslims and non-Muslims. Citizenship will be common to all citizens of all Islamic states that exist in the world. A Muslim will not need a passport for entry or exit to any Islamic state. Basic human rights are taken care. For example human blood is sacred. It may not be spilled without justification; it is not permissible to oppress women, children, old people, the sick or the wounded; woman's honour and chastity must be respected in all conditions; the hungry must be fed, the naked clothed, the wounded or diseased treated medically. In Islam the judiciary is not placed under the control of executive. Rulers and the ruled are subject to the same law and there can be no discrimination on the basis of position, power or privilege.

h) The Social System of Islam

The foundation of the social system of Islam rest on the belief that all human beings are equal and constitute one single fraternity. Islam says that if there is any real difference between man it can not be one of race, colour, country or language, but of ideas, beliefs and principles. Everything in Islam is for the benefit and welfare of humanity. The social principles of Islam aim to establish a just society in which we behave responsibly and honestly, not selfish fighting for the biggest possible share of something without regard for honesty, truth, decency, trust and responsibility.

Healthy socialization develops an atmosphere of love, care and cooperation, between human beings. It gives peace of mind and provides a solid base for the growth and progress of the whole human race and in turn a universal brotherhood can be established.

The social system of Islam presented by Prophet Muhammad (Pbuh) is full of wisdom and is perfectly scientific, fair and completely logical.

i) The Economic System of Islam

Islam has laid down certain principles and limits for the economic activity of man so that the entire pattern of production, exchange and distribution of wealth may conform to the Islamic standard of Justice and equity.

According to the Islamic point of view, God has created for mankind the earth and all that it contains. It is therefore the birthright of every human being to try to secure his share of the world's wealth and sustenance. Islam does not allow a particular person, class, race or group of people to create a monopoly in certain economic activities: Equal opportunities for all is its watchword.

Right of Property

Resources which are provided by nature and which can be used directly by man may be utilized freely, and everyone is entitled to them as per his needs. Water in rivers, timber in the forest, fruits of wild plants, wild grass and fodder, animals of the jungle, minerals under the surface of the earth and similar other resources can not be monopolized by anyone nor can restrictions of any sort be imposed on their free use by God's Creatures. Of course, people who want to use any of these things for commercial purposes can be required to pay taxes to the state. Or, if there is misuse of the resources, the government may intervene.

It is not right that things created by God for the benefit of mankind should be taken possession of, and then kept idle and useless. On the basis of this principle, Islam holds that no one can keep his land unused for more than three years. If, during this period, he does not himself use it for cultivation or for construction of buildings or for some other purpose, such land shall be treated as 'Vacated', and anyone else who makes use of it shall not be liable for breach of law.

When man first appeared, everything was available to everyone, and whoever took possession of anything and made it useful in any manner became its owner; that is to say, he acquired the right to use it specifically for his own purpose and to obtain compensation from others if they wanted to use it. This is the natural basis of all the economic activity of mankind.

It is one of the duties of an Islamic state to protect the legal rights of individuals and, at the same time to compel them to fulfill their obligations to the community as enjoined by law. That is how Islam strikes a balance between Individualism and collectivism.

The problem of Equality

God has not distributed His Gifts and Favours equally among mankind but in His infinite Wisdom, has given some individuals more than others. Consequently, all those ideologies which want to force an artificial economic equality on mankind are flawed. The equality which Islam believes in is equality of opportunity to secure a livelihood and to climb the ladder of success and prosperity according to his capacity and talents without any obstruction of social distinction of class, race or special privileges.

Social Justice

Islam, through its moral injunctions, aims at creating a feeling of mutual love and affection among people, through which they may help their weak and poor brethren, and at the same time create a permanent institution in society to guarantee assistance to those who lack the needed means and abilities to succeed.

For this purpose Islam has commanded Zakat should be levied at the rate of 2½ % per annum on the total accumulated wealth (of each individual) in the country as well as on invested capital; five to ten percent on agricultural produce, and 20% on certain mineral products. The amount of zakat thus collected is to be spent on the poor, the orphans and the needy.

Such system provides a means of social insurance whereby everyone in an Islamic society is provided with atleast the basic necessities.

VIII. NON-VIOLENCE AND ISLAM

Non-violence should never be confused with inaction or passivity. In fact non-violence is more forceful an action than that of violence.

Islam is a religion which teaches non-violence. According to the Qur'an chapter-2, verse 205, God does not love Fasad (mischief). Basically Fasad is that action which results in disruption of the social system, causing huge losses in terms of lives and property through violent means.

Conversely, we can say with certainty that God loves non-violence. For instance, we are told in the Qur'an (59:23) that Peace is one of God's names. Those who seek to please God are assured that they will be Guided by Him to "The paths of peace", as mentioned in the Qur'an (16:5). Paradise, which is the final destination of the society of God's choice is referred to as "The home of peace" in the Qur'an (89:30).

The Qur'an attaches great importance to patience. In fact, patience is set above all other Islamic virtues with the exceptional promise of reward beyond measure in chapter 39 verse 10 of the Qur'an. So patience implies a peaceful response or reaction whereas impatience implies a violent response.

The meaning of Jihad

Jihad means struggle – to strive with one's utmost ability. Jihad is used for non-violent struggle as opposed to violent struggle. One clear proof of this is the verse of the Qur'an (25:52) which says: Perform Jihad with this (i.e. underlying wisdom of the Qur'an) most strenuously.

Note: The Qur'an is not a sword or a gun. It is Book of Ideology. In such a case performing jihad with the Qur'an would mean an ideological struggle to conquer people's hearts and minds through Islam's superior philosophy. In the light of this verse of the Qur'an, Jihad in actual fact is another name for peaceful activism or non-violent activism.

