

# THE REVELATION

## TO MUHAMMED

### **DEAR READER !**

This edition of the book is being brought out

By way of a specimen. It will give you an insight into its contents. The book contains the essence of all Revelation, and a summary of the Qur'an. It represents the religion of the Last Prophet, the Prophecy of Jesus. It interprets the doctrine of Divine Unity and states the elements of a Universal Faith. It presents the Twentieth-Century version of true Islam in the context of contemporary world.

The book is not only a masterly array of historic facts, but an earnest appeal to sound reason ; not only an academic work, but also one calling for action. If you feel therefore the urge to act, there is no reason why you should hold back. After all what can curb the voice of conscience?

Written twenty-three years ago, its contents sound quite fresh. The author who died with an unfulfilled wish to see it translated relives in our midst with his vital message. Work

on the full edition is being pursued with a prayer for its being helpful to humanity.

Meanwhile you are invited, Dear Reader – whether priest, patriot or politician, and as individual Orient list in particular – to convey your impressions about these pages frankly and make your suggestions to the editing translator.

Ad – Darul – Qayyimah

December 22, 1958

Abdus – Samad

THE REVELATION

TO MUHAMMED

By

**MUHAMMAD RASHID RIDA**

Editor, al – Manar, Cairo

Translated from the Arabic

By

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*This translation is*

*Dedicated*

*For God, to a*

*Christian Brother of*

*None wishing to know the*

*Divine Origin of*

*The Quran*

*Abdus - Samad*

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## PREFACE

to the Second Edition

A modest beginning was made to translate this great epic by Egypt's spiritual genius, Shaykh Muhammad Rashid Rida, two years ago. An introductory edition comprising the first two Chapters had a warm reception, confirming its all-round popularity.

As the first introductory edition of the book was issued as a trial specimen, we are bringing out this standard second edition for regular use.

The translator, taking advantage of the experience acquired. Has exerted himself to revise completely his former translation which was produced under unfavorable circumstances. In fact the translation has been entirely recast. Not only a better phraseology has been substituted everywhere, but much closer conformity to the original has

been sought. A comparison with the former edition will reveal a general improvement.

To achieve this object much precious time had to be expended withholding further progress in translation. Although work on Chapter Three had been started, it had to be abandoned for lack of time. Chapter Three, containing the theoretical essence of the whole subject and as much in scope

## PREFACE TO THE SECOND EDITION

As the first Chapters together, is far too important. Still with much difficulty I could include in this edition only an initial portion of 10 pages (89 – 98) from it.

The extract from Chapter Five on Financial Improvement has been reproduced almost verbatim. The General Index, although incomplete as before, has been revised and brought up to cover the present contents of the book. I have styled this edition as Part I.

The printing is much finer and attractive, with clearer, better and more additional heading. Footnotes have also been extended in number and contents, adding useful information. The cover is simple, rich and attractive.

I have thus tried my best to enhance the standard of the work both in form and content, and I hope and pray that God the Most High may render it more useful to the readers!

As-Darul-Qayyimah,

Bhiwandi, May 6, 196 Abdus-Samad Sharafuddin

## TRANSLATOR'S PREFACE

This is a free English rendering of al-Wahy al-Muhammadi by Sayyid Muhammad Rashid Rida (1865 – 1935) of al-Manar, Cairo.

It is quite a problem today to dissociate religion from anarchy and confusion. Religious conception has, more or less, come to denote fanaticism and prejudice,

wherein logic and rationalism are absent. Or it may savior of the spiritual and lack in its living spirit. As a result, any religious discussion tends to strike a jarring note.

The present-day Islam is no exception to this concept of religion. The Muslims as they are alien to the spirit of Islam. Thus they prove to be one of the greatest obstacles to understanding its characteristic essentiality.

Let it be said that our author is not a 'stereotyped' Muslim. Rather he knows true Islam and speaks about it. In spite of the above picture of religion, the reader will discover in these pages a religion which is rationalistic through and

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through. Besides, he will find it quite practical, covering wide fields of human activity.

This book is written for independent thinkers who are not bound by conventional norms, for daring spirits who accept truth wherever found. It is addressed to every inhabitant of average intelligence in the world-Muslim.

The world is aghast at the progress in material sciences. It is now, let us hope, searching for rational religious guidance;

there is evidence of a thirst for the peace of mind, body and soul. People seem to have realized that more art and science cannot give them peace and happiness they seek. They are longing for something refined. The author traces back that refined something to the teachings of God's great ambassadors to mankind and its teachers-the Prophets.

He taps the reservoirs of divine revelation, and knocks at the portals of the Great Unseen. He does not rely for guidance upon human talent, because it is too limited and superficial to penetrate the spheres beyond this tiny world.

The author surveys the field of divine revelation available to man. He presents Muhammad, the last of the prophets, and his teachings on a rational and spiritual basis, judged in the crucible of justice based upon logic. He weighs him against some other prophetic figures without favour or prejudice. He dispassionately discusses the nature of the revelation that came to Muhammad so as to determine whether it was mental and internal, or divine and external.

## **TRANSLATOR'S PREFACE**

The author points to the unparalleled revolution it brought about in history that rocked the world. It was that seventh century which Muhammad let go in Arabia, and which soon engulfed humanity. He traces its source to Muhammad's revelation. And this has been adduced as a proof of its infallibility.

Nothing is accepted as dogma or blind faith. The author puts the subject-matter of this revelation to a strict rational test. He classifies it under ten purposes, and discusses each purpose in the light of scientific inquiry. He deals with the three cardinal principles underlying every revealed religion. He thrashes out the question of prophetic mission and proves Muhammad's revelation to be a religion in harmony with man's upright nature which aims at a social reform by an eightfold unity. He treats obstinate twentieth-century problems-economic, political and social-under its light.

After reading it, the reader is reasonably led to draw the conclusion that this Revelation is God's living argument for the good of mankind. The author seems fairly justified in inviting the world at large to the product of that Revelation, the real Islam, God's dynamic religion.

ad-Darul-Qayyimah

Bhiwandi, May 5, 1958     Abdus-Samad Sharafuddin

## **AUTHOR'S INTRODUCTION**

“The only Religion with God is ‘Surrender’.” (Qur'an 3:19)

### **MATERIAL ADVANCE**

### **MORAL DECLINE AND RELIGIOUS NEED**

It is undeniable that material science are progressing today by leaps and bounds. Man is commanding nature's forces and reaping rich harvests. The world is transformed, as if, into a city, the countries into city-houses, and the races into tribes and clans living in them. They could live in fraternal amity, love and happiness, were they led by religious guidance.

But it is equally true that man is regressing in inverse ratio to his material progress and his enjoyment. He has become bold in crime, made with passion, unfaithful to matrimony. He disregards kinship and disobeys his parents. In religious abandonment and unbridled living he is uncontrollable, even to the extent of adopting nudity.

The big civilized powers are sinning against their people and against humanity. They incite interracial hatred and utilize art and science for planning world-wars. They lay waste what was built in ages, killing millions of helpless women, babes and the

#### AUTHOR'S ANTRDUCTION

Aged.<sup>1</sup> They coerce people living under their rule, rob their riches and leave them without genuine religious or secular freedom.

The world is at the mercy of these aggressive powers. Their peace-conferences do not alleviate but rather aggravate these evils. Had they been sincere, had they spent their colossal national wealth for human betterment, humanity would have grown rich and prosperous.<sup>2</sup>



All this is stark reality.

That these are the results of rank, material civilization which grow with its advance is proved by history. Mere arts and sciences are inadequate to make man happy in this or the next world. Only religious guidance guarantees the twofold happiness. For, just as man is civil, he is religious too by nature.

To uproot these evils, thinkers today are rightly looking for the antidote of religious guidance. As existing religions are found inadequate, and their followers helpless to meet the demands of the age, they are hoping for a new prophet and a new religion from the West or the East. Followers of the 'religion of love' are "stirred up with enmity and hatred amongst them".

## THE OBSTACLES

How I wish that these wise thinkers come to

1 The invention of nuclear weapons since has made the chance of another world-war remote, but who can say? – (translator).

2 The author is speaking of the post-war era of the first world-war era of the first world-war. The second world-war has stirred the world over again. Let us hope what the author wished may become now – (Translator).

## THE REVELATION TO MUHAMMAD

know the universal, divine religion of the Qur'an!

I find that there are three obstacles in the way-the

Church, the politicians, and the general decadence

of Muslim masses.

### **1 The Church**

Ever since it heard the message of Islam, the Christian, Church has opposed it tooth and nail.

Caricaturing was started through a tirade of lies and accusations. Books were written and songs composed, the contents of which historians know to be far from the truth. Vilification of Islam and animosity against it are deliberately inculcated at schools. Thus their students believe every Muslim to be a common enemy of Christ and

Christians, and their juvenile minds are imbued with animosity against Muslims.

The fact, however, remains that Islam is the friend of Christianity, come to revive it and perfect its message; that Muhammad is the 'Paraclete', the 'Spirit of truth', whose appearance Jesus had joyously proclaimed.<sup>1</sup>

## **2. Western Politicians**

Men of politics this antagonism from the Church. They are glad to accept its fabrications, fit as they are for their imperialistic policies. Western politics thrive upon fraud and oppression. So when men of religion become perverse and foster active enmity and hatred towards Islam, politicians

1 see Gospel of St. John, 15 (end), 16 (beginning) and 16 : 12-14 – (Author).

## **AUTHOR'S INTRODUCTION**

Cannot find better allies. All this is quite evident throughout the colonies ruled by the West.

The religious tirade against Islam, on the other hand, might be traced to political motives. “the end religion would advocate political gain through crooked means.

### 3 Muslim Decadence

How can foreigners believe in the Muslim faith when Muslims themselves have degenerated? Their states and people are blissfully ignorant of their interests. Their opponents exploit their decadence to the best advantage. They first employ it to depreciate Islam in the eyes of their non-Muslim political and missionary graduates. Secondly, it serves them to mislead and vitiate youthful opinion in Muslim countries under their youthful opinion in Muslim countries under their direct or indirect control. These emissaries and worst critics of things Islamic in those lands.

Jamaluddin al-Afghani (1838 – 97),<sup>1</sup> the great Muslim revivalist, regarded this to be the greatest barrier between free West and Islam. “Should we call Europe to Islam”, he said, “we must first

1 One of the most remarkable figures in the Muslim world in the 19<sup>th</sup> century. He exercised great influence on the liberationist and constitutional movements which have arisen in Muslim countries in the last few decades. He

agitated for their liberation from European influence and exploitation, and for their independent internal development, for the union of all the Islamic states under a single caliphate and the creation of a powerful Muslim Empire capable of resisting European intervention-Enc. Of Islam. He was the teacher of Muhammad ‘Abduh, the teacher of

## THE REVELATION TO MUHAMMAD

Disclaim Islam. For Europeans look at us through the mirror of the Qur’an, and finding us steeped in ignorance, weakness and indolence exclaim : A Book of true reform could not produce such worthless followers”.<sup>1</sup>

### Western Writers

There is no doubt that some independent Westerners know true Islamic history even better than many Muslims. They have been fair to Islam in writing special books on Islamic history, and in their general articles on science, civilization and religion. Others have even been consciously guided by the teachings of Islam. But all of these writings fall short of revealing the whole truth about Islam.

1 This was written in 1933. Events have happened since. Today there is an upsurge of nationalism in the East. The Arab world is roused as never before. From the Atlantic seaboard to the Persian Gulf is a Seething mass of red-hot lave. The Nile Valley Revolution (1952), the Suez canal Nationalization (1956), and the United Arab Republic (1958) are sign of the times. The emergence of Egypt and Syria as independent nations in the Middle East has changed the whole gloomy aspect. The entire East is thrilled. Had the author lived today, he would have been the first to welcome this beginning of liberation of the Arab world from Western thralldom.

Not that this is an end in itself. For God's allocated power is not the means of bestial enjoyment as commonly supposed and usually practiced. Nor is it for mere humanitarian purposes along with the practice of atheism or polytheism, although one better. Rather it is God's sacred trust as a means to "observe the Prayer, pay the alms-tax, enjoin goodness and restrain from evil" for the love of God. nevertheless this independence is the means of removing the greatest barrier between the West and Islam-namely Muslim political decadence-as voiced by al-Afghani.

We can dare say that these revolutionary changes are traceable to the ringing call of his journal, al-‘Urwat al-Wuthqa (“Le Lien Indissoluble”), issued at Paris in 1884. He was the first modern reformer to rouse Muslims from their stupor. Though late in effect, his call has not gone in vain. The great barrier of inferiority complex thus removed, as held by al-Afghani and the author, there is a golden opportunity now to reclaim true Islam and propagate it to the world at large-(Translator).

To these may be added the Iraq Revolution of July, 1958-

#### AUTHOR’S INTRODUCTION

Moreover, they are not read but by very few of their people. At best, these works create the impression of correcting what was misstated about Muslim history. They do not at all approach, much less penetrate, the barriers lying between people of the West and real Islam.

#### UNDERSTANDING THE QUR’AN

Considering the question how best to understand the Qur’an, we must realize that it is in pure Arabic, exercising a wonderful sway over its readers. It contains infallible laws of nature, perfect moral teachings and comprehensive social

reforms. It comprises God's final, complete religion, leaving no room for a new prophet or a new religion. For the Qur'an to be effective, therefore, we must know it in its original tongue and its unique presentation. In the case of foreigners, the following four points are worth considering.

## **1 Qur'anic Eloquence**

To Arabic belongs the honour of being the language of the Qur'an. Already rich in literature, the Qur'an has still more crowned it as the acme of eloquence. In style and composition, to say the least, the Qur'an is inimitable. The effect of its words upon the Arabs-both believers and unbelievers-is simply astounding. It is this characteristic of the producing that unparalleled socio-intellectual upheaval among them. And this

### **THE REVELATION MUHAMMAD**

It was that had enabled them in their turn to bring about that all-embracing revolution among the rest of mankind. The fascinating story of that revolution is told in this book.<sup>1</sup>



The Qur'an challenges mankind to produce its like. Muslim scholars regard its unique eloquence to be the sole ground of that challenge. Classical Arabs were unable to meet this challenge, as were also the post-classical Arabic as well as of its cultured sciences of grammar and rhetoric. And in this challenge lies the Divine origin of Muhammad's mission.<sup>2</sup>

So, for an understanding of the Qur'an from the linguistic point of view, mastery over the rhetorical arts of Arabic is essential. But centuries ago the Arabs themselves-not to speak of non-Arabs-have mostly lost that mastery. Latter-day Muslims do not claim for themselves the ability to judge the

1 See Chapter IV-(Translator).

2 On the subject of eloquence, the following is an interesting quotation from George Sale, the famous pioneer translator of the Qur'an into English (1734), from his Preliminary Discourse, See. III :

“The Koran is universally allowed to be written with the utmost elegance and purity of language. ...It is confessedly the standard of the Arabic tongue. .. and inimitable by any human pen . . and therefore insisted on as a permanent

miracle, greater than raising the dead, and alone sufficient to convince the world of its divine original.

“And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia-which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition-to produce even a single chapter that might be compared with it.

“The style of the Koran is generally beautiful and fluent..and in many places..sublime and magnificent; of which the reader cannot but observe several instances, though he must not imagine the translation comes up to the original, notwithstanding my Endeavors’ to do it justice...

“Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less powerful either to ravish or amaze than music itself; wherefore as much has been ascribed by the best orators to this part of rhetoric as to any other”-(Translator).

## AUTHOR’S INTRODUCTION

Qur’anic eloquence, but affirm its unchallenged supremacy from the inability of earlier masters of Arabic to imitate it. 1

Some theologians hold that the power to imitate the Qur'an is withheld by divine will. But in fact people have actually tried to imitate it, although to their utter disgrace. Latter-day examples of these are some claimants to prophet hood, as the Indian Christ of Qadian; and to Godhood, as the Baha'. The latter's Book al-Aqdas has been concealed to save his followers' faces, while his master the Bab's gospel is still more ridiculous.

## **2 Deficient Translations**

All the translations of the Qur'an, used as they are by Western scholars for understanding the Qur'an, are invariably faulty. For how can any human paraphrasing justly signify the full import as conveyed by the Heavenly Glorious Text, or express it exactly as presented in its superhumanly inimitable form and style? This is impossible. Every translation must obviously represent only some of the meaning as understood by the translator himself, provided he desires to express faithfully all that he understands therefore; whereas it has been proved that some of them have made willful alterations. Add to this the fact that the

translators very often do not grasp the full and exact meanings;

1 The author is referring to the age-old Muslim apathy to the study of their Book and religion. Proper study of Arabic rhetoric today, even in the case of non-Muslims, is no more difficult than that of any other language or science- (Translator).