The Prophet Muhammad (Pbuh) followed the principle of non-violence throughout his life. For example as per the no-war pact of Hdaybiyya which the Prophet initiated with Quraish and Pagan

Arabs, he accepted all the conditions of his opponents. This peace treaty enabled the energies of the believers of Islam to be utilized in peaceful constructive activities instead of being dissipated in futile armed encounters.

a) Muhammed (Pbuh), the founder of non-violence

All the great successes of the first phase of Islam as well as the succeeding periods were achieved by non-violent methods. For example:

1. Of the 23 year period of Prophethood of Muhammad (Pbuh), the initial 13 years were spent by the Prophet (Pbuh), in Makkah. The Prophet (Pbuh) fully adopted the way of pacifism or non-violence during this time. There were many such provocations in Makkah at that time which could have triggered clashes and confrontations. But Prophet Muhammad (Pbuh) strictly limited his sphere of activity to peaceful propagation of the Word of God. One of the great gains during these 13 years of Islamic propagation work was the entry into the Islamic fold of men of the highest caliber like Hazrat Umar, Hazrat Abubakr, Hazrat Uthman and Hazrat Ali (RAA).

2. In Makkah when the Quraish leaders' aggression became intolerable, Prophet Muhammad (Pbuh) instead of retaliation, secretly migrated to Madinah Munawwara.

Migration, by its very nature, was a clear example of non-violent activism. This peaceful strategy enabled the Prophet (Pbuh) and his followers, about two hundred in number, to form a powerful centre of Islam in Madina. Had they adopted the path of confrontation instead of peaceful migration, the history of Islam might have been buried right there in Makkah shortly after its inception.

3. **After the emigration, his opponents in Makkah took the unilateral decision to wage war against him. Consequently such bloody encounters as those of Badr and Uhud took place. Then the Prophet (Pbuh) made a 10 year peace treaty known in the history as Sulah Al-Hdaybiyya, by accepting all the conditions**

of his opponents. This has been called a ‘clear victory’ in the Qur’an. It is this peace treaty, which paved the way for peaceful constructive activities and which ultimately made possible the bloodless conquest of Makkah and then the whole Arabia.

b) The command for war in Islam

It is a fact that certain verses in the Qur’an convey the Command to do battle (Qital) (22:39). What are the special circumstances which justify, that command and its compliance, we learn from the study of the Qur’an as follows:

1. The first point to be noted is that initiating or the launching of an offensive by the believers is not totally forbidden. It is permissible, but with certain limitations. We are clearly commanded in the Qur’an: Fight for the sake of God those that fight against you, but do not transgress. (The Qur’an 2: 190)
2. Only defensive war is permitted in Islam. Such a war is one in which aggression is committed by some other party so that the believers have to fight in self-defence.
3. There is another form of war which was time-bound strictly in relation to its purpose. This was to put an end to Fitna. ‘Fight against them until Fitna is no more’. (2:193), in this verse of the Qur’an, Fitna signifies that coercive system which had reached the extremes of religious persecution.

According to Maulana Wahiduddin the only way to alleviate the tragic plight of Muslims is to bring them back to non-violent Islam, by helping them to understand that their violent version of Islam is not the true one. By adopting non-violence they can revive the Sunnah of Hidaybiyya of Muhammad (Pbuh).

In October 1997 Maulana Wahiduddin met a 36 year old European Leon Zippo Hayes, who was born in the city of Christchurch in New Zealand. After having studied Islam, he changed his religion and adopted an Islamic name Khalil–ur–Rahman. During the conversation with Maulana he said in modern times Muslims are engaged in bloody

war at many places, at some places with others and at other places among themselves. This had led him (like many others) to conclude that perhaps Islam was a religion of violence. Later he studied the Qur’an with the help of translation, and when he reached this verse in the Qur’an: “Whoever killed a human being should be looked upon as though he had killed all mankind (5:32)”, he said that he was so moved that he could not believe that it was there in the Qur’an. This incident is broadly indicative of the thinking of non-Muslims on Islam.

c) The ideological supremacy of Islam

The modern age is regarded as being distressing with problems for Islam. But according to Maulana Wahiduddin Khan this is Quite contrary to the actual situation. The modern age is in fact the age of Islam, just as the period of rainfall is beneficial to farmers. But Muslims, lacking in understanding and awareness have failed to understand this; hence their failure to convert this potential into reality.

What is called Izhar Ad-Din in the Qur’an does not refer to something which is temporary in nature. It in fact, refers to an eternal ideological ascendancy of Islam. It means that in the world of ideology, such a revolution would be brought about as would establish the ideological supremacy of Islam forever.

The aim of the revolution brought about by Prophet Muhammad (Pbuh) and his companions in the seventh century A.D. is stated to be Izhar Ad-Din in the Qur’an: “They desire to extinguish the light of Allah (Creator) with their mouths: But Allah seeks only to perfect His light, however much the infidels may abhor it.” (The Qur’an 9:32-33). Here Izhar Ad-Din means that in intellectual and ideological respect God’s religion assumes ascendancy overall other ideologies and religions for all time.