## THE REVELATION TO MUHAMMAD

This is especially true of those who do not believe the message of the Qur'an. Each one of them might even be doubly deficient, i.e. in understanding the meaning, and in knowing the language.<sup>1</sup>

### **Pickthall's Translation**

This was personally acknowledged to me by Mr. Muhammad Marmaduke Pickthall, one of the English translators of the Qur'an. He visited Egypt three year ago to discuss with Arab scholars some difficult points and get them corrected.<sup>2</sup>

### **Another Testimonial**

Before him, Dr. Mardrus,<sup>3</sup> the French Orientalist, has also admitted this. Recommended by the French Ministries for Foreign Affairs and for Education, he has translated into French sixty-

1 To support the author we may quote: 'It is useless to read Greek in translations: Translators can but offer us a vague equivalent'-'Virginia Wolf, as quoted by Savory in The Art of Translation.

The Qur'an is not difficult to understand for the Arabs and Arabic scholars; it claims to be easily understood by those who take heed. But the degree of individual understanding must necessarily differ. Besides, it is one thing to understand the meaning of a passage, but quite another to be able to put it in one's own words in another language, not to mention the singularly peculiar characteristic of the Qur'an. Against these odds sincere but deficient renderings might appear "willful alternations", though not necessarily so.

All this, however, does not warrant that the Qur'an should not be translated at all, or read in translations-(Translator).

2 His translation is still deficient and I hear he intends to correct it once more-(Author).

Mr. Pickthall says in his Foreword: “The Qur’an cannot be translated. This is the belief of old-fashioned Sheykhhs and the view of the present writer. The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the move men to tears and ecstasy”-(Translator).

3 Joseph Charles Mardrus (born at Cairo, 1868, died at Paris, 1949), French Doctor-Orientalist. Translated L’ Alcoran, traduction litterale complete des Sourates essentielles, Paris, 1925, and The Arabian Nights, into French-Zarkali’s al-A’lam-(Translator).

## AUTHOR’S INTRODUCTION

Two essential chapters of the Qur’an. He observes in the introduction to his translation:

“As to the Qur’anic style, it is indeed the Majestic Creator’s own style. For, the style comprising the Essence of the being from Whom it emanated must necessarily be Divine. The bare truth is that even the most sceptic writers have succumbed to its charm. It wields a tremendous influence upon the three hundred million Muslims scattered all over the globe. That influence is so pronounced indeed that foreign missionaries unanimously admit the impossibility of

proving so far a single established case of any Muslim having turned apostate from his religion.<sup>1</sup>

“The thing is that this style, which in its initial inception struck the ears of desert Arabs,<sup>2</sup> is a supremely exquisite prose, smoothly flowing in systematic order and harmonious rhythm, producing a profound effect upon the soul of every hearer knowing Arabic. It is therefore a fruitless effort trying to transcribe the effect of this inimitable prose ‘whose like was never heard’ to another language, especially to the French language which is too narrow to be liberal in giving expression to the voice of conscience, uncompromising and dry. Add to it the fact that French-as all modern languages for that matter-is not a religious tongue designed to describe divinity.”

He then describes how nine long years were spent by him in translating part of the Qur’an, endeavouring to preserve its beauty of diction, and doubts in the end whether he has really succeeded.

### **3 Unique Style and Presentation**

No book was ever written in any language with a style resembling that of the Qur’an. It is quite

1 Exceptions of converts to Christianity are cases of either compulsion, monetary enticement, or by child training – (Author).

2 i.e. Arabs predominantly nomadic by nature, even though living in settlements like Mecca and Medina-(Author).

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Unique and different.

The Qur'an is not a regular book of natural laws; or of historical events, moral lessons, philosophy, commands and prohibitions; or of exhortations and admonitions; or of debates, creeds, prayers and hymns. It is a wonderfully changing combination of all this and a thousand other things. It is a book of endless variety, a wonder of wonders. The effect and significance of this feature of the Qur'an has been thoroughly discussed in this book.<sup>1</sup>

### **Classified Indices**

Qur'anic scholars have paid too much attention to the work of collecting and classifying the verses concerning religious commandments. But no such work has been undertaken with regard to other branches of Qur'anic science, such as



rules and principles governing social, political or economic problems.

A Western writer<sup>2</sup> has painstakingly prepared a subject-index of the Qur'an in French. But in his classification he has failed to grasp the proper sense of many a verse, and not at all understood many others. The deduction of general rules and principles from these verses, in fact, requires expert knowledge of the Prophet's his own interpretation of the Qur'an and practical application of its

1 See Chapter IV-(Translator).

2 Jules la Beau me, the Oriental scholar-(Author).

His work is called *Le Koran Analyse*, Paris, 1878. It has been translated into Arabic, at the author's suggestion, by M. Fu'ad 'Abd al-Baqi under the title *Tafsil Aayat al-Qur'an*, 2<sup>nd</sup> edn., cairo,

#### AUTHOR'S INTRODUCTION

Law, and the sayings of his successors and learned companions.<sup>1</sup> the compiler has no access to all these things. A comparison of his classified verses with their meanings as

classified in this book-or in al-Manar Commentry<sup>2</sup> in detail-  
will reveal the difference.

#### **4 Absence of Islamic State**

Islam has no recognized State as such to enforce Qur'anic teachings and Prophetic precepts. Hence there are no means for their systematic propagation. Nor has it authoritative societies to organize their preaching.

Neither do Muslims have an academy of science and religion, for instance, to consult on matters of Qur'anic guidance in public affairs, which keep on changing with political events and scientific inventions. Such an academy could have admirably served to clear the conflict arising between science and religious texts. Western scholars could have referred to it their doubts and difficulties concerning  
Islam.

#### **Muslim Apathy**

It is remarkably strange that, barring the few early generations, Muslims themselves have stopped learning directly from their Qur'an and from their

1 i.e. mere knowledge of the Arabic text, of that of the rules, rhetoric and philology of Arabic, is not enough-(Author).

2 The author's modern, orthodox-rationalistic commentary of nearly half the Qur'an in Arabic, in 12 volumes, Cairo, 1322-54/1904-35. A straight, Unsophisticated exposition, stressing the majesty of the Qur'an as a Book of living guidance for the entire human race. A unique feature is the summary of the contents given at the end of every chapter, often in the form of general laws and principles-  
(Translator).

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Prophet's precept. This defeat the Divine purpose of revelation in this verse:

“and We have revealed unto thee the Reminder (the Qur'an) that thou mayest explain to mankind that which hath been revealed for them, and that haply they may reflect” (16:44).

### **The Dialectical Works**

Muslims have replaced the Qur'an and the Precept with works of later dialecticians and schismatic theologians. While the Qur'an provides God's argument to mankind,

these works do not. They are no match to people of the present age, advanced as it is in all the intellectual and legislative, sciences. Today even Muslim students are learning from them, just as their ancestors used to learn from Muslims.

Containing as they do personal views of dialecticians and theologians, as well as traditions from lying and unreliable narrators, these dialectical works might well prove an argument against Islam and Muslims. Already the decadent ignorance of Muslim masses and the crippled state of Muslim governments are counting against their faith. They have thus become a scarecrow to the followers of other faiths.<sup>1</sup>

### **Non-Muslim Opposition**

Such is the sorry plight of Muslims themselves in understanding and following their own Qur'an.

1 i.e. by their drawbacks, Muslims repel others from Islam, making them afraid of becoming similarly deteriorated. "Our Lord! Make us not a trial to those who disbelieve" (60:5) was a prayer not uttered in vain.-(Author).

AUTHOR'S INTRODUCTION

When thus they are barred from its light, how can it reach peoples born and bred in other religions dear to their hearts, in which they are trained by their priests, and who are prevented from following any other religion?

This is not to speak of the great military powers which have been opposing Islam since several centuries with a ferocity that would have crushed even mighty mountains. But this is the Living Almighty's Own religion, and as such it shall stay as long as the human race exists; it will not vanish till they all cease to be.

### **The Hidden Religion**

These, in short, are the cause why Islam, though spread far and wide, remains hidden from the sight of foreigners and Muslims alike. And because of this there is a search for a new prophet and a new religion. Should it not be the duty of all conscientious free-thinkers to penetrate through these 'iron curtains' to the core of Islam—the lasting religion of all mankind? Is it not binding upon them, after knowing it, to invite every nation to its congenial brotherhood, and to build a sound and perfect civilization under its light?

CONCLUSION

## **What It Tells**

With this brief introduction, I beg humbly to present this book to the readers. While giving the proof of Muhammad's revelation, it tells that the

### **THE REVELATION TO MUHAMMAD**

Qur'an is the Word of the Almighty God. It contains the remedy and reform for all the religious, social, political and economic problems of man. I have dealt with these vital problems at some length, since they are root causes of present-day maladies. A thorough discussion of them, however, will be found in al-Manar Commentary which gives the summaries of general laws and principles at the end of every chapter.

## **How It Was Planned**

Initially this book was not written with this purpose. Rather, I began it with a digressive chapter on the commentary of verse 10:2<sup>1</sup> I had proved in it that the Qur'an was a revelation from God. I had asserted that like every other man even Muhammad's knowledge, language or personal qualities could not produce its like. Contrary to the claims of some investigators, I had shown that it was not a mental

revelation springing from within Muhammad. I had also shown that the revelation is more comprehensive, perfect and lasting than every other revelation revealed before it; and that its argument was binding upon all believers and unbelievers alike.

In the course of that commentary, I conceived the idea of mankind it the subject-matter of a special book. Through it I proposed to invite the materially civilized countries of the West, Japan, etc.,

1 You will find the contents of this book almost entirely repeated in the chapter referred to here. See Al-Manar Com., Vol. XI,

#### AUTHOR'S INTRODUCTION

Towards Islam. I thought I would address through its medium free-thinking Western scholars as such, who in their turn would undertake to invite their countrymen to its message. Of course, I planned to enlarge upon the original material, and add an appeal at the end.

This is why the book could not be arranged as it should have been. Unnecessary digressions and repetitions have crept in, although some are intentional. It was compiled piecemeal





## DIVINE MESSAGE AND MESSENGERS

### Etymology of wahy

The Arabic for ‘revelation’ is wahy.

Zamakhshari says in *Asas al-balagha*:

“Awha ilaihi, as also awma ilaihi, means: He made a sign to him. You say wahayta ilaihi, and awhayta ilaihi, when you speak to someone telling you conceal from others.”

Raghib Says (in *al-Mufradat*):

“Wahy originally signifies: making a quick sign: wahiyyun means something hasty or quick (as mawtun wahiyyun, a quick death). The sign may be a speech by way of a symbol or allusion, by an uncomposed articulation, by indication of some limb or organ, or by a writing, as in the Qur’an : “So he (Zechariah) came forth to his people from the sanctuary, and signed to them ‘Give glory morning and evening’” (19:11), that is to say, he intimated to them by a sign without speaking.”

The following verse illustrates the use of wahy for an indication by means of a bodily organ:

I cast a glance at her, and lost  
Were my wits in her exquisite charms;  
The eye told her that I loved her,  
And she blushed at this (unspoken) talk.

Etymologically, therefore, wahy means: a secret,  
expeditious intimation, conveyed to the one

This chapter is an addition to the 2<sup>nd</sup> (Arabic) edition-  
(Author).

#### DIVINE MESSAGE AND MESSENGERS

thus intimated, while concealed from others. All instinctive  
inspiration, or suggestion, comes under this primary sense,  
as inspiring the bee:

“And thy Lord inspired the bee” (16:68).

Similarly, divine suggestion of ideas to the mind of a  
righteous and pure-hearted person, as the inspiration to the  
mother of Moses:

“so we suggested to the mother of Moses: Suckle him, and when thou fearest for him, cast him into the sea neither fearing nor grieving” (28:7).

Or its opposite, the devil’s promptings, as:

“And verily the devils do inspire their clients to dispute with you” (6:121);

“Thus We have appointed for every prophet an enemy-devils of mankind and jinn who inspire in one another plausible discourse as a delusion” (6:112).

### **Revelation to Prophets and Angels**

Thus both secrecy and quickness, originally implied in the root word, are also implicit in the wahy or ‘revelation’ with which God inspires His prophets. This is the meaning of the word as an infinitive. wahy is also applied to the things revealed by ‘revelation’, in the sense of the past participle. This comprises whatever God has sent down to His prophets and intimated to them of unseen events, laws and wisdom. Some of those prophets were sent with written laws; others without.

Again, God inspires His angels as to what they should perform, as:

“When thy Lord was inspiring the angels: ‘I am with you

THE REVELATION TO MUHAMMAD

So set firm those who have believed” (8:12).

He likewise reveals to the revealing angel what the angel reveals to the messenger, as:

“And He revealed to His slave Gabriel what Gabriel revealed unto Muhammad.

### **‘Abduh’s Definition**

Shaykh Muhammad ‘Abduh (1845-1905)<sup>1</sup> in his *Risalat at-Tawhid*, after giving the etymology, thus describes wahy:

“In religious usage wahy is known to mean: communication by God of any religious matter, or such other things, to anyone of His prophets. But we on our terms know it to mean: a self-conceived apprehension with the conviction that it has come from God, either directly, through an audible or inaudible sound, or indirectly. It is distinguished from *ilham* (inspiration). Which latter is an intuitive feeling

which one unconsciously believes and follows; it resembles the sensation of hunger or thirst, pain or pleasure.”

This definition covers human being that Allah should speak to him except by revelation, or from behind a veil, or by sending a messenger (angel) to reveal by His permission what He pleaseth; verily He is Exalted, Wise” (42:51).

1 The author’s most learned teacher, reverently remembered as al-‘Ustadh al-Imam (the Master Leader), and the most distinguished pupil and collaborator of Jamaluddin al-Afghani.

His Risalat at-Tawhid is a theological treatise dealing with beliefs and knowledge of God and His prophets, and with religious doctrines in general. Published several times with notes by the author. Also translated, with a valuable introduction, into French by V. Michel and Cheikh Moustapha Abdel Razek, Paris, 1925-Brockelmann, S. III,

## DIVINE MESSAGE AND MESSENGERS

Here ‘revelation’ means putting the sense into the heart or mind, or inspiring it into the soul or inner consciousness. ‘Speaking from behind a veil’ is hearing God’s speech while He remains Unseen, as Moses had heard the voice from

behind the tree. The third kind is what the messenger-angel from God reveals to the prophet, whether appearing before him in human form or not, and whether the prophet hears from him directly or conceives the message in his mind.

### **Mental Revelation**

‘About’s wording-before it differentiates between wahy and ilham-implies what is termed as ‘mental revelation’, namely, the inspiration springing from the natural capacities of a great soul. It is what some Western scholars attribute to Muhammad, in common with other Prophets. And because of this outstanding quality of his, they even vouch for the veracity of his call to a perfect religion, a comprehensive law and a moral code. This concept of revelation is acceptable to those who do not believe in the Unseen World, or in our communication with it.

They explain Muhammad’s revelation as his general knowledge, ideas and aspirations, which created an inspiration from within upon his imagination. Its inward reflection, they say, caused his eyes to visualize the supposed angel, and his ears to hear his speech.

Although very subtle, it differs from our conception of revelation in two vital respects. First,

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We believe that revelation comes from a source outside the Prophet's soul and that it descends upon it from the heaven; it does not emanate from within himself as they suppose.

Secondly, we believe in the independent existence of a spiritual angel coming from God to Muhammad with the message, as described by God:

“And verily it is the revelation of the Lord of the Worlds, “with which hath come down the Faithful Spirit, “Upon thy heart, that thou mayest be of those who warn, “In clear Arabic speech” (26:192-95).

It is not the angel's imaginary phantom, as they presume.

We are going to deal fully with their assumption and clear its ambiguities. We shall prove this Qur'an to be a revelation from God having descended from the heavens, and show that it did not emanate on this earth from the soul of Muhammad. That, in fact, is the subject-matter of this treatise.

## **Divine Speech and the Scholastics**

The scholastics divine God's speech into a mental speech eternally belonging to His essence, without letters, sound, composition or grammar; and a verbal speech revealed to the prophets to which belong the four (Heavenly) Books.<sup>1</sup> they also differ as to its being created or uncreated. These are but purely technical terms, philosophy and dialectics-innovations unsupported by the

1 The Torah, the Evangel, the Zaboor (i.e. the Psalms) and the Qur'an-(Translator).

### **DIVINE MESSAGE AND MESSENGERS**

Qur'an and Sunnah. They seek to attempt a critical analysis of God's essence and His qualities, and involve one in diabolical deliberations which should be avoided at all costs.