The advent of scientific advancement of this new age made it possible for the first time in human history for the propagation of Islam on a universal scale. According to a Hadith of Prophet (saws) a time was to come when God’s Words would enter all the homes in the world. (Musnad Ahmad). This was indirectly a prediction of the modern age communications.

d) The spiritual path in Islam

What is the spiritual path in Islam and what is its place in life as a whole? To answer this it is necessary to study carefully the difference between the Islamic concept of spirituality and that of other religions and ideologies. In other religions the body-soul conflict divided their ideologies into the spiritual and secular ones. Those who chose the secular path were convinced that they could not meet the demands of spirituality, and thus they led highly material and hedonistic lives without considering any moral values in all spheres of life. **Conversely, those who wanted to tread the path of spiritual excellence came to see themselves as ‘noble outcasts’ from the world adopting ascetic practices to kill their physical desires and forcing themselves to live in forests, mountains and solitary places for spiritual development.**

But Islam rejects and condemns this ascetic view of life, as well as the hedonistic. It proposes a set of methods and processes for the spiritual development of man, not outside this world but inside it. The real place for the growth of the spirit is in the midst of life and not solitary places of spiritual hibernation.

So from Islamic point of view, the sphere of activity of the religious man and the secular man is the same. The religious man will be more active than the secular man not only in his domestic and social life, which extends from the confines of the household to the market square but even to an international level. A secular person will be indifferent towards God and will be guided in his actions only by his personal motives so he will be an existence devoid of any spark of spirituality. Whereas the whole of the material life of a man of religion will be a total spiritual venture.

Spiritual venture consists of four principles of life:

- (1) **(Iman) Faith in God (The Creator).**
- (2) **(Itaat) Obedience of God’s Commandments in all affairs of life i.e. Islam.**

(3) **Taqwa (God’s consciousness) : That is desisting from every thing God has forbidden and observing distinction between lawful and unlawful, right and wrong, Good and bad in life.**

(4) **Ihsan (Godliness) : It is the highest stage of spirituality when a man attains highest excellence in words, deeds and thoughts by subjugating his will to the Will of God.**

IX. THE HOLY QUR’AN, SCIENCE AND GOD’S EXISTENCE

Educated people believed that religious realities belonged only to the domain of dogma, and that they were not academic or scientific realities. But after the splitting of the atom, the science of logic has undergone a change. Now it has become possible for religious realities to be established on an academic level, as the Qur’an contains many scientific facts which are recently discovered to be true.

Scientists could not deny the existence of God as a creative personality. Despite all the modern advancement, the question, however is; can they at all know when and how did the cosmic bodies come into existence? How were they arranged in their present position, and how they were set to function? Does each one of these bodies have rotatory motion? What force or forces keep them in perpetual, orderly and uniform motion in the orbit and which has not been known to have ever stopped or been interrupted even for a moment?

It is surprising for the people of the world to know that the Qur’an over 1400 years ago projected the concept of Big Bang Theory of Creation as God said in the Qur’an: “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation) before We clove them asunder? We made from water every living thing, will they not then believe?”

(The Qur’an 21:30)

The above verse also indicated the aquatic origin of all living creatures. The Qur’an also mentions the working of solar system; the duality in

the sex of plant in the field of Botany and successive stages by which a drop of sperm becomes a human foetus in the field of Embryology.

There is yet another stunning proof of the authenticity of the Holy Qur'an as the Word of God. The study of finger prints is a recent development of Forensic Science and yet we find a reference to this in the Qur'an in Sura Qiyamah: "Does man think that we can not assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers." (The Qur'an 75:3-4)

X. THE CONCEPT OF GOD IN WORLD RELIGIONS

1. The concept of God in Hinduism:

- a) "Na Tasya Pratima Asti" There is no image of Him"
(Yajurveda 32:3)
- b) "shudhampoapvidham" "He is bodiless and pure" (Yajurveda 40:8)
- c) "Ekam Evaditiam" "He is only one without a second"
(Chandogya Upanishad 6:2:1)
- d) "Of Him there is neither parents nor lord"
(SVetasvatara Upanishad 3:3)
- f) "O friend do not worship anybody but Him, the divine one praise Him alone".
(Rigveda 8:1:i-iii)

Comment : Although the above mentioned verses of the Holy scriptures of Hinduism indicate monotheistic view of God, but according to Maulana Azad (Ex-Education Minister of India): In India probably from the beginning itself was tacitly admitted that hero-worship and the worship of demigods were indispensable for the masses, while reserving the worship of Creator for elite only due to caste based system. **In 1927 when Mahatma Gandhi visited Paramachariya, this sage of Kanchi impressed upon Gandhi, that the faith and devotion to the Creator, alone, decides the fate of all human activities.**

(Ref. The Hindu, May 21, 2004 Madurai)

2) The concept of God according to Dasatirin Zoroastrianism:

- a) God is one
- b) Nothing resembles Him
- c) He is without an origin or end
- d) He has no father or mother, wife or son
- e) He is without body or form
- f) He is nearer to you than your own self.
- g) Neither the eyes can behold Him, nor the power of thinking conceive Him.

3) The concept of God in sikhism :

According to Sri Guru Granth Sahib, Sikhism believes in only one supreme God, who is in the unmanifest form, called "Ek Omkara" having several attributes such as : Kartar (The Creator), Akal (Eternal), Sahib(Lord), Cherisher, Merciful, Benevolent one true God.

4) The concept of God in Judaism:

The Ten Commandments given in Torah to Moses (Pbuh) in Exodus 20:2-17, and some of them are:

- a) I am the Lord your God, Who brought you out..., slavery.
- b) You shall have no other gods before Me.
- c) You shall not make for yourself an idol, whether in the form of anything..., earth.
- d) You shall not bow down to them or worship them...
- e) Show steadfast love to the thousandth generation who love Me and keep My Commandments.

5) The concept on God in Buddhism

Buddha was silent about the existence or non-existence of God. It may be that since India was sunk so deep in idol worship of so many demi – gods, Buddha chose to remain silent on the issue of God. According to

Maulana Azad “there is absolutely no room for idol worship in the teachings of Buddha. In fact, his last testament which reached the people: “See that you do not worship my ashes. If you do, the path of salvation will be closed to you.” But what his followers actually did is all before us. They not only erected places of worship over Buddha’s ashes and relics, but also as means of propagation of his religion, installed his statues throughout the world.

6) The concept of God in Christianity:

The teaching of Christianity originally concentrated on the unity of God, yet within one hundred years of its advent, Christ (Pbuh) himself was raised to the position of God and the son of God. A study of Bible reveals that Jesus (Pbuh) never claimed divinity. In fact there is not a single statement in the entire Bible where Jesus himself says “I am God” or where he says “Worship me” or Worship Mary. The Gospel writers often mention Jesus going about and preaching the Gospel during his last three years of his age of 33 and that too in Jewish Synagogues throughout Galilee as mentioned in the Holy Bible (Matt. 4-23): So where is this original Gospel now? According to American Historical researcher Micheal Hart who put Prophet Muhammad as the first and St. Paul as the second and Jesus Christ (Pbuh) as the third most successful religious leaders in his book “The 100, a ranking of 100 most influential persons in history,” Preference is given to St. Paul over Jesus (Pbuh) since St. Paul is the real founder of modern day christianity and the church system. Whereas Jesus himself proclaimed “do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.” (The Bible, Matt. 5:17)

The famous Dr. W.Graham Scroggie of the Moody Bible Institute of Chicago, while answering the question – “Is the Bible the Word of God? (Also the title of his book), under the heading: It is human, yet divine, says on page 17.

XI. THE PURPOSE OF LIFE ON THE EARTH AND KEY TO SALVATION

In order to analyse the purpose of life, first we have to seek knowledge of God. God says in the Qur’an that there is but one road to it. And that one should reflect over the phenomenal world of creation.

“Those who bear God in mind, standing, sitting, reclining and contemplate the wonders of creation in the heavens and the earth, they will say “Our Lord! Thou has not created all this in vain..., Fire.” (The Qur’an 3:191).

The mystery of the universe with its countless stars and the planets obeying the laws of motion and the sun and the moon influencing temperature and climates of the earth from thousands or millions of miles away illustrate the order and perfection which the Creator God has given to His creation.

In this material world – from a tiny needle to a supersonic jet – every thing is made and invented to serve a certain purpose, then how come the most superior and intelligent species like human being could be a product of evolution without any purpose and that too evolved from Apes? Just imagine! It is food for thought. The creation of universe is so great that it includes our Solar System – Which is a tiny chip of it, that even a great scientist like Isaac Newton was compelled to say: “I do not know what I may appear to the world, but to myself I seem only like a boy playing on the sea shore, diverting myself finding a smoother pebble or a prettier shell, while the great ocean of the truth lies all undiscovered before me?”

Everything in this world has a talent appropriate to its role in life and which in its manifestation has to produce a specific result. So the life of man has a purpose to serve or a goal to achieve. This goal is the “Life Hereafter” (Eternal life). For, it is unthinkable that man should be created just to live for a few years and then get completely annihilated.”

XII. WHAT DISTINGUISHES PROPHET MUHAMMAD FROM OTHER PROPHETS AND APOSTLES

1. He was the last Prophet of God.
2. God revived through him the same genuine faith which had been conveyed by all the earlier Prophets.
3. This original Message was corrupted and split into various religions by people of different ages, who indulged in interpolations and admixture. These alien elements were eliminated by God and Islam in its pure and original form was transmitted to mankind through His last Prophet Muhammad (Pbuh) fourteen centuries ago.
4. Since there was to be no Prophet after Muhammad(Pbuh), the Book Revealed to him was preserved word for word in its original form so that it should be a source of guidance for all times.
5. The life of Prophet Muhammad (Pbuh),and the manner in which he conducted himself, was also recorded in a unique manner by his companions and by later compilers of the tradition. A more complete authentic account of the life, sayings, and actions of any Prophet or historical personage, has never been compiled.
6. In this way, the Qur'an and the authentic Sunnah of the Prophet (Pbuh) provide the Islamic principles of peaceful living.
7. The Arabic language of the Holy Qur'an is a living language, spoken, written and understood by millions of people. The script of the Qur'an with all its grammar, vocabulary, idioms, pronunciation has remained unchanged for the last 1400 years.
8. During the last 1400 years no man has arisen whose life and work bears even the slightest resemblance to that of Prophet Muhammad (Pbuh). This in itself a proof of the finality of Muhammad's Prophethood.

XIII. ISLAM HAS REVOLUTIONIZED THE HISTORY OF CIVILIZATIONS

As I explained earlier the various systems of Islam, in fact Islam represents a whole civilization, a complete culture, and a comprehensive world order. It provides moral guidance in all walks of life. That is why Islamic values are not for the ascetic who renounces the world, but for him who actively participates in the different spheres of life, and works within them. The moral values which people look for in Convents, Monasteries and Synagogues, are presented by Islam—right in the current life.

Heads of government, governors of states, judges, parliament member, police and armed forces, education, finance, trade and industry all receive guidance to organize their private and public conduct. The same moral code which one observes at home, applies to one's conduct in public. Politics must be based on truth and justice.

Nations need to deal with one another on the basis of mutual recognition of rights and due discharge of obligations. Even if there has to be war, those engaged should conduct themselves not as barbarians but as civilized human beings.