### **Divine Attributes**

It is enough to believe that 'speech' is a quality of perfection which relates to everything with which 'knowledge' is concerned. The latter implies the knower's discernment of things known, the former his disclosure of whatever knowledge he wills to whomsoever he wants. We should



believe that God is qualified with perfect ‘knowledge he wills to whomsoever he wants. We should believe that God is qualified with perfect ‘speech and utterance’. We should know that this and other qualities of God which He has attributed to Himself in His Book do not contradict His being perfectly Free from every defect found in His creatures. Nor do these qualities make Him their equal in whatever perfection He has bestowed upon them.

### **Homonyms Common to Both**

For, sameness in names does not warrant sameness in essence.<sup>1</sup> even common names applied to homogeneous contingent things are dissimilar in many essentials, including imperfection and perfection. What is then there to be said of homonyms which are commonly applied to both the Creator and the created? The essence of God is more

1 E.g., a European, silver, milk and eggs are all white, but not alike; or a king’s palace and a peasant’s hut both are called houses, but with a vast difference-(Translator).

### **THE REVELATION TO MUHAMMAD**

Perfect than that of His creatures; His existence is higher than theirs; His qualities are superior to theirs; and He and

His Prophet are better aware of His divine qualities and acts  
than are they.

## **The Orthodox Creed**

We are required only to believe in whatever has been truly asserted by God and His Prophet, affirmatively or negatively. We have to believe in all this without increase or decrease; without divesting, comparing or interpreting. We are not required or entitled to pronounce our judgment upon the nature of His essence or qualities. We h not to discuss the how of His address and speech to His prophets. We have not to enter the nature of what belongs to Him, and what emanates from Him.

This was the creed of the Prophet's own companions, of their learned disciples, and of leading traditionists and theologians, before any scholastic innovations had cropped up.<sup>1</sup>

## **PROPHETS AND APOSTLES**

### **What Is a Prophet?**

The Arabic name for a ‘prophet’ is nabi. It is derived from naba’, meaning a ‘piece of useful information about some important thing or event’. It is used in the sense of both ‘informer’ and

1 Arbitrary though it might appear, this seems to be the safest possible attitude that could be adopted concerning Divine Attributes. For God being beyond human conception, it is futile to argue about His nature and essence. About that Unseen Supreme Being we can only rely upon prophetic revelation-(Translator).

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‘informed’. For a prophet informs about God, and is himself informed by God. it might also come from nabwah, meaning ‘elevation’ and ‘honour’.

The Scripturists describe a ‘prophet’ as an ‘inspired person who informs something of the unseen future’. The original old Hebrew root is said to denote a ‘stentorian speaker’ in general or on religious subjects. Whereas we take a nabi as one whom God inspires with revelation. Should he also be ordained to preach that revelation, he becomes a rasul, i.e.,

an apostle or messenger of God. Every rasul is thus a nabi,  
but not every nabi a rasul.

‘Seal of the Prophets’

The verse:

“Muhammad is not the father of any of your men, but (he is)  
the messenger of Allah and the ‘seal of the prophets’”  
(33:40)

Is clear in asserting the termination of both the prophetic as  
well as apostolic missions after Muhammad. Accordingly,  
anyone claiming to receive divine revelation after  
Muhammad may be regarded as an impostor. Such  
claimants did appear, however, from time to time, and had  
their imposture exposed.

### **Pretenders**

But no prophetic pretender after Muhammad could produce  
any kind of religious reform for humanity. Their books and  
utterances, on the

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Contrary, contain self-praise and pompous pretensions. Like other fellow-imposters, they aim at subjugating people to their will. The functions of apostles, and particularly of the ‘Seal of the Prophets’, are well defined by God in His Book. We shall come to them later on. They knock the bottom out of the claims of every false pretender. Prophet Muhammad is too well known for his humility, self-denial, and dislike of self-praise and high pretensions. The reader will also see how Muhammad’s Revelation and his Sunnah are self-sufficient for every religious need. Absolutely no more additions to them are called for.

## THE PROPHETIC MISSION

There are three things of the most vital import to all human beings which solely belong to the domain of prophetic mission. They are such as not to be ascertained by purely empirical or intellectual means. And people are inclined to observe them because they are ordained by none other than God Himself through the medium of the prophets. They are: (1) belief in the Unseen, (2) belief in the life after death, and (3) legal acts.

### **1 Belief in the Unseen**

Belief in God and His Oneness is the top item of the Unseen World. This is called God's Unity. It demands faith in God's infallible laws of nature-His Signs-His perfect attributes, and His Freedom from defects. It entails His sole worship, His service, thanksgiving and remembrance. In

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This living creed and subsequent conduct lies man's salvation. It purifies his soul of its wickedness, and brings him to the goal perfection for which he is created.

### **Angels**

Next comes belief in His angels. These unseen celestial beings are closely connected with every affair of creation. These angels are God's faithful servants who carry His revelation to His prophets, and fulfill His behests in all matters of divine command and creation. Their workings are described in Heavenly Books.

### **Devils**

Devils form another item of the Unseen World whose existence is revealed by the prophets. All vile thoughts, promptings to vice and falsehood, are works of the devil.

This information is to warn us to check our thoughts, and to distinguish between right and wrong, good and evil ones. This is a great aid to us in self-training and self-purification.

### **An Analogy**

Modern medical discoveries provide a good analogy in understanding the existence and influence of devils. The world of germs is a recent discovery. Yet, in spite of its tremendous effect upon man's health and disease, its existence had remained unnoticed for thousands of years, and is still invisible to the naked eye. Exactly so is the

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World of devils. The one plays have with the flesh, the other with the spirit, of man. Were human beings as scrupulous to avoid devilish promptings by checking their thoughts and impulses as they are with their bodies against disease germs, it would be far more effective in saving their souls than it is in protecting their physiques.

### **Spiritualism**

Prophets declare that human beings possess independent, imperishable spirits. So in the 18<sup>th</sup> century some materialists

discovered the means of contacting some immaterial spirits.

They took them for the souls of the dead, but in our considered opinion most of them are their satanic spirits.<sup>1</sup>

this chapter does not allow a thorough discussion of the subject, upon which learned controversy is still hot. Here we are concerned with the general question of prophetic mission.

### **The Politicians**

Western international politicians are usually considered the most advanced people in world affairs. But we find them busy harnessing their national wealth and the product of arts and sciences towards creating mutual enmity. They utilize everything to kill and annihilate. Their

1 By satanic spirits, perhaps, the author means the devil-companions of the dead. According to a tradition, every person has a devil, as well as an angel, for a life-companion. The one inspires him with evil, the other with good. It is for him to determine, by his leanings, which of the two will have the upper hand with him during this life-(Translator).

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Satanic politics seem to conform to the following description in the Qur'an:

“By Allah, we sent (messengers) to communities before thee, but Satan made their conduct seem fair to them; he is their patron today, and in store for them is a punishment painful.

“We have sent down the Book to thee only in order that thou mayest make clear to them that in which they differ, and a guidance and a mercy to a people who believe” (16:63-64).

## **2 Belief in Rising after Death**

This means a firm faith in the day of Resurrection and Reckoning. It implies that our belief in the Unseen, and every consequent good act we perform here, are counted. Our lack of faith and bad acts are similarly recorded. Both kinds of conduct, like every natural cause and effect, are going to be duly and fully requited in the Hereafter.

After the act of recognizing God, this belief in the Hereafter is the most powerful dynamo to move man to a better life. It makes him faithfully follow the law given by God to the

prophets. It means that he will follow the truth, establish justice, perform righteousness and desist from evil.

### **3 Legal Acts**

The third function of the prophets is to define and systematize the said legalized acts to keep them above personal opinions and inclinations. They thus tend to unite the people and prevent discord, and become fit to be observed in private and public.

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In short, these three fundamental principles are the pillars of true human civilization. Based upon faith in the Unseen, they are determined by prophetic teachings acquired by divine revelation; empiric and material sciences alone cannot civilize man.

#### **ARE PROPHETS LIABLE TO SIN?**

##### **Exemption from Sin**

From the foregoing it is clear prophets are beacon lights to humanity. They show people how to improve their lives, and how to prepare for a glorious future life. They are

necessarily models of ideal conduct, and they are the foremost observers of their own laws. According to Muslims, exemption from sin is a prime condition of prophet hood. Some stipulate the prophets' freedom from both light and grave sins before and after assuming that lofty office.

### **Scriptural Allegations**

The Scripturists, however, do not make this condition binding. Curiously enough, their Books attribute some mortal crimes to prominent prophets; instead of models to copy, they are posed as instigators to sin.<sup>1</sup>

### **'The Original Sin'**

Believing in the theory of Christ's Atonement, 1 Like the story of the prophet Lot and his two daughters: Genesis 19:31-38)-(Translator).

### **DIVINE MESSAGE AND MESSENGERS**

Christians in particular regard, by implication, all prophets sinful. As the Lord and God, Christ alone is believed to be innocent. He is supposed to have come to redeem humanity from the 'original sin' inherited from Adam. All others

being equal sinners, he alone is the Mediator. This belief, more in common with that of Indian and other polytheists, is openly opposed to all religious Books and prophets.<sup>1</sup>

### **Innocence of John**

The Old and New Testament Books-held inviolably sacred by them, but altered in our opinion-do not, however, testify to their wholesale accusation of the Testament prophets with sin, not to speak of disobedience of the law. John the Baptist (Yahya son of Zacharias), for instance, according to the Gospels, had never sinned. He is rather testified to have outstripped Christ himself in innocence, as stated in the Gospel of St. Luke:

“He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb” (Luke 1:15).

Of John, Jesus himself says:

“Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist” (Matt. 11:11).

“For John came neither eating nor drinking, and they say,  
He hath a devil.

1 i.e. of the Semitic tradition-(Translator).

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“The Son of man came eating and drinking, and they say,  
Behold a man gluttonous, and a winebibber, a friend of  
publicans and sinners” (Matt. 11:18-19).

### **Allegation Against Christ**

The ends of Matthew 12 and Mark 3, as also Luke 8:20-21,  
describe, in effect, Jesus insulting his mother and brethren  
by refusing to meet them ostensibly because they opposed  
the will of his Father:

### **Greatness of Mary**

The brothers of Jesus disbelieved in him, but how could his  
virtuous mother lack faith in a prophet like him? She is  
praised in the Qur’an as ‘God’s elect above the women of  
the world’s. besides, insult to one’s mother is a sin in every  
religious and moral code. The Qur’an ordains obedience to  
one’s parents even though they profess to be the

unpardonable polytheists. Disobedience to parents is a deadly sin, obedience is a cardinal virtue; so also is excessive drinking a vice.

### **Trial of Jesus**

Similarly, the verses at the beginning of Matt. 4, etc., mention the Devil's overpowering Jesus

### **DIVINE MESSAGE AND MESSENGERS**

And trying him for forty days, inviting him to his worship.

In spite of all such allegations, however, Muslims completely exonerate Jesus of all these charges.

### **John the Baptist**

The Gospels and Old Testament Books, on the other hand, testify to the innocence and righteousness of many a prophet. St. John used to baptize people for repentance and pardon from sins; he baptized Jesus himself. His father Zacharias and his mother Elisabeth are extolled with complete innocence as follows:

“And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless” (Luke 1:6).

### **Qur’anic Version of Adam’s Sin**

Commanding a superiority over all Divine Books, the Qur’an reveals the truth about Adam’s sin. First of all, Adam was not commissioned as a prophet to any people when committing the sin; he could not therefore form a bad example. Secondly, the sin was simply to partake of the prohibited tree; it showed that man was liable to sin as well as to obey; man may sin either forgetfully or deliberately. Adam then sincerely repented for his sin, and God pardoned him. It established penance as the washer of man’s sin by divine grace.

Cain human aptitude to sin and obey. The Bible

### **THE REVELATION TO MUHAMMAD**

Upholds Abel as a righteous and sinless man, although not a prophet.

### **Testimony to the Prophets**

As compared to the Scriptures, grand is the testimony of the Qur'an to the righteous behavior of all the prophets and messengers when it says:

“We made them leaders (models), guiding (men) by our command; and we inspired in them the doing of good deeds, thee setting up of the Prayer and the paying of the Zakat (poor-tax) and us were they serving” (21:73).

After recounting famous prophets, the Qur'an tells Muhammad:

“These are they whom Allah hath guided, so copy (thou) their guidance” (6:90).

‘Sin’ as Tactical error is used in the case of Muhammad in two places in the Qur'an:

“Verily we have given thee a signal victory,

“In order that Allah may forgive thee the sins which have preceded and those that are still to come,” etc. (48:1-2), and

“And seek pardon for thy sin; and for the believers, male and female” (47:19).



‘Sin’ here refers to mistakes of judgment and policy. The Arabic word zanab (animal’s tail), and is used to mean the sequel or after-effect of an affair which might prove harmful or unbeneficial. A good illustration is the mild reproof the Prophet received on allow-

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ing the hypocrites to stay away from marching to Tabuk:

“Allah forgive thee! Why didst thou permit them until it was clear to thee who spoke truly, and thou didst know who were the one who were lying?” (9:43).

### **Prophetic Impeccability**

The impeccability of the prophets, truly speaking, is their being exempt from any studied transgression of the divine law revealed through them. should they disobey God, since God ordains people to follow their Muslims to emulate their Prophet:

“There has been for you a good example in the messenger of Allah—for whoever hopes for Allah and the Last Day and calls Allah frequently to mind” (33:21).

## PROPHETS V/S PHILOSOPHERS

### **A Natural Instinct**

Some people might argue that belief in the Unseen and in God’s existence argue that belief in the Unseen and in God’s existence is a natural human instinct (without resource to prophet hood). It becomes an intuitive inspiration in every individual as he grows. Some philosophers too, in the march of intellect, have probed into what lies beyond this physical world. They have conclusively established the existence, knowledge and wisdom of a Supreme Being. They have also found out the need for His veneration and worship. They have even admitted the survival of the soul, and its perpetual happiness

## THE REVELATION TO MUHAMMAD

Or doom. Even laws and principles are laid down by them for improving human relations. Where then is the need for prophets?

## **Human v/s Divine**

Endorsed by past history and recognized by the present age, this view seems to be literally correct. But whereas religious guidance is of divine origin, philosophic wisdom is after all human. While the one inspires confidence and compels submission, the other does not. The psychological effect produced by the two teachings is quite different.

Metaphysical knowledge are findings of the human mind. They are understood by a learned few and liable to be contended and disproved. They may at best establish but an hypothetical existence of the Unseen World. Though understood they may not be accepted; though believed, they may not be practiced. They may be totally inefficacious in influencing one's thoughts, or in overcoming one's whims.

Because of human origin, they can never induce implicit faith, obedience and devotion as does Divine Revelation. Human beings, do not, as a rule, bow Revelation. Human beings, do not, as a rule, bow to other human being, as they bow before a superhuman force. Because the latter is associated with a belief in possessing the power to command human destinies for good or bad, independent of any outside cause or causes.

## **An Illustration**

A pupil and servant of the famous Arab

### **DIVINE MESSAGE AND MESSENGERS**

Philosopher, Prince Avicenna (A.H. 370-428),<sup>1</sup> had a great admiration for his master. He regarded him as even greater than Muhammad and used to protest openly against his following the Prophet. The philosopher used to evade or rebuke him.

One day they happened to pass an unusually cold night at Ispahan. The Prince called the servant in the early hours to get water for him to ablate. The latter put it off as it was too cold and dark. Dawn was nearing and the crier was about to climb the minaret to announce the call for prayer. The Prince repeated his order for water in vain. Presently the air was rent with the call for prayers. When the crier reached the words “I witness that Muhammad is the Messenger of God”, the Prince asked what the crier was saying.

“He is witnessing that Muhammad is God’s Messenger”, replied the servant.

“My dear admire!” rejoined the Prince, “You could not carry out my small behest of water for ablution, and consider me better than Muhammad. You are wondering at my following Muhammad! Look at this watchful Persian crier out on the freezing minaret, in pitch dark and cold weather bearing witness to the Arab Prophet who had preached four centuries ago! His supreme faith and devotion moves him, while your indifference to me leaves you cold. This is the difference between

1 Avicenna: Ibn-Sina, Husain b. ‘Abdullah (980-1037), Arab philosopher and physician of Bokhara; his works standard textbooks in mediaeval Europe; his Canonmedecina (Canon of Medicine) first printed in Arabic at Rome, in 1593; surnamed Prince of Physicians- (Translator).

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Prophetic mission and human philosophy.”

### **Failure of Science**

This supreme faith, engendering devotional compliance in every class of believers, gives an eminence to religious guidance not enjoyed by followers of human knowledge.

Properly understood and firmly believed, religious guidance becomes universally applicable, without creating a semblance of difference or discord. Conversely, science and philosophic wisdom, minus religion, are of little avail. They can do no good to people without religion, or without faith.