Opinion of Historian De Lacy O' Leary about Islam: De Lacy O'Leary in his Book "Islam at the Cross Roads" (Page8):"History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated".

a) Did Islam spread by the sword ?

Dr.Zakir Naik (An expert on world religions) was delivering one of his live telecast speeches to a huge gathering of Non - Muslim intelligentsia.

One of the Non-Muslims in the audience asked him "How can Islam be called the religion of peace when it was spread by the sword ? to this Dr.Naik replied with the following points:

1. 14 million Arabs are Coptic Christians:

Muslims were lords of Arabia for 1400 years except for a few years of British and French rules. Yet today there are 14 million Arabs who are Christian since generations.’ This itself is a proof that sword was not used.

2. **Muslims ruled India for about a thousand years. If they had wanted, they had the power of converting each and every Non-Muslim of India to Islam. Today 80% of the Non-Muslim population bears witness that Islam did not spread by sword.**
3. **Indonesia is a country that has the largest population of Muslims in the world. The majority of people in Malaysia are Muslims. May one ask, “Which Muslim army went to Indonesia and Malaysia ?**
4. **World religions comparison from 1934 to 1984: An article in Readers Digest ‘Almanac’, year book 1986, gave the statistics of percentage increase of major world religions in half a century from 1934 to 1984. This article also appeared in “The Plain Truth Magazine”. At the top was Islam which increased by 235% and Christianity had increased by only 47%. May one ask which war took place in this century, which converted millions of people to Islam ?**
5. **Man is given a choice either to believe in God the Creator or reject Him according to the Qur’an (18:29 &31): God directs Prophet Muhammad (Pbuh) to address mankind thus: Say, “The truth is from your Lord”, let him who will believe, and let him who will reject it : for the wrong - doers We have prepared a fire ..., to recline on. For the righteous will be Gardens of Eternity..., to recline on”.**

Hence the acceptance of this principle of choice and self responsibility for salvation opens the door of salvation to every human being without the distinction of cast, creed, colour, race etc and without the need of affiliation to any particular deity.

Professor Muthaharunnisa Umer of Chennai says: It is because of its all pervasiveness that the Holy Qur’an and the preachings of Prophet

Muhammad (Pbuh) has had such a wide, deep and tremendous impact on man’s thought, deeds, culture and way of life and the transformation caused by it is unparalleled in the history of civilizations.

b) The interview with Yvonne Ridley (Renowned Journalist)

In a recent interview with Young Muslim Digest (Bangalore, India), the British born, award winning journalist, Yvonne Ridley spoke on several issues.

She converted to Islam 30 months after making international headlines when she was captured by Taliban on an undercover assignment as a senior reporter of the Sunday Express in Afghanistan.

She also worked as a broadcaster, producer and presenter on programmes for BBC TV, CNN, ITN and Carlton TV.

she walked through the killing fields of Afghanistan, Iraq, Palestine, Kashmir and Lebanon. In her spare time she travels throughout the UK and across the globe promoting peace and the anti-war message.

When asked by young Muslim Digest (YMD) what influenced her to convert to Islam? she replied :”The Holy Qur’an was the greatest influence on my life; and the english translation I read was by Abdullah Yusuf Ali, given to me by a group of brothers and sisters in Harrow in Nov. 2001.

Following that, I read three different biographies of Prophet Muhammad (Pbuh) of Islam, I became totally absorbed by him and his path.

Besides some other books, one book which rocked my world was ‘Imperial Hubris’- why the West is losing war on terror, because it was written by an active CIA officer, Michael Scheuer who broke the ranks to tell the world by giving reason that Islamists are in a campaign of insurgency—not terrorism, against the US because of US policies, not out of hatred for American Values”.

In reply to another question of Western animosity against Islam she replies as :” The poison set in during the run up to the Crusades continued throughout the Crusades, with Islam still seen as a threat

by the West which is also in denial that much of its civilization and expansion and development is due to Islamic civilization. Islam has been in Europe for 1000 years already, a point which many seem to overlook.”

YMD asked Yvonne Ridley: “Do you think the forces among the modernists within the Muslim world that claim that democracy is compatible with Islam, have been weakened by the form that American democracy has taken in USA?”

Yvonne Ridley replied to the above question as : “Why should anyone in the Muslim world want to embrace Western style democracy which simply does not translate elsewhere?”– We have to stop this western arrogance that what works for us should work for everyone else.

We have seen a great example of democracy in the Middle East when the Palestinian people voted in 2006 for Hamas–but Bush and Blair have punished them every day for exercising their democratic rights.

Democracy is compatible in Islam. In fact if the truth be known, it was probably the establishment of Islam which inspired those pursuing real democracy.

When asked about her impression about women’s rights in Islam: Yvonne Ridley replied: “The Holy Qur’an of Islam gives women the perfect mandate”.

This briefly is what Islam stands for. This is no mere dream or utopia. The Prophet Muhammad (Pbuh) of Islam and his companions, developed and established a complete model of civilization on earth for mankind to follow.

C) Women’s rights and ploygamy in Islam

Let me Discuss the position of women in Islam under the following headings:

- 1. Spiritual Rights**
- 2. Economic Rights**

- 3. Social Rights**
- 4. Educational Rights**
- 5. Legal Rights**

1. Spiritual Rights:

Allah (God), gives the good news of a reward of Paradise to both men and women in the Holy Qur’an in Sura Nisa 4:124 — “ If any do deeds of righteousness, be they male or female, and have faith, they will enter Heaven and not the least injustice will be done to them.” A similar message is repeated Sura Nahl – 16:97 of the Holy Qur’an.