The unprecedented advance and spread of science and philosophy today are helpless in guiding people. They cannot bind them in spontaneous submission to some royal command. They create no respect for the views of great scholars, famous philosophers or veteran legislators. On the contrary, unparalleled confusion in moral and social spheres prevails. Anarchical nihilism in place of respect for property, honour and life, are reigning supreme. Nations and states are exposed to terrible dissensions and corruption in the land.

### **Polytheism**

The majority of human beings believe in a Divine Existence endowed with knowledge and wisdom. Enlightened students of modern education believe in Divine Unity. Polytheism could be traced only in ignorant followers of religious convention ascribed to prophets. These conventional

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Customs, however, have got nothing to do with true prophetic religions. On the other hand, conventional customs raze the foundation stone of religion-doctrine of Divine Unity-to the ground.

Wide-spread polytheism is caused by saint-and-holy-worship, with its attendant growth of superstitions and moral corruption. This creates among intellectual minds strong doubts against these religious conventions. It becomes the greatest deterrent to their acceptance. Consequently, the major portion of humanity is divided between either superstitious believers in prophets, or total unbelievers in them denying that any religion could be produced by Divine Revelation. The need to retrieve them both to the perfect religious guidance of Islam is thus manifest.

### **The Fate of Christianity**

Professed by powerful Western nations, Christianity still outwardly survives. It has become a part of their social life. but it has lost all spiritual meaning save in the hearts of women and superstitious folk. Before sending this chapter to the press (1934) comes the news of a fresh revolt against

it. It is from the world's most advanced nation in science, art and culture-Germany.

It is proposed by her to efface Old Testament Book altogether, and to revise the New Testament version by only retaining German nationalism of Aryan origin. Every Semitic vestige is to be completely repudiated. But what would remain after eliminating their prophets and apostles, their

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Christ and God, who are all Semitic? Instead, they want to sanctify their war-martyrs and ancient German heroes. That will be another brand of idolatry creating rancor between them and the rest of Europe.

### **The Only Hope**

To assert Muhammad's Revelation is the sole hope for human emancipation today. It can unite human beings and purify their souls. It can refine their instincts and produce general happiness. 'A Mercy to the Worlds, and seal of the Prophets' was deputed to the whole of mankind. By his Mission, God has perfected the Religion. He has opened the



way to remove racial and communal differences and achieve a perfect brotherhood.

For curing our socio-spiritual maladies Muhammad's leadership is a tried antidote. May God open the gate of his revelation to every seeker after truth and human improvement! Such ones are meant by the following words:

“Now hath come to you Allah a Light and a Book which makes clear,

“Wherever Allah guideth those who seek His goodwill in the ways of peace, and bringeth them forth out of the dark nesses into the Light by His permission, and guideth them unto a Straight Path” (5:15-16).

## **CHAPTER II**

### **BELIEVERS AND MUHAMMAD**

#### **Occidentals' Verdict**

No student of philosophy could deny the works of Plato and Aristotle. No poetry reader ignore Milton and Shakespeare. No scientist could discredit Newton and Einstein.<sup>1</sup> similarly no impartial student in a comparative study of the Bible and

the Qur'an could believe in the divine origin of the one and deny the same status to the other. He cannot prove the innocence of the testament writers without admitting the Qur'an to be a divine revelation faithfully delivered by Muhammad.

Nobody admitting the lamp could deny the sun.

This indeed is the verdict of European scholars upon Muhammad. Having been brought up in the cradle of Christianity and having made a comparative study of Islam, they are in a position to judge both.

### **Dr. Montet's Testimony**

In his Introduction to the French translation of the Qur'an, Eduard Montet,<sup>2</sup> professor of Oriental languages, Geneva University, says:

1 The original cites Arabic sciences and scholars; for English readers they are changed to Western instances- (Translator).

2 Eduard Montet (28-1927), French Orient list; translated Le Coran, traduction nouvelle et integral, Paris, 1929- (Translator).

## THE REVELATION TO MUHAMMAD

“Like ancient Israelite prophets, Muhammad was a true prophet. He was given visions and inspiration like them. He was possessed of religious faith and consciousness of divine truth like them. It induced in him the same mental inspiration and physical weakness as in them. Both these states create in the human intellect visions, apparitions, revelation, and kindred spiritual phenomena.”

This European scholar thus frankly admits that Muhammad was qualified everything that had characterized the Israelite prophets. In our opinion, though, every prophetic characteristic that Muhammad possessed was of a better quality, more authenticated and farther from doubt, as we shall see.

### **Mental Revelation**

Dr. Montet's exposition of these prophetic characteristic however, is typical of the materialistic viewpoint about revelation in general. (That topic we are going to take up in chapter III). He then proceeds to summarize the material on the coming of revelation to Muhammad from Muslim sources, after admitting the authenticity of its narration.

## **Emile Dermenghem**

Later Emile Dermenghem,<sup>1</sup> another French Orientalist, deals comprehensively with that mate-

I Says Shakib Arslan (1869-1946) of Emile Dermenghem, in his notes on L. Stoddard's *The New World of Islam* (Arabic trans., 2<sup>nd</sup> edn., 1933), Vol. I, p. 44:

“French writer; lived in N. Africa (Morocco & Algiers); mixed with Muslims; was a conscientious, impartial Roman Catholic; declared openly French proposal to annul Islam in N. Africa and convert Berbers to Christianity to be against and prestige.”

He then describes his book *The Life of Mahomet*, praising more than criticizing it, pp. 44-105-(Translator).

### **BELIEVERS AND MUHAMMAD**

rial in his book *La Vie de Mahomet*.<sup>1</sup> He also accepts, on the whole, the genuineness of its narration and contents. He has, besides, dwelt upon the beneficial effect of Muhammad's mission upon human improvement. He expresses an ardent desire for Christian-Muslim unity, and deplores their mutual disruption.

## THE CRISTIANITY CONCEPT

### **Dictionary of Holy Book**

The following definitions of ‘revelation’, ‘prophet hood’ and ‘miracles’ appear in A Dictionary of the Holy Book. It is an Arabic work by the modern scientist, religionist and historian, Dr. George Post,<sup>2</sup> printed at Beirut in 1894. These definitions will enable revelation mission of Israelite prophets on the one hand, and of Muhammad on the other.

### **Dr. Post on Revelation**

Dr. Post says under wahy, i.e. revelation:

“This word is used to denote ‘prophetic mission’ pertaining to any particular place or people. In part 12:10 it is said,

“This revelation is the chief”, i.e. the chief sign to the people. Generally speaking ‘revelation’ means inspiration, and hence it is said: “Every book is God-inspired”.  
‘Revelation’ in this

1 Paris, 1929 and 1950. An English translation, The Life of Mahomet, by Arabella Yorke, London, Routledge, 1930. Also translated into Arabic, Hayat Muhammad, by 'Adil Zu 'aitir, Cairo, 1945 and 1949- (Translator).

2 George Edward Post (born at New York, 1838, died at Beirut, 1909), doctor, surgeon, botanist and Arabicized missionary; lectured at American Univ., Beirut; wrote Arabic text-books on botany, anatomy, physiology, hygiene, etc.; compiled concordance and Dictionary of Holy book-Zarkali's al-A'lam-(Translator).

## THE REVELATION TO MOHAMMAD

Sense is the descending of the Divine Spirit into the spirit of the inspired writers. This revelation is effected in different ways, such as:

1 By intimating to them spiritual facts or future events. Without revelation it would be impossible for them to know these facts and events.

2 By directing them to collect known events or definite facts, and to communicate them by speech or by reducing them to writing. This is done with immunity from error, so

that it is said: ‘Led by the Holy Spirit, God’s saintly men have spoken’.

“Here the speaker or writer does not lose anything of his own personality. To be sure the Divine Spirit affects him, but in such a way as to use his own natural powers and qualities per divine directions. This is why we find in each compiler of these noble writers his peculiar natural traits, style of writing, etc.

“It is very difficult to explain this kind of education (i.e. ‘revelation’). Scholars have differed in giving their explanations of it. Yet all Christians are agreed these writers were inspired by God to write down His Will, and inform man what was binding upon him of faith and acts to achieve everlasting deliverance.”

### **On Prophet hood**

This is what he says about ‘prophet hood and prophets’:

The word nubuwwa (prophetic mission) signifies ‘informing about God, about what is going to happen. Aaron is called a ‘prophet’ because, on account of his eloquence, he used to inform and speak on behalf of Moses (Exodus 7:1). As to

the Old Testament Prophets, they used to preach the Mosaic law, and prophesy the coming of Jesus.

“As the clergy became less and less mindful of their duty regarding teaching and knowledge in the days of Samuel, the

### BELIEVERS AND MUHAMMAD

Latter founded a school at Ramah. He called its pupils the ‘sons of prophets’. Hence Samuel became famous as the ‘reviver of the law’, and came to be mentioned along with Moses and Aaron in several places in the Book. Other PROPHEPIC SCHOOLS WERE ESTABLISHED AT Bethel, Jericho, Gilgal, etc. The school principals were called ‘fathers’ or ‘heads’.

“At these schools, commentary of the law, music and poetry were taught. For this reason the prophets were poets. Most of them could sing and play on musical instruments. The aim of these schools was to train the students for educating the public. The living of the prophets and the ‘sons of prophets’ was very simple. Most of them were hermits, or itinerant pilgrims, fed by the pious.



“It appears most of those studying at these schools were not gifted with the power to foretell future events. That peculiarity belonged only to a few of them. God used to appoint such of these now and then according to His will. He used to prepare them by special training for their arduous tasks.

“Nevertheless, God used to bestow revelation upon some inspired prophets too without having any previous training, or without their joining these schools. Such a one was Amos, for instance. Amos was a simple herdsman and sycamore picker.

“The prophetic mission covered several things, such as dreams, visions and preaching. Very often the prophets used to see future events without discriminating their exact timings. In their visions events of near future would get mixed up with those of later dates. For example, the Jewish deliverance through Jesus. Descent of the Holy Ghost on Pentecost (Whitsun) got mixed with the Day of Resurrection. Associating the ruin of Jerusalem with events of the Judgment Day is another instance.

“God had sent these inspired prophets to proclaim His Will. He sent them to reform religious affairs.

Especially they were sent to announce the coming of Jesus for delivering the world. They were a great and active force in educating, arousing and directing the community to the right path. They had a great say in all political matters.”

## THE REVELATION TO MOHAMMAD

### SOME CRITICAL COMMENTS

#### **A Forced Statement**

Here ‘revelation’ is defined by Dr. Post as the “Descending of the Divine Spirit into the spirit of the one inspired.” This appears a purely Christian arbitrary ruling. It is neither known to, nor acknowledged by, Israelite prophets or scholars. The clash and contradiction in the prophetic writings and their inconsistency with actual facts disprove that assertion. They render possible objections unanswerable. The writer himself is hinting at this when he concedes the difficulty of explaining what ‘revelation’ is. He is constrained to admit scholars having differed on it.

#### **A Grave Objection**

Moreover, the person in whom the Divine Spirit descends becomes a God. For, Christians believe Jesus did

not become a God save by this same kind of descent. Why should then such a Godly person fall into the errors which the writer describes? Why should revelation be withheld from him? Why should he contradict facts?

The following points emerge out of Dr. post,s exposition of ‘prophethood and prophets’.

### **1 Prophet hood an Art**

To begin with, most Israelite prophets were graduates from their exclusive schools. There they acquired commentary of their law-the Pentateuch-music and poetry. They became poets, singers and

#### **BELIEVERS AND MUHAMMAD**

Players upon musical instrument. In other words, they were experts in moving the soul, exciting the feelings and stirring the imagination.

We know Ezra and Nehemiah were two of their greatest prophets. And, according to the writer, no wonder that they were cup-bearers and musicians to Artaxerxis, king of Babylon. No doubt, by enchanting him with their superb music, they succeeded in persuading him to let them lead

the Jews back to Jerusalem where again to set up their religion.

According to this, prophetic mission was an art taught in schools. Poetic fancy, inspired speech, musical effect, and acquired knowledge, were all employed to make it convincing. How to compare this with the mission of Muhammad, who was quite illiterate ? He neither learnt at school nor said poetry. Yet he alone Produced something greater than they put up collectively.

## **2 Dependence upon Others**

Most of those prophets and their ‘sons’ were hermits, or pilgrim travelers. They subsisted upon the hospitality of lovers holy men. They are likened to sufi dervishes from mystic orders among Muslims, who are taken care of by their admirers. These admirers are known to credit everything those ascetics say. They believe in their pretensions and narrate their traditions.

Besides these numerous prophets, there are others against whom the scriptures make serious allegations. These prophets are therefore, far excelled in conduct even by some of those Muslim

## TO MUHAMMAD THE REVELATION

sufis hermits and travellers. How could those prophets then surpass the prophet of Islam, Muhammad himself (God bless and keep him) ? How could they equal him in the natural mode of his upbringing ? How could they compete with him in earning his own livelihood ? Muhammad was never known to after attaining prophet.

### **3 Dreams and vision**

According to the writer, dreams, night vision and vague images are regarded as the best known forms of the mission of those prophets. But all these states are also experienced by persons other than prophets. Muhammad's mission too had begun with true dreams before the actual revelation of law. This latter revelation, however, contains aspects much higher than those dreams, as will be explained later.<sup>1</sup>

Dreams are sensory images of thought. They are explained differently by different authorities. Few people, other than prophets, know how to interpret true dreams. The dreams of the king of Egypt was masterfully and truly interpreted by Joseph the prophet ( peace be on him !).

Joseph himself had seen a wonderful dream in this childhood, which was destined to come true.<sup>2</sup>

I have already explained it in chap. I which was added to the 2<sup>nd</sup> (Arabic) edn. (Author).

He is referring to the three elements of prophetic mission: belief in the Unseen, belief in the hereafter and legal acts, pages 28-32 (Translator).

<sup>2</sup> The story of both these dreams is fully described in the Qur'an, chapter 12 (Translator).

## BELIEVERS AND MUHAMMAD

### **4 prophecies**

Prophets foretell future events. This is held as proof of their receiving information from God. Some great prophecies of those prophets were, however, haphazard as regards time and purport. They were all confused with one another. It was hard to determine any one of them until it could fit into some conspicuous events, as hinted by the author and shown by history.

## **Still Expected**

The most noteworthy prophecy made was that of the promised messiah and the Kingdom of Israel. It is being yet keenly waited by the Jews.

Jesus had, similarly, predicted destruction of the world and coming of the Lord for judgment before the expiry of his generation. Has passed since.

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### **Qur'anic prophecies**

Such were the prophecies those prophets mad. Now Compare them with the numerous weighty announcements in the Qur'an depicting unseen enents. Take, for instance, the secret acts of the hypocrites which were duly exposed in verses9:64-65,94-96, 101.

The conquest of Mecca in A.H. was predicted two years earlier in sura 'The Victory'.

## THE REVELATION TO MUHAMMAD

### **The Byzantine Victory**

The Byzantines won an incredible victory the Persians in in 622 A.D. This was predicted in the Qur'an at the time of their crushing defeat at the hands of the Persians some eight years earlier (614) in these unequivocal words :

“The Romans (Byzantines) have been defeated,

“ In the nearer part of the land ; but they ,after their defeat will be victorious

“In a few years”(30 : 2-4).

### **Prediction of Power**

The following verse had envisaged political power to the faithful long before any trace of Muslim expansion :

“Allah hath promised to those of you who have believed and wrought the works of righteousness, that he will surely make them the successors (two power) in the land” (24



: 55) this promise was literally translated into a historical reality.

## **Muhammad's prophecies**

Besides these Qur'anic prophecies, there were others made by Muhammad himself. He had coolly announced to his companion, for instance, that they will conquer Syria, Persia and Egypt after him this was fulfilled to the letter. He had predicted they shall overpower the kingdoms of the Chosroes and the Caesar. When the Christian convert, 'Adi b. Hatim, expressed surprise at this prediction, the prophet had reassured him : they would seize the treasures the Parviz, son of Hormuzd, the then ruling Chosroes himself, he said.<sup>1</sup>

## **The Two Subjects**

Prophecies from the first of the two subjects of prophetic mission. Briefly stated, Muhammad's prophecies of future events, whether in the Qur'an or outside, are too well known and numerous. As a rule, compared with those

of Other prophets, they are more definite and clear, less ambiguous and doubtful. His disclosures of past events are even more numerous. Sceptics have tried to blittle them by various explanations. Their doubts will be set at rest in the next chapter.

The second subject of prophetic mission, however, is by far the most important. It concerns religious matters such as beliefs, ways of worship, morals and general ordinances.

### **Standards of judgment**

There are two ways of judging the veracity of the prophetic mission by these enactments :

1 According to the Christian point of view, it is not possible for a prophet to reveal all these things by his own reason & thinking, or by his acquired knowledge and science. They must, therefore, necessarily be by divine revelation.

2 We should look at the guidance of men and the improvement of their religious and secular

1 'Adi says he was one of those who took part later in seizing those very treasures- al-bukhari, Manaqib , b.25 ('alamat- nubuwwah)-(Translator).

## THE REVELATION TO MUHAMMAD

Affairs as provided by these legal enactments by the prophet. should they surpass all human knowledge prevalent in his time, we could conclude that they must be divine revelation.

### **Beyond personal Ability**

Let us examine Muhammad by the first of these standards – the personal ability of the prophet. Now, every independent thinker, conversant with the life – stories of Muhammad and of the prophets of Israel, must concede some historical facts.

### **His surroundings**

He will admit, for instance, that Muhammad had grown up totally, illiterate and was not taught to read and write. He will also find that the people among whom

Muhammad was brought up were equally unlettered. They were, besides, idolworshippers. They were quite ignorant of any scriptural beliefs. They did not know the history of nations. They had no knowledge of laws, philosophy and ethics.

## **State of Mecca**

He will observe that Mecca their capital, was their religious metropolis and social and economic center. It was the racial and tribal hub for their commerce and pilgrimage. They also held many market fairs in which they paraded their natural talents of eloquence and rhetoric. And yet they could not boast of a single school or of any written book either at Mecca or elsewhere.

## **BELIEVERS AND MUHAMMAD**

In the midst of such circumstances and environment Muhammad produced a perfect religion and a balanced, universal law. Could that be the product of his

acquired learning ? could it be evolved by his reason and thought ? it is hardly possible.

In chapter III we shall clear all probable doubts raised against this assertion.

### **Contrasted with Moses**

As contrasted with this, our independent thinker first look at Moses, the greatest of all Israelite prophets in his knowledge and deeds, in his law and guidance. He finds him reared in the most magnificent place of a king, ruling over the mightiest race on earth, most advanced in law, science, philosophy, arts and crafts – in the home of the pharaoh of Egypt.

Moses found his people, the Israelites, subjugated to this powerful tyrant king, who had completely enslaved and humiliated them; who wanted to exterminate them from the earth. Moses then spent some years in the country of Midian with his father-in-law, who was himself a prophet or a priest.

Looking to all this, deniers of revelation belittle the law of Moses. It was not much, they say, for a man of sound common sense and high spirits and high spirits like

Moses, brought up as he was in the house of royalty, legislation and mould that law for his people.

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### **The code of Hammurabi**

At the turn of the century scientist have come to discover that the Mosaic law, in most of this edicts, conforms to the code of Hammurabi. Hammurabi<sup>1</sup> was the Arab king of chaldaea , a contemporary of Abraham, long before Moses.

This code was excavated in Mesopotamia by German scientist. They express the opinion that the Mosaic law was derived from it, and hence cannot be a divine revelation.

Rationalists, however, might not in insist that the law was actually derived from the code. But as Hammurabi himself did not claim his code to be divine, they can at least waive he claim of divine origin for the law as well.

### **Compared to others**

The unbiased thinker will also note that all the remaining Old testament prophets were religious followers

of the Mosaic law, who studied its commentary along with other subjects in schools specially founded for them and their 'sons'. None of them, therefore, could be mentioned with Muhammad by way of comparison and contrast .

He will similarly mark that Jesus had testified to the eminence of John the Baptist over all of them.

And yet John did not bring a law himself or make any prophecy.

1 King of Babylon, c. 2067 B.C., published laws for whole empire "code of Hammurabi" , inscribed in cuneiform characters on 21 columns  
Routledge's Univ. Encycle. – (Translator).

## BELIEVERS AND MUHAMMAD

### **Contrasted with Christ**

The impartial observer will further notice that even Jesus (Peace be on him !), the worthiest, the most glorious and the most influential of all these prophets, did not bring any original new law. On the contrary, with the abrogation of some of its precepts, he was himself a follower of the

Mosaic law. He was, further, a spiritual moralist come to reform the Jews who stuck to the spiritless letter of the law.

Deniers of revelation see in Jesus a man of refined culture and sharp intellect. They find him reared in the cradle of the Jewish law, Roman civilization and Greek philosophy, who was given up to renunciation and spiritual practice. It was not, in their opinion, too much for a man like him to have produced those moral precepts of his .<sup>1</sup>

It is worth nothing that Muslims do not make all these allegations. Are made by materialists, atheists and rationalists, thousand of whom belong to various Christian sects.

## **Muhammad's Teachings**

Let us now apply the second standard of judgment and review the teachings of Muhammad. Let us see if his teachings excel all previously known beliefs, ways of worship, moral and religious ordinances. Let us weigh them by impartial reasoning unaffected by any religious prejudices.



1 Although some of them ascribe most of these precepts to Confucius, the Chinese Lawgiver, or to some other philosophers before Christ – (Author).

## THE REVEALATION TO MUHAMMAD

### **A Bird's-eye View**

These teachings come under five heads :

- 1 The creed, or beliefs, comprising
  - a. Divine Unity ,
  - b. God's exaltation above every defects,
  - c. Ascribing to Him attributes of perfection,
  - d. Inferring those attributes by rational as well as creational proofs from nature ;
- 2 Describing how the p r o p h e t s of God have guided humanity ;
- 3 Acts of worship and moral behaviour, which purify the soul and enhance the intellect.

- 4 The Islamic law based upon equity and justice ;
- 5 Democratic conduct of state ensuring progress of human society.

### **A Comparison**

Compared to the contents of the Torah and the Gospel, and of all the Old and New Testament Books, these teachings are much more comprehensive. They represent an all-around reform an improvement by which God's religion has reached is final stage of perfection. No impartial observer can deny that, as already testified by Western scholars.

We have fully explained it from the Muslim and Scriptural points of view in the pages of al-Manar and the Commentary.<sup>1</sup> it will be further dealt with again in greater detail.

1 lately detailed in Vol. 10 of the commentary ;  
,may be issued as a separate excursus to this book –  
(Author).

In Vol. 10, pp. 377-461 (2nd edn., 1950), under verses 9 : 30-33 the author traces the history of the bible and discusses Christ's divinity, the Trinity, how scripturists altered their animosity to Islam, Muhammad's mission of truth and its final triumph – (Translator).

## BELIEVERS AND MUHAMMAD

### **Prophetic personalities**

Read the stories of Adam, Noah, Abraham, Lot, Issac, Jacob and Joseph in the Book of Genesis. Read the lives of Moses, David Solomon and other prophets in other Books of the Old Testament. Then compare them with their stories and lives in the Qur'an. You will not fail to notice a marked difference between the inspiration we get from the life-ketches of these great prophets in the two versions.

We find mention of things unbecoming to God in the Old Testament books, as His ignorance and repentance at the creation of man and His revenge upon him. We find mention of things unworthy of the prophets, making them models of evil because of sins attributed to them.

### **An inspirational Book**

Whereas in the Qur'an one reads about God's wisdom, His mercy, justice and bounty. It mentions God's grand laws of creation. It presents God's prophets and messengers

In ideal conduct, doing noble deeds –worthy examples that inspire the reader with living faith and action.

### **A simile**

Thus the old and New Testament accounts of prophets resemble a garden with numerous trees and weeds and thorns in it, along with fruits and flowers, as well as worms and insects. Whereas those in the Qur'an look like the fragrant essence.

### **THE REVEALATION TO MUHAMMAD**

Of those flowers, and the life-giving nectar from those fruits. There are in it, besides, 'meadows and pastures new' displaying the grandeur of the entire creation.

### **Textual Criticism**

It is not our intention to note here the scathing criticism by free-thinking Europeans of these books, such as

what an English scholar<sup>1</sup> has written in his astonishing works, Harms of teaching the Bible ;<sup>2</sup> or to recount the things contradictory to reason and scientific and historical facts found in them.

But the Qur'an is perfectly free from any objections of this kind.

## ECCLESIASTICAL ANTAGONISM

### **Islam an the Clergy**

It fell to the lot of the clergy to preserve Christian loyalty to their church intact. They had see how Islam had struck at the root of Arab heathenism and Persian Magianism ; how it had well-nigh quelled Christianity from the East ; how later its light had spread to the west.

### **Calumniation**

In these circumstances they could not hope to keep back their followers from accepting Islam

<sup>1</sup>He is Charles (A.) Watts (probably, the editor of the Rationalist Annual—Translr.);his book prtd . by watts

& co., London ; Arabic Transin. Ptd. at the Mawsu ‘at press, Cairo, 1901—(Author).

2 English Transln . of title as given by author in Arabic : Adrar ta ‘lim at- Tawrat wa’ l-Injil –(Translator).

## BELIEVERS AND MUHAMMAD

except by propagating against it. They resorted therefore to the composition of book’s poems and songs in which they maligned Islam and disparaged its prophet and its Gospel. In doing this they gave a free rein to their pen to coin lies and accusations, and to use foul language.

This proves these pseudo-religionists to be the worst type of liars ; and how they could become the greatest enemies of truth and morality in preserving their ecclesiastic authority –a sham authority disowned and censured by Christ (Upon him peace and blessing !).

## **Followers Disillusioned**

But falsehood cannot endure long. No doubt their followers believed what was said and written and were inflamed by their poems and songs; till some of them happened to read Islamic literature and meet and mix with

the Muslims, and thus came to know the truth. Such fair, disillusioned Christians now fully began to explode their lies, and did not hesitate to show up their scandals.

### **Truth Admitted**

You may read the account of such candid expressions and free indictment in the book of count (Henri) de Castries, *L' Islam –impressions et etudes.*<sup>1</sup>

You may also read it in the recent French publication, *La Vie de Mahomet*, by Emile Drmenghem.<sup>2</sup>

1Paris (4 th edition) , 1907. A commendable Arabic version by Ahmad Fathi Zaghoul, *al-Islam—khawatir wa sawanih*, Casiro, 1898 and 1911—(Translator).

2 See page 44, note 1, and page 45, note 1—(Translator).

### **THE REVEALATION TO MUHAMMAD**

Both these French writers belong to the Latin Catholic church. Both have admitted, like many others, the aggressive attitude of their church. Compared to the Muslims, the Christians are stated by them to have taken the

initiative in a propaganda of lies and accusations. Whereas the Muslims, in their replies, are conceded to have borne themselves with decorum and moderation.

### **A Frank Acknowledgement**

Say Monsieur Dermenghem :

“After the war between Islam and Christianity had been going for centuries, the misunderstanding naturally increased and we are forced to admit that the most serious once were at first on the side of the Occidentals. At the finish the Byzantine polemist who crushed Islam with their contempt without taking the trouble to study it ( with perhaps the exception of st. John of Damascus), the writer and minstrels fought the saracens with only ridiculous calumnies. They portrayed Mahomat as a camel-thief, a rake, sorcerer, a brigand chief, even as a Roman cardinal furious at not having been elected pope . . . .They showed him as a false god to whom the faithful made human sacrifices !

“The worthy Guibert de Nogent himself tells us that he (Muhammad) died through excessive drunkenness and that his corpse was eaten by pigs on a dung-hill,



explaining why the flesh of this animal and wine are prohibited. . . .

### **“Heroic songs”**

“The opposition of the two religions had not, in the main, any more serious foundations than the affirmations of heroic songs portraying Mahomet, the iconoclast (idol-breaker), as a golden idol, and Mussulman mosques as pantheons (temples of all the gods) filled with images ! The songs of Antioch describes,

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as if the author had seen it, a massive idol,<sup>1</sup> in gold and silver enthroned on the mosaic seat of an elephant. The song of Roland,<sup>2</sup> which shows Charlemagne’s horsemen throwing down Mussulman idols, tell us that the Saracens<sup>3</sup> worshiped a trinity composed of Termagent<sup>4</sup> Mahom and Apollo. The Roman de Mahomet asserts that Islam permitted polyandry.<sup>5</sup>

### **Hate and Prejudice**

“Hate and prejudice were tenacious of life. From the time of Rudolph de Ludheim (620) until the present, Nicolas de Cuse, Vises, Mracci, Hottinger, Bibliander,

predeaux, etc. present Mahomet as an imposter, Islam as the cluster of all the heresies and the work of the devil, the Mussulmans as brutes and the Koran as a tissue of absurdities” —(The life of Mahomet —Eng. Trans.—pp. 119-20).

This is a brief extract as a sample of their numerous monstrosities. Refer also to L’Isalm —Impressions et etudes.

## **Ingratitude**

The 16<sup>th</sup> century Christian Reformation movement in Europe owed its origin to the light Islam had shed. This resulted in the creation of the Pro-

1 ‘Mahom’ stands as short of Mahommed. He is also called ‘Mahoun’ from the Scottish, meaning the devil; also ‘Mahound’ which the dictionaries give as “Mohammed, imagined in the middle ages to be a pagan god”—  
(Translator).

2 Roland was a knight of charlemagne’s army, who fell at Rancesvalles, Pyrenees, with the defeat of the charlemagne’s rearguardat the hands of the Saracens, in 778 A.D. The songs of Roland (called chanson de Roland), is an

11<sup>th</sup> century French epic poem ascribed to Theroulde, relating Roland's deeds and death –Routledge's univer. Encycle –(Translator).

3 General name among later Greesk and Romans for nomads of Syro-Arabian desert ; Arabs or Moslems of time of crusades –(Translator).

4 Or Tervagant, (middle English), imaginary Mohammedan deity of turbulent character, often appearing in morality plays—Concise oxford Dictionary—(Translator)

5 A social custom in which a woman normally has several husbands at a time—(Translator).

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testant church which dominated the Along-Saxon and German races. But despite this gain from Islam, Christian priests and preachers are ceaselessly concocting their lies against it, not even pretending to put up a show of decent manners. Even today their calumnies from other quarters.<sup>1</sup>

### **Rationalist Scholars**

On the other hand, there are those independent Christian scholars who, not being biased, judge Islam fairly. The number of such men is perhaps greater

Than Latin Christian. These men are besides those who have been actually guided by Islam. Their education of wider outlook and greater independence have in fused in them this bold spirit of freedom in thought and expression.

### **Bernard Shaw**

This is the right class of people who are going to blaze the path of Islam throughout Europe, the united states of America and later the whole world. This view is endorsed by learned men like the British dramatist, George Bernard Shaw, in his play Getting Married.<sup>2</sup> This Shavian viewpoint.

1. A decided change in this attitude, especially in political circles, is taking place now - a day—(Translator).

2 Shaw has expressed it thus on the tongue of Hotchkiss:

“ I happen, like Napoleon, to prefer Mahometanism. I believe the whole British Empire will adopt a reformed

Mahometanism before the end of the century. The character of Mahomet is congenial to me. I admire him and share his views of life to a considerable extent” –(Getting Married (1908) towards the end –(Translator).

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Has received world –wide publicity in the Muslim press.

## PROPHETHOOD AND MIRACLES

### **Miracles an Impediment**

Miracles from the basis of Christian churches with their different beliefs. Christians also claim that, unlike Christ, Muhammad could not perform miracles. Whereas miracles in the present age, have become an argument against and not for Christianity. Instead of convincing, they are dissuading men of science and reason from Christendom.

### **Oppressively Intolerable**

The Qur’an faithfully records the signs and miracles with which God had aided Moses and Jesus. But these same miracles have become a real obsession to fee –

thinking Europeans. They are so adversely affected by them that they would even discredit the Book that mentions them. But for this narration, free-thinkers would have been perhaps more inclined towards the message of the Qur'an. And but for it, their acceptance of its guidance would have been wider and quicker.

Of course, Qur'anic teaching cannot be dismissed on that count, as they are fundamentally based upon reason and science and upon their harmony to human nature. They aim at individual purification and social advancement.

### **A Rational Miracle**

If asked : What is the proof of the Qur'an being

#### **THE REVEALATION TO MUHAMMAD**

Divine ? the answer is : The Qur'an itself. This self contained proof is further enhanced by the illiteracy of Muhammad to whom it was revealed. It is as the poet has put it :

Enough for a miracle's lore of the untaught

In days -o'-Ignorance, and the orphan's mannerliness.

Unlike physical sings seen by the eye, Qur'an is a knowledgeable sing perceptible to reason and conscience.

### **A Source of Doubt**

Physical miracles, truly speaking, admit of different interpretations, and are therefore a source of doubt. Suspicion hangs over their narration and authenticity and as to their purpose. Similar things are, besides, performed by many people in all ages ; more miracles are reported from Hindu and Muslim mystics than are narrated in the Old and New Testament Books and from holy saints. To be short, miracles count among the causes that alienate today's scientist from religion.