Allah (God) very clearly justifies the status of both men and women as equal as mentioned in the Qur’an in Sura Ahzab: “For Muslim men and women, for believing men and women, ..., for men and women who give charity, for fasting men and women ..., guarding their chastity, for men and women engaging much in Allah’s (God’s) remembrance, for them has Allah prepared forgiveness and a great reward.” (The Qur’an 33:35)

2. Economic Rights:

It was only in 1817 C.E. that the west recognized the rights of married women, stating that they can possess or dispose off properties without consulting their husbands. While Islam 1400 years prior to the Western recognition, recognized the share of women in the inheritance and distribution of wealth and property in the status of the mother, daughter, sister and wife of an asset holder as given in the Quranic chapters of Sura Baqra and Sura Nisa.

A woman in Islam has got no financial obligations as in a Muslim family the man is responsible for all the financial burden of home. Even in the case of an earning women she is not required to share her income with the husband to run the family.

3. Social Rights:

In the Pre-Islamic Arabia, a female child was considered to be an ill omen for the whole family and a shame to the father. As a result they used to bury their daughters alive the moment they were born. We still find the same practice, but with a very scientific method known as abortion done on pregnant

women after knowing the sex of the child growing in mother's womb. According to B.B.C. reporter Amly Bekinin, more than 3000 foetuses are aborted every day in India, on knowing that they are female child. Although the Biblical teachings hold women responsible for the sins of mankind according to Genesis 3:16. But Islamic civilization gives a lot of respect to women and prohibits killing of daughters. (The Qur'an (81:8,9). Further Allah (God) warns in the Qur'an in (Sura Anam — 6: 140,151, Sura Isra 17:31) that against killing of children for the fear of sustenance for Allah declares that He is the Sustainer and calls it a great sin committing infanticide/foeticide.

According to Hadith in Tirmidhi, the Prophet (Pbuh) said that anyone who brings up two daughters with care, proper love and affection, will enter Paradise. In another Tradition, in Saheeh Buqari (vol.7,ch: 43, H: 69) — A lady who was forced by her father to marry against her wishes went to the Prophet (Pbuh) who invalidated the marriage. God says in the Qur'an : "O Ye! who believe! ye are forbidden to inherit women against their will nor should you treat them with harshness". (The Qur'an 4:19)

Islamically a mother has the right to get three times more love and respect than the father from children in a Muslim family.

4. Educational Rights :

Are equal for both men and women.

5. Legal Rights:

According to Islamic law, men and women are equal. Capital punishments for murder or theft is the same for both men and women—whoever commits the crime.

Due to feminist movement the American government allowed after 1976 women to take active part in the battlefield. Whereas Islam 14 centuries back allowed women to take part in the battlefield only when required. But there also they should maintain their Islamic veil, and their modesty.

Polygamy: Means having more than one wife or one husband at a time. But Islam allows only polygyny. The Qur'an is the only religious Scripture which allows limited polygyny that too conditional, if one fears that he may not be

able to do justice between the wives, then he is advised to marry only one. The possible wisdom behind allowing conditional polygyny is:

- a) During wars more males die than females.
- b) More men die due to accidents than women.
- c) More men die as victims of murders than females.
- d) At any given time widows are more than widowers due to longer life span of the female.

According to the statistics of 2002 – 2003, USA had 40,90,171 females more than males in addition to 25 million gays who are of no use to another 25 million females of America. U.K. had 11,52,846 females more than males. Germany had 16,19,308 females more than males. France had 14,38,492 females more than males. Therefore we apply wisdom with logical reasoning the only solution for these extra unmarried women would be to marry a man who is already married to lead a natural life. Therefore the solution of polygyny permitted by Islam would be the only and the best option.

XIV. THE MEMOIRS OF MUHAMMAD'S (PBUH) RADIANT PERSONALITY

One Unique Attribute : Tearful Eyes (The longing of the restless heart)

This attribute has been described by Abdullah Bin Masud(RAA). He narrated: "One day I was present before the Prophet (Pbuh) who was sitting in his pulpit. Addressing me the Prophet said: 'Abdullah, (come and) recite (from) the Qur'an to me'.

In amazement and respect I asked: 'Shall I recite (it) to you on whom it has been revealed? He said, 'I like to hear it from others'.

So I started to recite Surah An-Nisa (The women). When I reached the verse: "How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?"

(The Qur'an 4:41)

There came from him a cry, 'Stop Abdullah, recite no more!' I raised my head to look at him. Both of his eyes were overflowing with tears"

(Bukhari, Muslim)

Comment: On the Day Of Judgement all the nations with their Prophets will gather together before God and those Prophets will be asked by God, had they conveyed His message to their nations they will reply in confirmation and Prophet Muhammad (Pbuh) will be the additional witness to confirm their truth because the Qur'an revealed to Prophet Muhammad (Pbuh), contains the brief history of those Prophets. Just imagine how great a responsibility the prophet had the appreciation of which melted his heart and brought tears to his eyes.

Now have a look at yourself in the light of the above picture. Being a Muslim Allah(God) will make you stand before him to account for as a witness to the people living around you. What will then your position will be? Were you thoughtful of all human beings or just worried about your own comforts and your own salvation? You might be held responsible for the lapses of others around you who treaded the paths of evil and were led astray due to your negligence.

The other unique attribute : The tender, tormented heart

The Creator is a great Artist; The entire universe speaks of the excellence and perfection of His Art. God says in the Qur'an: It may be that thou tormentest thyself (O Muhammad) because they believe not.