We are going to state the definite Islamic point of view upon them.<sup>1</sup>

## MIRACLES AND CHRIST

### **The Christian point of view**

The Dictionary of the Holy Book (by Dr. post)

Describes the phenomenon and varieties of miracles as under :

1 See chapter V , Aim II –(Translator).

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“A ‘wonder or miracle’ is an event caused by divine power, breaking through the usual course of nature. Its object is to prove the prophetic veracity of the person on whose hands, or about whom, the miracle occurs. A genuine miracle is above nature and not contrary to ; it take place by interrupting the laws of nature and not by opposing them. It demonstrates an order superior to nature, to which the natural order of things subordinates itself. A simple illustration to understand miracles is our power to will, as we break the law of gravitation when we raise our hand at will.

“It is God that commands and directs the forces of nature, and extends or curtails their course ; for they are factors working under His will. The working of miracles is bound up with God alone, or with one He authorizes. When we believe in God having absolute power over everything, it is not difficult to admit the possibility of miracles.



## **Noteworthy Miracles**

“The first miracle was the creation of the universe out of nothing by the will of God. The Hypostatic Union of Christ is a great moral miracle. Christ’s own miracles were only the demonstration of this union and its working. With the belief in Christ, the sinless Son of God, it is not difficult to admit his miracles. As for the Devil’s miracles, they are utterly false.

## **Miracles of Christ**

“Miracles are necessary to support religion. Christ often proves his Divinity and his being the Christ by his miracles. He used to glorify God and benefit people spiritually and physically. He used to perform them openly before multitudes of his friends and foes. Nor did his enemies deny them ; but they merely ascribed them to Beelzebub.<sup>1</sup>

1 The prince of the devils (Matt.12 : 24).As asserted above, the Gospels also attribute miracles to the Devil. Not only this, but the Evangelists lay too much stress upon the Devil’s miracles and his world dispensations(Contd).

## THE REVEALATION TO MUHAMMAD

“Whether examined by external evidence. Or in relation to his divine mission, Christ’s miracles will appear true to every impartial observer. If we deny them, we are forced to say their narrators were liars—a conjecture unworthy of both the Christ and the Apostles.<sup>1</sup>

“Miracles remained in force throughout the time of the Apostles. When the Christian faith had expanded, there remained no need for them.<sup>2</sup> We do not now require other than moral miracles arising out of this faith, with internal evidence of its truth. Nevertheless, it is possible for God to renew miracles any time He wills.”

### **Miracles of the Bible**

Dr. post then goes on to give three lists of Biblical miracles as follows :

1. Sixtyseven miracles of the Old Testament –from the ruin of Sodom and Gomorrah (of the people of Lot) to the deliverance of Jonah through the fish.

2. Thirtyseven miracles concerning the life of Christ – from his being conceived of the Holy Ghost to his ascension to heaven.

( Contd.) They even call him “god (prince) of this world”. One wonders at a people who claim that “ the proofs of the Devil’s personality are the same to us as hose of the personality of the Holy Ghost and Angels”—Dictionary of the Holy Book, Vol. I. p. 650 –(Author).

1This reasoning is not logical. It is no argument against one who denies these miracle, and is not needed by one who tamely accepts them. The argument is this : Either we may admit the miracles to be true, or say the narrators are liars. But to think the narrators to be liars is not worthy of Christ and the Apostles ; therefore the miracles must be true.

The denier says it is possible for the miracle narrators to lie. He may also admit the disjunctive conditional syllogism and deny the exception, and make it fallacious. For, in the argument truthfulness of Christ and the Apostles depends upon the miracles being true, while trueness. Of the miracles depends upon the truthfulness of

Christ and the Apostles. This is arguing in a circle, which is impossible –(Author).

2 This is the protestant viewpoint ; it naturally presupposes, however an unbroken succession of the Devil's miracles. The catholics hold that miracles are taking place at all times – (Author).

## BELIEVERS AND MUHAMMAD

3. Twenty miracles of the time of the Apostles – from the descent of the Holy Ghost an the day of Pentecost upto the healing of the father of publius,<sup>1</sup> and other.

Dr. [ost says the Bible does not mention any miracle having been performed by John the Baptist.

## CHRIS'T MIRACLES—A STUDY

### **Classification**

Of the miracles of Christ, twentyseven deal with healing the sick and lunatics possessed by devil's three with raising dead persons. The rest are : Christ's conception; his transformation of water into wine; casting the net into the sea of Galilee for a draught ; feeding once fivethousand and

again four thousand people; up the fruitless fig tree; his resurrection; catching the fish ; and the ascension.

## **Raising the Dead**

We shall summarize the Biblical version of the most remarkable of Christ's miracles—raising the dead—with their deniers' criticism. Here are the three events :

### **1 The Youth of Nain**

A dead youth from the city of Nain was being carried on a bier while his mother wept. Christ stopped the bier and said to him, Young man, I

I publius was the chief of island whose father was sick. St. Paul laid his hand on him and prayed, so that he was healed ( Acts 28) – (Author).

### **THE REVEALATION TO MUHAMMAD**

Say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all : and they glorified God, saying, that a great prophet is risen up among us; and, That God hath visited his people (Luke 7 : 11-16).

## **2 The Ruler's Daughter**

A maid had died ; her father who was a ruler told Jesus, My daughter is even now dead : but come and lay thy hand upon her, and she shall live. . .Jesus came into the ruler's house, and saw the minstrels and the people making a noise. He said unto them, Give place : for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose (Matt. 9 : 18 and 23-25).

### **Not a real Death !**

In both these incidents sceptics say neither the youth nor the maid had died a real death. For many a person in very age is known to have stood up from his bier, and even from his grave, after he was thought to be dead. For this reason civil governments do not allow burial of the dead without a written death- certificate from some certified medical practitioner.

Even believers in miracles could assert from the apparent words of Christ, "she is not dead, but

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Sleepeth”, that the girl was not dead ; that he meant she had only become unconscious while they thought she had died, but she had not.

### **3 Lazarus of Bethany**

The last is the case of Lazarus. He was the brother of Martha and Mary. The three were loved by Jesus. Lazarus lay sick in their town of Bethany. The sisters sent unto him, saying, Behold, he whom thou lovest is sick. After abiding two days he went and found that he he had lin in the grve four days already. Martha met him and said, lord, if thou hadst been here, my brother had not died. Then she called Mary her sister, who seeing him fell down at his feet and said as Martha had said.

#### **“Thou Hast Sent Me”**

When Jesus therefore saw her wipping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. He said, where have ye laid him? They showed him the grave ; he wept, and again groaning in himself cometh to the grave. It was cave and a stone lay upon it which he ordered to be taken away. Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always : but because

of the people which stand by I said it, that they may believe that thou hast sent me.

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### **“Lazarus, Come Forth”**

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go. (Summarized from the Gospel of St. John, chapter 11).

### **A Premeditated Plan !**

Do you know, dear reader, what deniers of miracles say about this story supposing it to be true? I have myself heard a Syrian protestant doctor say that this was arranged y mutual agreement between Jesus and his beloved one—the two sisters and their brother. It was planned, he said, to convince the Jews of Christ’s prophetic mission.

God forbid ! How far is Jesus from this ! (May peace be upon him !)

### **No Conclusive Evidence**



We are merely quoting this in order to show that Christians cannot cite these traditions as conclusive evidence to prove in this age Christ's prophetic mission—much less his divinity. If at all, they prove his prophet hood and deny his divinity, as understood by those who witnessed these miracles.<sup>1</sup>

1 I.e. When they exclaimed : A great prophet is risen up among us (p.70)—(Translator).

## BELIEVERS AND MUHAMMAD

### **The Reason why**

The proof does not convince because there is no continuous chain narrator leading up to the writers of these traditions; nor there any proof of infallibility of the reporters. Sceptics say, besides, there is always a probability of trick, confusion or coincidence. Or, their truth, they regard them as freaks of nature.<sup>1</sup>

### **About other Miracles**

Thus the breath-taking miracles of raising the dead can admit of such diverse interpretations. What is then to be said about curing the sick and driving the devils? These

things are much too frequently practiced t all times Doctors are unanimous in declaring the supposed devil's possessions to be nervous diseases curable by treatment, suggestion or thought force. Lesser still are the wonders of wine, fish and the fig tree.

### **Cursing the fig Tree**

The miracle of the fig tree run thus in brief. While leaving Bethany for Jerusalem with his disciples, Jesus felt hungry. Seeing a fig tree with leaves, he came to it perchance he might find something on it to eat. But he found nothing thereon, "for the time of figs was not yet". He cursed it therefore saying, No man eat fruit of thee hereafter for ever!

1 Similar acts are also ascribed to several Muslim and Hindu mystics. Lest past incidents be denied, contemporary eye-witness accounts are not lacking, as in the following fig tree incident –(Author).

### **THE REVELEATION TO MUHAMMAD**

#### **It Gets Dry**

On their return from Jerusalem they saw the fig tree dried up. Peter said to him, Master, behold, the fig tree

which thou cursedst is withered away, etc. (Mark 11 : 11-14, 20-21). And this is what he answered : It is a sign of faith that whosoever of the faithful shall say to anything ‘Be’ while believing that it will come to pass, it will surely come to pass, even though it be a command to the mountain to be removed from its place (22-23).

### **The objections**

The three fold objections to this miracle are :

First : Sceptics say it is possible the tree had dried up through a physical during the stay of Christ and his disciples at Jerusalem.

Second : Spiritual Hindu other philosophers contend that, as a physical phenomenon, any spiritualist with developed will power can command such power. It is what Christ tolde them about the power of faith. This is denying it to be a supernatural act performed by divine help to prove the truthfulness of the performer.

Third : Such incidents are being reported by people at all times, as those stated below.

**“The Invisible Influence”**

The following incidents from a recent book by one Dr. Alexander (Cannon) of the Municipal Psychiatric Hospital, London, are reproduced by the Daily Maqattam, Cairo, (issue of 21<sup>st</sup> December, 1933).

## BELIEVERS AND MUHAMMAD

The book, called the Invisible Influence,<sup>1</sup> is on hypnotism, black magic and other occult sciences. The doctor describes his tour of India and Tibet and the startling spectacles he saw therein, including the story of how a fig tree had withered at the word of a mystic and how life was restored to a body dead for seven years.

### **Black Magic**

The author relates in passing, the story of an English judge, Mac Carthy, who “got at loggerheads with black magician in a foreign land, who threatened him saying, ‘In seven years from this day . . . a gun of old order shall fire thee out of existence at my command . . .’ . Exactly seven years later the newspapers said that a great judge had committed suicide” (p.84).

Dr. Cannon speaking of Prof. X, his India friend, says :

“Nightly he left his body in the bed unconscious to external things . . . He was hundred years old though he looked only forty . . .

### **Fig Tree Dries**

“The professor once asked me whether I would consider a repetition of Christ’s making the fig tree wither away a miracle today. He then came to an aged tree, which must have weathered some hundreds of years, and as he yet stood afar off he thus addressed this tree : ‘Thou hast done well ; thou hast weathered the storms of life, thou hast comforted and protected my soul. Now hast thy time come to depart from

1 the invisible Influence, a story of the mystic orient with great truths which can never die, by Alexander cannon, M.D., M.A., Ph.D., London, 1933. 21<sup>st</sup> Impression 1942, containing 93 pages –(Translator).

### **THE REVEALATION TO MUHAMMAD**

Because with the mission of Muhammad the human race as such began to attain its maturity and independence. In this stage of development reason will not blindly follow wonder workers who seek to break known laws of nature. Such tame

submission is not only incompatible with man's rational progress and development, but a positive hindrance.

### **The Rational Book**

The bona-fides as well as the contents of the "Last" Prophetic mission were thus made of one and the same "rational" stuff. It consists of God's own Book( revealed to Muhammad) which compels human respect and admiration by its wonderful guidance and scientific wealth, its inimitable literary style and content and its rich mine of past, present and future hidden information.

All this for the sake of human advancement in attaining that mature independence leading to man's inherent perfection.

### **A Remarkable Distinction**

Muhammad himself has pointed his marked difference between former prophetic missions and his own, between the restricted and the universal, in these words :

"Every prophet was given some (physical) sign or other through which people used to believe ; whereas that which I am given is a (living) message God has revealed to

me. I hope , therefore, to count a greater following on the day of judgment” (Tradition by Abu Hurayra from Bukhari and Muslim).

## BELIEVERS AND MUHAMMAD

### **Miracles v/s Qur’an**

The Qur’an related how Arab polytheists suggested to the messenger of God to produce different kinds of physical miracles. But he countered them only with the Qur’an as a whole, and what it contained of chronicles of former unheard of prophets and Books ; with its guiding light, its store of knowledge, its compelling power and its challenge to every individual, community or the world at large to produced its like (as said) :

“Say verily if men and jinn agree to produce the like of this Qur’an they will not produce the like of it though one to the other were backer”( 17 : 88).

Detailed discussion about this will follow.<sup>1</sup>

### **Acts of Mercy**

As against this, Muhammad's physical miracles did not constitute a proof of authenticity for his prophethood or apostleship. They were rather manifestations of divine mercy and care towards him and his companions in times of hardship.

### **Help at Badr**

Such are occasions when they were helped against their disbelieving aggressors who outnumbered them in men and material. Look at the battle of Badr and the help they received in it.<sup>2</sup>

1 See chapter IV –(Translator).

2 The first pitched battle (March 624) in which 314 unprepared Muslims had killed about 70 and captured 70 pagans, including many leaders, out of a boastful total of some 950 against a loss of only 8—an astounding success ! Indeed God had sent his angels to support them –(Translator).

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### **At the Ditch**



The battle of the Ditch is another instance in which pagans had joined hands against them with Jews in numbers and surrounded their town ( of Medina ). But “God sent them back home in their rage, without having obtained any advantage ; and God relieved the believers of fighting”.<sup>1</sup>

### **Healing and Feeding**

Of such are also healing the sick, restoring sight to a blind man and satisfying the hunger of a great ,multitude from a little food at the battle of the Ditch and in the campaign of Tabuk, was the case with Jesus ( preace on him!).

### **Rain at Badr and Tabuk**

So also was the harnessing of the cloud to supply Muslims with water and steady their feet from sinking into the sand at Badr, while the polytheists ( their dversaries) did not receive a single drop.

A similar incident took place during the campaign of Tabuk when the army became short of water in the desert with scorching heat. So much so that they slaughtered the camel, took out the filth and squeezed the moisture from its stomach to wet their tongues with, even though camels were

scanty ; rarely one got enough squeezing to have a drink. Thereupon said Abu Bakr : O messenger of God ! God is well accustomed to her your prayers, so pray for

1 Verse 33 : 25—(ranslator).

## BELIEVERS AND MUHAMMAD

Us. The prophet raised his hand and prayed. He had hardly finished when the sky rained for them enough to fill their waterskins, restricting the rain only to their camp.

## REACTIONS TO MIRACLES

### **Obstinate Rejection**

Prophetic miracles were arguments against those who knowingly denied them and disobeyed, and so earned divine punishment in this world and the next. Of those who witnessed them only such believe in them as had the aptitude to believe.

### **Reaction of Pharaoh**

Pharaoh and his people did not care to believe in the miracles of Moses. As to the Israelites, most of them could not understand the meaning of those miracles ;

indeed, even after witnessing those miracles and others in the Sinai desert, they took to calf-worship.

## **Of the Jews and Hypocrites**

Of Jesus said the Jews : Were he not the chief of the devils, he could not have cast out devils ; and said also : The devil, or Beelzebub, works wonder greater than Jesus does . Most of them would not believe.

The hypocrites even after seeing with their eyes a solitary cloud in mid – summer raining exclusively on the Muslim camp at the express prayer of Muhammad ( as narrated above) said : We have got rain by the rain-star, and not by his prayer !

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### **Unexplained phenomena**

The majority of those who believe in those miracles were, in fact, bowing to something of an unknown nature; for it is in the human nature to regard the doer of anything which cannot be explained as the Creator's manifestation, if not the creator himself. Innumerable more

people have been similarly spell-bound by magicians, conjurers and imposters, as they are so even now.

## **Wonders by Fakers**

Christ is reported to have said that after him “there shall arise false Christs, and false prophets, and shall show great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect” (Matt. 24:24).

The Dictionary of the Holy Book mentions a great number of these false prophets, naming some of them. I say, the “Qadiani” was one of them who appeared from the Muslims of India.

The appearance of yet another India is being mentioned in the press, who is going to demonstrate his wonders in America this year (1933), even as Christ says :

“Verily I say unto you, No prophet is accepted in his own country”(Luke 4 : 240).

## **Miracles No Criterion**

Christ makes the guidance which a prophet effects among the people as the criterion to know a true prophet, and not miracles and wonders when he says :

“ye shall know them by their fruits” ( Matt. 7 : 16).

## BELIEVERS AND MUHAMMAD

### **Christ’s Testimony**

Now, no prophet has appeared after Christ – or before him – whose good fruits in guiding humanity resemble the fruits of Muhammad (May God bless and preserve him!)

No one has exemplified the following words of Christ in the Gospel of St. John :

“I have yet many things to say unto you, but ye cannot bear them now.