(The Qur'an 26:3)

Ah! What boldness (they show) for the fire! (The Qur'an 2:175)

Despite enmity, rejections, accusations of being a liar, an imposter, there are no signs of anger or ill will on the part of the Prophet. He has only one desire, one concern, one passion: To bring his people to the way of Allah(God), rescue them from the wrath of Allah and the fire of Hell.

On the one hand he is in love with his Lord and fellow creatures. He is by nature a compassionate being. Mercy for mankind is his title. On the other hand, his beloved fellow human beings are running away from his Lord and rushing towards the fire to kill themselves like moths falling in the fire.

a) The sublime morals of Prophet Muhammad (Pbuh)

The blessed events of the Prophet's (Pbuh) life are a model and a best example for every country, class, individuals, groups, societies and nations.

The pictures depicting the Prophet's upright conduct are surely a part of his 'Uswa' (life pattern). God says in the Qur'an:

"In the Apostle of Allah ye have indeed a beautiful pattern (of conduct)". (The Qur'an 32:21)

The Prophet (Pbuh) gave glad tidings to the obedient and warned the disobedient and transgressor. He offered asylum to the uninformed. He was neither harsh in behaviour, nor in speech. He never raised his voice in speaking, nor was he revengeful in dealings. To those seeking forgiveness, he readily forgave. The sinner also he forgave. His mission was to correct the crookedness in religions. His teachings gave eyes to the blind, ears to the deaf and lifted the curtains from the hearts of the negligent. **The Prophet Muhammad's (Pbuh) character was decorated with every excellence and qualified with all the finest attributes. Peace and tranquility was his attire, and doing good his distinctive sign, Taqwa(piety) his conscience, wisdom his speech, Justice his conduct.**

b) Muhammad (Pbuh) – The Mercy for Mankind

In the tenth year of his Prophethood in Propagation of Islam the people and leaders of Makkah are still not prepared to worship the One and only God and follow the Prophet and turn Makkah into a center of the Divine Mission. Makkah has laid its best-cut gems on his lap, but the Prophet (Pbuh) is in search of a settlement where a society based on Monotheism can flourish. So the Prophet thinks of Taif (a nearby city in mountains) and sets out for it. He is now 50, already past his youthfull energetic days. He cannot afford to buy a horse or camel to ride as his resources have been drained by his missionary work. He covers the distance on foot through rugged mountains and valleys in a pair of sandals accompanied by his adopted son and youthful follower zaid bin haritha. But the leaders and people of Taif refuse to see the truth to accept Islam instead they treat him badly and injur with stones and pellets till he falls to the ground. Zaid lifts up his fainted master and carries him to a place where he finds water. When he tries to take of the shoes they would not come off because of the sticky blood that has jelled in them. **Listening to the Prophet's prayer to God in that condition of broken heart and bruised body, Zaid offers this suggestion: " O Messenger of Allah(God), pray for their destruction" But Muhammad**

(Pbuh) who is mercy from head to toe, says: “Why should I curse them? If they do not believe in Allah I hope their next generations will worship the One and Only God”.

A writer has written in these words: “ This was a reflection of the merciful aspect of the Prophet’s personality. It was an amazing example of his immense and immortal love and affection for humanity and his patience and perseverance. History fails to present even a semblance of this profundity of love for humanity, faith in the truth of his Message and dedication in honestly delivering this Message to the World. No other great personality could rise to these heights of kindness towards humanity”. (Abul Kalam Azad: Rasool-E- Rahmat , Ex-Education Minister of India P-152)

This proves the saying of Allah for Prophet Muhammad in the Qur’an as a Mercy for mankind: “We sent not thee but as a Mercy for all creatures.”
(The Qur’an 21:107)

It was the result of the same mercy, love and kindness that a force was mustered which carried the Message of Islam from the shores of Atlantic to the Banks of river Indus and from Europe to China in a period of one Century only.

C) Prophet Muhammad (Pbuh) – Life conditional on workshop

During the Battle of Badr on one side there was the powerful army of more than one thousand pagan Arabs of Makkah fully equipped with swords, arrows and horses, whereas Prophet Muhammad was having only three hundred and thirteen men with only two horses with a limited number of swords to defend Madina the center of Islam.

Before the battle of Badr the followers of Muhammad (Pbuh) enjoyed a sound and refreshing sleep, a mark of Divine Favor of Allah (God) while the Prophet (Pbuh) spent the whole of night in prayer and supplication. He put his forehead on the ground and said, “O Allah, should this group of Muslims be defeated today, thou shalt not be worshipped ever after”. (Shibli Numani Seeratun Nabi, p.321). That is to say that if this little group is granted life today, every breath of their own life and the lives of their next generations will be devoted to calling humanity to its Lord.

Finally the Battle Of Badr was won by Prophet which meant that the Covenant had been ratified.

Allah has mentioned this incident, the Battle of Badr in the following Words:

“Allah had helped you at Badr when you were helpless : Then fear Allah: Thus may ye show your gratitude”.(The Qur’an 3:123)

d) Lifestyle of Muhammad (Pbuh): Life austere not opulent

This image of the Prophet (Pbuh), is described by Umar Bin Khattab (RAA), he narrates:”Once when I presented myself before the Prophet (Pbuh), he was sitting in an upper chamber. I glanced around the room and could see these things only. There was only one piece of cloth on his body; a bedstead without bedding, only one pillow. On one side were lying a handful of barley. In a corner near his sandals was an animal skin. A few skins which served as water bags, were hanging on a peg”. ‘Seeing this’, Umar (RAA) says, ‘Tears started running down my cheeks. “The Prophet asked the reason why I was weeping. I said, ‘O Prophet of Allah, why should I not weep’? The bedstead strings leave their marks on your body. This small room is what contains all your belongings and I can see what it has. Caesar and Cyrus indulge in all the pleasures of the world and you, the Messenger of Allah and most revered one, live in sheer austerity’. The Prophet said, “ O son of Khattab, would you not prefer that they should get this world and we the Hereafter?” (Hereafter means next eternal life after death)
(Al-Bukhari)

Comment: The Prophet (Pbuh) had access to every thing in the world but did not amass anything. He gave whatever was brought to him. The traditions tell us that the Prophet was fond of perfumes and sometimes wore fine clothes and also ate the roasted shoulder of goat’s meat with relish. Every follower of Prophet Muhammad (Pbuh) is not required to live a life of austerity. How could the prophet forbid the gifts the Lord of the worlds has allowed?