“Howbeit when he, (i.e. the paraclete), the spirit of truth, is come, he will guide you unto all truth” etc.(John 16 : 12-13); and not single prophet has come after him who could guide people unto all truth in religion, in giving them the doctrine of the Divine Unity, legal acts, wisdom and

morals, other than Muhammad, God's messenger and the seal of prophets.

### **Who believe in Miracles ?**

Students of the History of nations will find

- (1) that people professing idolatrous faiths believe in miracles more than people of revealed religions ;
- (2) that all of them relate miracles from their canonized holy saints more than from inspired prophets; and
- (3) that most miracles-believers are from the superstitious classes.

### **THE SELF-ASSERTING MISSION**

#### **Rational v/s physical**

As already stated, the prophetic mission of

### **THE REVEALATION TO MUHAMMAD**

Muhammad, as contained in the Book God revealed to him, is entirely based upon scientific and rational data, and not

upon any physical miracles. That rationally perfect Book proves that mission to be authentic. It is a constantly standing proof, besides, perceptible to human reason and senses at all times.

In other words, the mission of Muhammad is self-proved or axiomatic.

### **Asserting Prophetic miracles**

Moreover, since the Qur'an confirms and corroborates the miracles of former prophets, authenticity of those miracles has come to depend upon that of the mission of Muhammad and of the Qur'an he has brought.

In fact, the only evidence of the authenticity of former prophetic miracles, in the present independent, scientific stage in human evolution, lies in their confirmation by the self-authenticated Qur'an.

### **Lack of Authenticity**

It is impossible, otherwise, to prove that the Books narrating those miracles are works of writers to whom they are ascribed, as no copies of those Books transcribed from their

original writers in their own language are extant, either by repeated or by single narration.

Nor is it possible to prove the infallibility of the original writers in their writings, apart from what they contain of variance, contradiction and conflict, not prove the accuracy of translations

## BELIEVERS AND MUHAMMAD

Made from them, all of which has been discussed above and repeatedly explained.

### **Of Sterling tradition**

The only divine Book to be transmitted literally in repeated and in repeated and continuous chains of narration directly from the person who ushered it, by both memory and writing is the Qur'an; and the only prophet whose life-story is told in oral and written traditions of continuous narration is Muhammad; so the only religion which scholars of independent understanding and thought can comprehend and judge is islam.

### **Older Faiths**



Let us now summarize what may be admissible of former religious creeds' since their general propositions are confirmed by common consent. It is this that in every ancient civilization there were seers who have called men to adore the one God, practice virtue and abandon vice.

Some of them have been prophets preaching on divine authority, cheering the pious and warning the wicked. Others were philosophers teaching on the basis of what is beneficial or harmful to people from reason and experience.

Whatever has been handed down from both of these does contain

- (1) things contrary to reason and public good;
- (2) things fit only for their particular people and time ;  
and

#### THE REVEALATION TO MUHAMMAD

- (3) superstitions condemned by reason and contradicted

### **Doubts about Islam**

As Islam with its prophet is the only religion whose history and principles are known in detail, we should note at this stage the doubt about it by western materialistic scholars and their followers. This may be preceded by an introduction giving the general testimony by these scholars in favour of Islam, as a prelude to dispel the doubt and put forth the argument.

## MUHAMMAD AND THE WEST

### **Study in the West**

European scholars have made a critical study of the history of the Arabs before and after Islam. They have done a thorough and exhaustive research on the life of Muhammad.<sup>1</sup> They have read the Qur'an in the original and in European translations. Besides a comprehensive knowledge of the Old and New Testaments and the history of religions, and in particular, of Judaism and Christianity, they have also known the fabrications of pro-Christian writers.

1 The latest study of the career of Muhammad (Muhammad at Mecca and at Medina by W. M. Watt, Oxford, 1953-56) is based on a fresh examination of the sources. In it "Muhammad is portrayed as having

remained sincere to the end of his life, and on this basis it is shown that the recorded details of his activities can be regarded as expressions of coherent, far-seeing, and statesmanlike policies. Thus, . . . he is presented as a much greater man than European Scholars have usually allowed him to be.”

Another recent, noteworthy contribution is the complete translation into English of sirat Rasul Allah of Ibn Ishaq, (A.H. 85-151), abridgement of Ibn Hisham (died 218 A.H), the earliest, exhaustive and authoritative source of Biography of the prophet Muhammad, translated by Prof. A. Guillaume, entitled the life of Muhammad, Oxford 1955— (Translator).

## BELIEVERS AND MUHAMMAD

Against Islam, prophet and the Qur’an, as sampled above.

### **The Western View**

The following is the net result of their findings :

Muhammad was a man of upright nature of perfect wisdom. He had a noble character and was true in speech. He lived a chaste life was content with frugal fare. He had no greed for

wealth nor did he long for power. He did not imitate his countrymen's boastfulness, and their rivalry in polished oratory and verse-making. He hated their polytheism and pagan superstitions. He was fed up with their vying in bestial passions, such as drinking gambling and misappropriating people's properties.

From all this, and from his authenticated life history and his self-confidence after attaining prophethood, they have concluded that he was true in his claim after the age of forty to having seen the angel of revelation who made him recite this Qur'an and told him about his being a messenger from God to guide his people, and later the rest of mankind.

### **Convincing Factors**

These scholars were further convinced of his bonafides by the fact that the first to believe him and be guided by his prophethood were those who knew him most intimately. His wife Khadijah, the wise, noble and virtuous, and his feedman Zayd b. Haritha, who had preferred being Muhammad's

## THE REVEALATION TO MUHAMMAD

Slave to enjoying the company of his own father and family as a free man, were the foremost to follow him.

Again the fact that those who believe in him were among the most independent Arabs socially and intellectually, especially Abu Bakr and ‘Umar (his successore ), weighed with these scholars.

### **Believers in Muhammad**

Believers from among these scholars in God, the angels and in that men have immortal souls have enough knowledge and evidence to make them believe in the mission of Muhammad. The number of such believers is increasing year after year in proportion to their discoveries regarding Islam.

### **Sceptics and Muhammad**

But the materialist have had to explain this undeniable historical occurrence (the mission of Muhammad ) and present it in a scientific form acceptable to those who do not believe in metaphysical things of the Unseen world.

### **Inventing ‘Mental Revelation’**

Seeking fire from philosophical theories, by using the flint of speculation, a flickering spark appeared by which they conceived an imaginary phantom. This was outlined by prof. Montet in his words already quoted by us above (p.44), and was expounded by Emile Dermenghem and others, as we shall explain in Chapter III.

## **CHAPTER III**

### **SCEPTICS AND MUHAMMAD**

#### **‘Mental Revelation’**

The materialists who deny the Unseen world hold ‘revelation’ to be an inspiration which flows from the mind of the prophet who received that ‘revelation’ and not from outside. This is their viewpoint in a nutshell.

#### **Theory Explained**

This is how they explain their view. They claim that the inclinations of the prophets lofty soul and pure conscience, his strong faith in God, and in man’s obligation to worship Him leaving out every other form of idolatry and useless ancestral practices, all this combinedly creates a visible impression upon his thinking and causes visions and

spiritual state in his inner consciousness. Consequently he begins to imagine the things he believes to be assential as a divine message of guidance descending upon him from heaven without an intermediary; or there appears to him a being delivering it to him, whom he believes to be an angel from the Unseen world, and may even hear him uttering it. But, in fact, he only sees and hears what he feels in his conscious state, just as he sees and hears likewise in his dreams, which are one of the manifestations of ‘revelation’ with all the prophets.

In this way whatever the prophet describes as a speech put into his soul or received by him from an angel by direct hearing is a statement true of him.

### **Unseen world Unproved**

These materialists say : we do not doubt Muhammad’s being true in his information of what he saw and heard. We only contend that its source was from within himself, nothing having come to him from the Unseen world claimed to exist beyond the physical world of matter known to everybody; because the existence of this Unseen something is not proved to us, just as nothing is equally proved to make it non-existent and impossible. We only

interpret all extraordinary phenomena by what we know and is proved to us, not by what is unproved.

### **Joan of Arc's Analogy**

To illustrate this sort of 'revelation' they cite the example of Joan of Arc,<sup>1</sup> the French maid canonized by the Catholic Church long after her death.<sup>2</sup>

1 St. Jeanne d'Arc (1412-31), peasant girl of Domremy; led French army against the English, raised seige of Orleans, and recovered crown for Charles VII, the French king; captured and sold to the English, tried condemned, and burnt as a witch in the market-place of Rouen (France); canonized as late as in 1920—(translator).

2 Joan's analogy consists in likening the 'supposed' claim of the prophets to receive 'revelation' from God to that of Joan in her imaginary supposition that she was a prophetess appointed by God to fulfil her mission—(Translator).

### **SCEPTICS AND MUHAMMAD**

### **A Costly Doubt**



The doubt raised by the aforesaid explanation of prophetic ‘revelation’ has claimed many a doubting Thomas even from the Muslim community, who blindly follows these materialists their unspiritual theories or is satisfied with them.

In refuting this hypothetical concept of ‘revelation’ I will begin with the following correspondence on Joan of Arc.<sup>1</sup>

## A DOUBT ABOUT REVELATION

### **Possibility v/s Reality**

Dear prof. Rashid,(Editor, al Manar)

Doubts regarding occurrence of ‘revelation’ – the foundation of religion – presented themselves to me. I resorted to the Risalat at-Tawhid<sup>2</sup> of shaykh Muhammad ‘Abduh which I picked up at random, and went through the chapter on the “Need and possibility of revelation”. Assuredly a cogent and reasonable discussion – but the mere need for a thing does not warrant its occurrence, nor does the possibility alone of its materialisation make it real.

### **Are Deeds a Proof ?**

The author's further contention that the prophet's standing and conduct among his people, his performance of great deeds and the public good at his hands prove and support him to be a prophet also does not amount to much. Truly, the pro-

1. Reproduced from the journal al-Manar, vol. VI, p. 788, year 1321/1903 – (Author).

2. “An account of Islamic Religion”, Muhammad ‘Abduh’s principal theological work (1315/1897). See details in note 1, p.22 – (Translator).

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Phet's good conduct among his kinsmen and his being honest in his prophetic claim – according to his own conviction—might well lead to the rise of his people, and yet all that may not call for his being believed and accept (as a prophet).

### **Was Joan a Prophetess ?**

In the Fifteenth century in France, then under the yoke of the English, a girl called Joan of Arc, of sterling character and noble intent, believed—while at her home, far

from political activities—that she was commissioned by God to deliver her country and drive away the enemy began to hear the voice of ‘reelation’.

Giving an earnest call to fight, she managed by the sincerity of her purpose to command a band of army and eventually conquered the enemy. After her victory she had to die a martyr’s death as her people betrayed her. She fell in the hands of her enemies who burnt her alive, and thus passed away leaving behind an undying name on the pages of history. She now enjoys her people’s affection and veneration, because after her they could rise and advance in science and culture.

Shall we conclude, on that account, that that girl was a prophetess sent by God ?

### **How to Determine a Prophet ?**

You may perhaps argue that her deeds could not be compared to the deeds of the prophets, and to the amount of good derived by people through the prophets. My query is : Whether there is any stand-

SCEPTICS AND MUHAMMD

ard to measure beneficial deeds, so that we may know they have reached a degree by which we ought to confirm the claim of their performers (to prophethood) ? Similarly, should circumstances help a person considering himself to be a prophet, to become the greatest man in deeds and the longest to be remembered, could this convince us of his prophethood ?

### **Seeking Elucidation**

All this –added to other things—might preponderate, but never convince one. Nevertheless, I expect you to find some flaw in my above statement by which you may satisfy me, or clarify my stand, thus lifting the of uncertainty and deserving a grateful reward.

I further know a section of Muslims entertaining the same doubts as mine, but preferring to keep them secret. They would rather refer to books than consult men, while I do not fight shy of choosing the latter course ; our reason might be wrong or right, might stumble or stand.

AL-MANAR'S REPLY

### **The Voice of Religion**

We are glad to note that the questioner, in spite of the doubt's firm hold upon him, did not give in to it, thus tamely crossing religion boundaries into the wilderness of passions and doubts which canker souls and bodies. On the other hand, following the innate voice of religion, he referred to books and finally come to consult those who are

### THE REVELEATION TO MUHAMMAD

Supposed to know, to clear the doubt and find the proof. Where as many a person turns away from seeking the truth at the first glimpse of a doubt on the horizon of his mental plane. That is so because these persons are brought up with a love for enjoying pleasure, while thinking that religion denies them their enjoyment. Naturally they stifle the inborn consciousness of religion, just as their environment of ignorance kills its acquired proof.

#### **Not Studied properly**

I think the questioner has looked into the premises in the Risalat at-Tawhid and grasped them well, but not read minutely the aims and conclusions. That is why we find him accepting the premises and denying the conclusion, though both are interdependent. Were he to turn discriminately to the discussion on the "Need for prophets", at the same time

believing in God and His perfect wisdom and organization as the basis of creation, I hope he would be satisfied.

The discussion on the “ Occurrence of revelation and prophethood” too seems to have been skipped or undigested by him ; because he does not mention the proof of prophethood itself and base his doubt upon it, but only upon a portion of the premises dealing with certain qualities of the prophets.

I will first clear his doubt and show that it does not hit the marks, and then return to my opinion on the subjects.

### **No Comparison with Prophets**

Now Joan of Arc, whose affair the reader mixes

#### **SCEPTICS AND MUHAMMD**

With prophetic revelation, did not call to any religion or creed claiming that it contained human happiness in this life and after death, as all the prophets have done. Nor did she produce any physical or intellectual miracle the like of which would be beyond human capacity, by which she could have challenged people to believe in her.

Joan was but a girl of noble conscience which was stirred by religious consciousness and was excited by political disturbances. As a result her conscience moved, came in the open and chanced upon help from the government and the people's readiness to get rid of the humiliation they experienced. The degree of enthusiasm with which that conscience was stirred was responsible for the inspired attack upon the enemy and his defeat. Nothing easier for French to be moved by such touching emotions, and even by much less. Napoleon I was truly wont to drive them to death willingly by a single poetic expression, like his well known utterance at the pyramids.

### **Joan's Life-Story**

I would like to remind the intelligent questioner that it is incorrect to dissociate the girl from politics and political isms. The following extract from her life in al-Bustani's Arabic Encyclopedia<sup>1</sup> speaks for itself :

She was accustomed to work outside her home, as for

1 Dairat al-ma 'arif ,compiled by the famous Christian Lebanese scholar, Butrus al-Bustani (1819-83), upto Vol. VI and contnd. By his sons upto vol. XI (article

‘uthmania), Beirut, 1876-1900. Revision and continuation by committee under Fu’ad Aphram al-Bustani since 1954—al-Munjid—

## THE REVELEATION TO MUHAMMAD

instance, tending the cattle and riding to the fountain and back home. People around Domremy (her native place) held superstitious views and were inclined towards the Orleanist party—one of the divisions that had rent France. Joan shared the political excitement of the day as well as religious fanaticism given to excessive day-dreaming and austerity, she loved to ponder over legends of the virgin would deliver France from her foes.

“At the age of 13 she came to believe in supernatural occurrences and spoke of ‘voices’ she heard and ‘visions’ she saw. A few years later there awoke in her the consciousness that she was called upon to deliver her country a crown her king. Later, the Burgundians maltreated the village of her birth, which deepened her conviction that she was right in her imaginary belief”.

The Encyclopedia further records her contact with government officials, her appointment to command her King’s army, how she attacked with ten thousand soldiers



officered by Royalists the English army besieging Orleans and how she repelled it so that within a week it had to raise the seige, which was in 1429. It then mentions that after this her frenzy had cooled down, and so, when attacked the following year, 1430, she was defeated, wounded and captured.

## **The Conclusion**

It is apparent from the gist of the story that her action was nothing but nervous excitement caused by that bitter political condition under which everyone of her circle was smarting. This was further augmented by religious frenzy and the current superstitious beliefs. It is a familiar occur-

## **SCEPTICS AND MUHAMMAD**

rence caused by a specific reason.

## **Resemblance to Mahdis**

This belong to the category of those who rise in the name of the “excoected Mahdi”,<sup>1</sup> like Muhammad Ahmad (b. ‘Abdullah) of the Sudan<sup>2</sup> and the Bab of Iran<sup>3</sup> (so also the Baha’<sup>4</sup> and the Qadiani<sup>5</sup>). Although the causes of rising are

homogeneous, the resemblance of her story ( to the prophetic mission) is even less striking than that of these two men, because the latter—like their prototypes—had actually invited people to something (concocted) alleging it to be a reform for mankind on the whole.