The lesson from this is, one should not look for an ideal in the life-styles of those whose riches and prosperity is confined to this world alone. Though none of those lavish things is prohibited to you but none of them should ever be your aim and objective.

e) The last speech of Muhammad (Pbuh): Mission accomplished

The Prophet (Pbuh) delivers his last speech at the broad valley of Arfat near Makkah. There are about hundred-and-fifty thousand of men, women and children have come from all corners of Arabia. They have gathered on the occasion of Hajj to revive the memory of Prophet Abraham, the first leader of the religion of their forefathers. The call of Ibrahim has been revived by one of his heirs, and the last leader of his line of succession, the Prophet Muhammad (May Allah's blessings and peace be upon him).

The Prophet is seen on the back of a camel. He is giving his last instruction to his followers. Approaching the end of the speech, he puts them an earnest Question: "O People ! What shall you say tomorrow in Allah's (God's) presence when you will be asked about me."

The thousands shout back in one voice: "We stand witness that you have fulfilled your obligations; you have fulfilled your duty of counseling us; you have faithfully delivered your Message."

The Prophet (Pbuh) raises his forefinger, pointing to the sky and sometimes to the crowd and says :

"O Allah, bear witness !"

" O Allah, bear Witness !"

"O Allah, bear witness!" (Abu Daud, Muslim)

Although the Apostle of Allah as the leader of the Prophets had the peculiarities of almost all of them at once, Yet he had that one peculiarity of being "Mercy For Mankind" : "We sent not thee but as a Mercy for all creatures". (The Quran's 21:107) this overwhelming Mercy together with the excellent traits of the other Prophets has illuminated the world with a chosen luminosity not seen elsewhere and revolutionized the history of civilizations.

It is impossible for mortals like us to bring this luminousness into full prominence and glory of one whom Allah Himself has magnified and praised in the Qur'an-To say the least whose moral was the Qur'an. We being incompetent leave the praise of our leader to Allah who alone knows the real worth of Muhammad (Pbuh)

XV. ISLAM THE FOUNDATION STONE FOR WORLD PEACE

In both its creed and deed, Islam is a religion of peace in complete submission to the will of God and the service to mankind.

Look How God laid the foundation of peace in Islam by telling mankind in the Holy Qur'an: "Serve Allah (God), and join not any partners with him; and do good – to parents, kinsfolk, orphans, the needy, neighbour (kin or stranger), friends and associates, the way-farer (you meet) and captives: For Allah Loves not the arrogant, the vainglorious." (The Qur'an 4:36)

The Prophet Muhammad (Pbuh) pictured a Muslim as a peaceful person one who does not harm others with his tongue or hand.

At another occasion Prophet Muhammad (Pbuh) said: "you cannot enter Paradise until you truly believe in God and you will not attain true faith until you have love for one another".

The Message of Islam is essentially a message of peace. It was not delivered by Prophet Muhammad (Pbuh) alone for his people but for the whole of mankind. In fact the call originated from God and passed through generations of mankind through their Prophets until it became completed through Prophet Muhammad (Pbuh) and his community.

Islam being a realistic religion has based its conception of peace on a solid foundation. The following points support this:

1. **Brotherhood of mankind: Prophet Muhammad (Pbuh) said, human beings are created from one male and female (Adam and Eve) and were made into tribes and nations to know and respect one another. Therefore, there is no supremacy of anyone on account of his race, or material achievements. Human beings have developed a superiority or inferiority complex due to prejudice, caprice, desire to undo one another. Islam rejects these feelings and states that it is only in righteousness that one can gain excellence.**
2. **Brotherhood of the Messengers of God.: Prophethood is a common heritage as well as a special Blessing of God on mankind.**

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3. **The invitation to Islam through persuasion without any force:**
Islam condemns compulsion in the matter of faith and views it as counter productive. The Qur'an declares: Let there be no compulsion in religion; Truth stands out clear from error.
(The Qur'an 2:256)
4. **Justice in all circumstances:**
Islam sees justice as being the foundation of peace. As justice leads to peace and injustice leads to wickedness and anarchy.
World peace is shattered by absence of God's consciousness, absence of justice, the arms race and cultural misunderstanding etc. Some countries of the world have returned to an era of "Might is right" and survival of the fittest. Easy supply of arms serves as a fuel to wars, hence a danger to world peace.
The Prophet of Islam has been described as "The Mercy for the worlds" A title which he amply justified by his deeds and teachings, he said:
"No one shall enter paradise who is not merciful. He who does not show mercy shall see no mercy (from his Lord)".
"God is not merciful to him who is not merciful to men".
"Be kind to what is on earth, so that God may be merciful to you in Heaven."
"Pardon men's faults so that your faults may be pardoned".
God says: "If you desire My Mercy, be merciful to My Creation."

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