1 al-Mahdi (the guided one), like the Second and the promised Messiah, is a name applied to an individual expected by the masses of the people of Islam, before the approach of the Last Day, who will aid the faith and make justice triumph. Several such self-styled Mahdis have appeared of whom the author mentions four—(Translator).

2 (1843-85), second of a ship's carpenter ; received early education and entered mystic order ; felt himself to be the Mahdi, then publicly so appeared (1881); to the usual confession of faith he added : “and that Muhammad Ahmad is God's Mahdi and His prophet's khalifa” ; started as religious, but developed into political movement ; defeated Egyptian expeditions, killed Gordon and took Khartum (1884); died at Omdurman(1885) and succeeded by at-Ta 'ayishi ; movement put down by kitchner (1898) (creating the “Anglo-Egyptian” Sudan)—from Encyclopedia of Islam—(Translator).

3 “Gateway” (to knowledge of divine truth), title of Saiyid ‘Ali Muhammad of Shiraz, the son of a merchant (1821-50) ; proclaimed himself a reformer and founded a new religion (1844); wrote *Bayan*, etc; considered to be divine revelations ; published the Shi‘i confession of faith adding to it : “ ‘ Ali before Nebil (Muhammad) is the mirror of the breath of God” ; condemned and executed by being shot (1850)—from *Encyclopedia of Islam* —(Translator).

4 Baha’ Allah (“splendour of God”), surname of Mirza Hussain ‘Ali Nuri of Iran (1870-92), a convert to the doctrine of the Bab and recognized as his successor ; settled in Baghdad (1852) and worked to modify the Bab’s religion into a universal one; wrote *Kitab al-aqdas*, etc.; interned at Adrianople (1864), then at Acre (1868) where died (1892)—from *Encyclopedia of Islam*—(Translator).

5 Mirza Ghulam Ahmad Qadiani of Qadian in the Punjab, India (died 1908) ; wrote *Barahin-I Ahamdiyya* (1880 and onwards), claiming the dignity of a Mahdi—an incarnation of Jesus and Muhammad and an avatar of Krishna, and the Second or the promised Messiah—from *Encyclopedia of Islam* – (Translator).

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## **A Hysterical Fit**

Is it possible then to compare this short-lived hysterical fit—accounted by a concrete reason, unaccompanied by any learned mission or social reform (except a call for defense of one's own land in trouble—an instinct common in both man and other animals), unsupported by any argument or miracle, inflamed by a breath and put out by a puff—with the call of the prophets which the learned imam ('Abduh) has characterized as a natural, social requirement of man ? This latter is something demanded by the spontaneous tendency of the human race and provided by the All-wise Creator of things and their Guide; so that man could reach his perfection and command superiority over all other creatures.

Is it conceivable that Joan's proof and Legacy could compare with prophetic proofs and legacies ?

## **A Natural Cause**

Nations that rise on account of prophetic teaching and guidance do so because of the intrinsic nature and influence of those teachings. Whereas France did not rise owing to the guidance and teaching of Joan of Arc. She but resembled a military commander winning a decisive battle

by his valour, plus other causes not of his making. His victory eventually leads his nation to conquer the country, which it develops by the science, philosophy and crafts of her scientists, philosophers and craftsmen, all of which the commander himself neither knew nor taught.

(Translations to be continued in the following part)

## **CHAPTER V**

### **QUR'ANIC AIMS AND OBJECTS**

#### **AIM VII**

#### **INTRODUCING FINANCIAL REFORM**

#### **SECTION 7**

#### **RIGHTS UPON WEALTH AND ECONOMIC BATTERMENT <sup>1</sup>**

#### **Purifying Value of Alms**

The proper solution of man's economic problem, so dangerously complex in Modern Society, lied in this simple Divine Commandment to the prophet :

“Take alms of their wealth, that thou mayest purify them and make them grow thereby” (9 : 103).

If means that taking alms from the wealthy purifies them. The purification and growth of the faithful by almsgiving affects the individual and the society. Charity cures human souls of social diseases, such as stinginess, meanness, harshness, selfishness and greed. It raises them above the temptations of misappropriation, whether by breach of trust, theft, usury, or any other means. A charitable person, on the contrary, is prompted to spend out of his own pocket to please

- 1 This is a typical example of the alround reform the Qur’an seeks to introduce. Owing to the tremendous importance attached to man’s economic problem, this chapter is being particularly included in this introductory edition. It is taken from the author’s commentary expanding the topic as given here— (Translator).

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his Lord. He is anxious to atone for his sins and elevate his moral status. He cannot stoop to misappropriate what belongs to others.

This is the individual purification, besides knowledge and piety, resulting from faith. From this individual spring the collective purification of the faithful. The whole structure of society is thus cleansed of grave evils. With them the canker of mutual envy and enmity disappears. Society is saved from the demon of party-spirit and class fighting.

### **Wealth a Bone of Contention**

Wealth is the mainstay of human life. Upon it rest public and private means of livelihood and amenities. By Natural Law people differ in their ability to earn and increase. They vary in extravagance and thrift, in moderation and economy, in generosity and stinginess. They are also closely interrelated in their earnings and expenditures. Those who make most money are usually the greedy and the misers. Their greed might even work against themselves and their relatives. This gives rise to mutual clash and conflict in money matters. All this is the natural result of the profound Divine Law of diverse human qualities.

### **Avoiding Economic Conflict**

It is the prime function of a Divine Religion to guide humanity to self-purification. It helps build better manners and polish human nature. It assists

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Individuals and society to rise and advance in every field. Hence Islam teaches ideal rulers and regulation concerning monetary affairs. The observation of these rules saves people, in spite of their difference, from falling into economic conflicts, and extricates them if they have already fallen therein.

### **Finance and Islam**

Islam stipulates that the richer classes make different kinds of monetary contributions. These payments are so designed as to turn economic evils into veritable blessings. Books on Islamic Exegesis, Jurisprudence and History are conspicuous by the absence in them of any scientific and philosophical account of Islam's treatment of Finance we find no mention in them of its unique contribution to the far-reaching improvement in this vital branch of social science. I had intended to expound the same under the commentary to the above-quoted verse—9 : 103. But as I pondered over the pros and cons of the problem, I realized



that, without devoting a whole, volume, I could barely do any justice to it. I have therefore contented myself by merely touching some salient features showing the extraordinary importance of the subjects, and Islam's role in its improvement.

## **Was Islam an Economic Phenomenon**

The ever-widening sphere of arts, science and public utilities compels research students to specialize in special braches of science. Only them

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They become experts. Financiers do not deserve the title they achieve proficiency in many a branch connected with Finance, besides a solid, practical knowledge in some. Some of these Sociological experts, however, contend that all the major revolutions and wars in history, including the religious wars and Crusades of Europe, were actuated by economic motives ; or this was the most predominant of all their possible causes.

Two years ago an Arabic publication on "Intellectual Movements in Islam" appeared at Jerusalem. The author<sup>1</sup> think that Islam was not a purely religious

movement but an economic and social problem. Or, this was its primary object, religion being a means to it. He quotes Caetani, the Italian Historian, as saying : “Islam was not except externally, a religious phenomenon; its essence was positively political and economic”. Caetani adds : “It redounds to the credit of its founder, as it is one of the strokes of his genius, that he could grasp the politico-economic movement launched in his day Mecca, capital of the Hedjaz. He knew further how best to exploit it for his noble aims—whether religious or social”. He then proceeds to substantiate his statement by outward historical phenomenon, which are, in fact, groundless and illusory. It seems the author himself, although quoting Caetani, does not share his views. A Christian by faith and a communist by political creed, he

1 Bunduli Juzi as-Suri (the Syrian) of Russian nationality, a professor at the University of Baku, U.S.S.R.—(Author).

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apparently intends to propagate his Russia State communism among the Arabs and shake Muslim beliefs.

### **The Answer**

We might refute the contents of his book in al-Manar some day. Suffice at the moment to say that, had Islam been what the author, or Dr. Caetani, is trying to pose it, its effect would have been noticeable in those who Islam best. It could not have remained concealed in the lives of those who sincerely strived to stabilize its foundations by their knowledge and action. Foremost among them are the four Righteous Caliphs and the Authoritative Doctors of theology.

‘Umar b. ‘Abd al-Aziz (681-720), the seventh Umayyad Caliph, combined in himself both the offices of caliphate and theological doctorship . He once wrote to one of his officers : “Muhammad was sent as a Guiding prophet, and a Taxcollector”.<sup>1</sup>

1 Dr. Montgomery watt, Muhammad’s latest biographer, conclusively disproves Dr. Caetani’s hypothetical assumption in his book, Muhammad at mecca, Oxford 1953. In this book “special attention is paid to the economic and sociological background and the relation of this to the religious conceptions of the Qur’an”. Dr.watt concludes :

“Muhammad it cannot be too firmly insisted, was in no wise a socialistic reformer but the inaugurator of a new

religion. We many described the position in our terms by saying that, while Muhammad was aware of the economic, social, political, and religious ills of his time and country, he regarded the religious aspect as the fundamental one and concentrated on that. This determined the ethos (i.e. characteristic spirit) of the young community. The little group took their religious beliefs and practices with deadly seriousness. During the Mecca period a man interested chiefly in politics would have been uncomfortable among them, especially as the struggle with the opponents became more bitter and Muhammad's prophethood was made the central issue. Their thinking must have been on the religious (Contd.)

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### **The** Juste milieu

In reality, Islam is a balanced religion for the good of both body and soul. It is for the mastery of this, and the happiness of the next, world. It is the just men between the concepts of material Judaism and spiritual Christianity.<sup>1</sup> In the matter of property, Islam seeks to reform society by guiding towards the practice of justice and bounty. It wants to save it from both the ignoble intoxication of the wealthy

and the wretched humiliation of the pauper. Pertinent texts of the Qur'an and Sunnah, far from money-hunting, are the last word on monetary reform. They give the lie to the opinion on Islam expressed by arbitrary judges at their own sweet will like Caetani and others.

## **The Two Extremes**

The following is the net result of the economic situation today. On the one hand, Jewish and European gold-worshippers exceed all bounds in

(Contd.) plane, and it was on the religious plane that men were summoned to Islam ; conscious thoughts about economics or politics can have played hardly any part in conversion.

“yet when this has been said, we many go on to admit that Muhammad and the wiser among his followers must have been alive to the social and political implications of his message, and that, in directing affairs of the Muslims, such considerations certainly weighed with them”—p. 99 – (Translator).

1            This in theory, while the opposite is true in practice. Under the commentary of verse 4:5 the author points

out that though ordained to be economical, the Muslims are the poorest people economically ; while the Christian nations are the richest, though their Bible says : It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God...(Matt. 19:24).

This state of affairs has, however, begun to change since the author's time. Modern Muslim states are learning the art of political economy, though in an attempt to emulate the west, and not in response to the demands of their religion – (Translator).

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hoarding and increasing their capital. They utilise this capital towards enslaving thousands and thousands of thousands of poor labourers. The capital is thus constantly kept rotating exclusively between themselves.

On the other hand, their Communist rivals go to the other extreme in opposing them. They try to make people equal partners in capital, making it a common, public property. This sort of Russian Communism in our times (1933) has ended in enslaving more than a hundred thousand (?) souls. In executing its creed, Communism is employing

them like dumb animals. The major part of the wealth thus extracted from their toils is being spent on propaganda for the creed abroad.

This extremism on either side will, it is feared, inevitably lead to an unprecedented world-wide war. It is going to be a trial for the whole humanity, irrespective of the principal actors.

### **No Escape**

The spectre of such a catastrophic war is hanging like the sword of Damocles, and is ever increasing with the powers and Nations. They cannot escape its unimaginable consequences. One course—and a sure one—is however open to them. It is in following the Faith of Islam, and practicing its financial and other programmes.

Of course, it can be attained only by true religious practice. Sane Western thinkers are already feeling the need for a sane religion by which to counteract the evils of this material civilization.

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They can easily gain their objective through the Religion of the Qur'an and the precept of the 'Seal of the prophets' (On him be peace and blessings !)

Personally I feel they will not be guided to it except perhaps after the tragic catastrophe has taken place. Do you know what that catastrophe is ? It is the war of almost total annihilation ! It is ever imminent in the conflict between Bolshevism and Capitalism.

### **The 14-point Reform**

I beg summarize below the ,most important principles of Islamic financial reform :

#### **1        personal property**

Confirming the right to personal property and forbidding every kind of misappropriation.

#### **2        No Usury Gambling**

Forbidding usury and gambling.

#### **3        No Capitalism**



Forbidding hoarding of wealth in the hands of the capitalistic few, to avoid its circulation among them to the exclusion of poorer classes.

This concentration of wealth was never so marked at any period of history as at present. It is seen in the financial systems of Modern civilized countries—Banking Houses, Commercial Corporations and Monopolized Markets.

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They are being seriously challenged and opposed by Labour and have become the bone of contention between Labour and capital.

### **4 No Wastage**

Withholding from entrusting property to those unfit for its management, even though the rightful owners. This is to avoid wastage of property to the detriment of personal as well as national interests.<sup>1</sup>

### **5 Communistic Equality**

Compulsory general almsgiving at the beginning of Islam. Socialistic in character, it was actuated by the

call of conscience, and not under state compulsion. It was abolished when Islam had a state of its own, or rather was restricted to its stipulated compulsory form.

Whenever circumstances revert to the original state of Muslims as at Mecca or at migration, this same socialistic Pattern would be again incumbent. In other words, whenever any group of Muslims comprising the well-to-do and the needy, finds itself segregated in any place, it will be the duty of the rich to support the poor, should stipulated alms not suffice.

## **6 Stipulated Alms (zakat)**

Making the stipulated alms  $2\frac{1}{2}\%$  per annum on

- 1 This refers to the verse : “And do not give to those of weak intellect the property which Allah has appointed as your mainstay”(4:5) the author has dilated upon the importance of economy and moneysaving and the harm of squandering and mismanagement of property, in Islam, under his Commentary to this verse –(Translator).

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### **A potent Solution**

Do you think any nation or community adopting and adhering to these principles would show any signs of poverty, debts or misery ?

Let us consider some of the implications by a concrete example. The compulsory payment of alms on cash and trade, namely  $2\frac{1}{2}\%$  comes to the average profit paid by the Banks to cash depositors. Estimate the wealth of Egypt, for instance, in cash and trade, and calculate  $2\frac{1}{2}\%$  on it. Under Islamic Law this huge amount must be paid annually by Egyptian capitalists and traders to be spent on the poor and needy and on other national purposes. Take also into account the income from all other charitable sources. It will give you some idea of Egypt's prosperity, should it be honestly worked and practiced.

You will then realize the truth of our statement in the commentary (v.9:60) that paying the zakat alone would be enough to restore the lost glory of Islam.<sup>1</sup>

## **Exhortations**

Read if you will :

“Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin”(2:195).

1 Here are his actual words :

“I say, the paying of zakat by all the Muslims, or by most of them, and its systematic is enough to restore the glory of Islam; nay, to restore what foreigners have usurped of Muslim lands, and to free the Muslim from foreign domination.

“And what this payment is ? Nothing but the tithe, or the quarter of a tithe, of what is above the needs of the rich. We see nations ruling the Muslims, after being ruled themselves by Muslims, spending more than that in the national cause, even though not ordained by their religion” – (Translator).

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Read again :

“Again who so is saved from his own avarice—such are they who are successful”(59 : 9).

Reflect well upon :

“There ye are called to contribute freely in the cause of Allah, yet among you there are some who hoard. And as for him who hoards, only from his soul. And Allah is rich, and ye are poor. And if ye turn away, he will substitute for you another people ; and then they will not be like you”(47:38).

The Qur’an and sunnah abound in tantalizing exhortations to spend one’s wealth in benevolent channels. These spending are counted among the highest symbols of Faith. They entitle one to Divine reward and pleasure, and residence in Heavenly palaces. Known ‘ loans to the Lord’ no other acts of piety and good compare with them in excellence.

## **The End**

These, and such others, are scientific rules and regulations to govern and reform all financial problems. They turn wealth into an object of positive good, as God calls it in His Book. They teach us how to avoid economic conflict. They can improve human relations in spite of men’s diverse

natures. By them people could become happy in both their material and religious activities.

It is hard to find such rules and regulations in other religious or financial codes or systems. Man's economic conflict is threatening him with grave dangers. He is at loss to find a solution,

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although the road to salvation is open before him. It is a pity he cannot see it ! It is the road of Islam and Qur'anic guidance :

“But if Allah had not repelled one set of people by means of others, the land would have gone corrupt; but Allah is bounteous to the worlds”(2:251).<sup>1</sup>

### **The End**

- 1 The author deduces from this verse God's universal law of the “struggle for existence and survival of the fittest” or of “natural selection”. He means to imply that if man would survive in his economic conflict, he must needs adopt the only course left open to him – (Translator).

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