

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—
HOLY QUR-AN, 33 : 40. "There will be no prophet after me."— MUHAMMAD.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُحَمَّدٌ وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّدٌ تِلْكَ النَّبِيُّ

THE ISLAMIC REVIEW

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JUMADA'L-ULĀ, 1363 A.H.
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[No. 5

A DECLARATION

I, MRS. MELANIE DURRANI of Cross Park, Oakford, Tiverton, Devon., do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others—and that I will live a Muslim life by the help of Allah.

Lā ilāha il-Allāh Muhammad-un-Rasūl Allāh.

[There is but one God (Allah) and Muhammad is God's Messenger.]

20th August, 1943.

(Sd.) M. DURRANI.

ISLAMIC REVIEW .
MUHAMMAD IN THE QURAN
HIS LIFE IN MAKKA

BY S. MAQBOOL AHMAD, B.A.

Once a poor blind man interrupted the Prophet while he was discoursing with the members of the Quraishite aristocracy. The Prophet disliked this importunity of a blind man, but God disapproved the Prophet's behaviour.

“He frowned and turned his back, for that there came to him a blind man, and what should make thee know whether haply he may be purified? or may be mindful and the Reminder profit him? But as for him who is wealthy, thou dost attend to him and thou dost not care that he is not purified, but as for him who comes to thee earnestly fearing the while, for him thou art diverted.” (LXXX : 1—10.)

Who will say after this that the Qur-án was invented by Muhammad?

Abdullah ibn Maktum, the blind man referred in this verse, rose afterwards in great estimation amongst the small Muslim fraternity and once in Madina actually deputed the Prophet himself when he was absent on a campaign.

The Prophet becomes impatient in grasping the voice of Heaven and is again admonished:

“Do not move thy tongue thereby to hasten it. It is for Us to collect it and to read it; and when We read it, then follow its reading. And again it is for Us to explain it.” (LXXV : 16-19.)

And how the Makkans received the message.

“Leave Me alone with him I have created and for whom I have made extensive wealth, and sons that he may look upon, and for whom I have smoothed things down. Then he desires that I would increase. Nay, verily, he is hostile to Our signs. I will drive him up

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a hill, then he reflected and planned: Then he looked, then he frowned and scowled; then he retreated and was big with pride and said: "This is only magic exhibited, this is only mortal speech." (LXXIV: 14--20.)

The Prophet is reviled and ridiculed.

"By the inkstand, by the pen and what they write, thou art not, by God's grace, mad and verily, there is reward that is not grudged and verily, thou art of a grand nature. But thou shalt see and they shall see which of you is infatuated. Verily, thy Lord He knows best who errs from His way; and He knows best those who are guided. Then obey not those who call thee liar, they would fain that thou shouldst be smooth with them, then would they be smooth with thee. And obey not any mean swearer, a back-biter, a walker about with slander, a forbidder of good, a transgressor, a sinner, rude and baseborn, though he have wealth and sons. When Our signs are recited to him, he says, 'old folks' tales.' We will brand him on snout." (LXVIII: 1--16.)

It is said that the last passage particularly refers to Walid bin Mughira, the inveterate enemy of the Prophet. He was killed afterwards in the battle of Uhud by a gash wound inflicted on his long semitic nose.

Again---

"By the star when it falls, your comrade errs not, nor he is deluded, nor speaks he out of lust. It is but an inspiration inspired, one mighty in power taught him, endowed with sound understanding, and appeared, he being in loftiest tract. Then drew he near and hovered over, until he was two bows length off or nigher still. Then He inspired His servant what

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He inspired him ; the heart belies not what he saw. What ! will you dispute with him on what he saw ?" (LIII : 1—15.)

" But they say, O thou to whom the reminder has been sent down, verily thou art possessed. Why dost thou not bring us the angels if thou dost tell the truth ? We sent not down angels save by right ; nor even then would these be respited. Verily We have sent down the Reminder and verily We will guard it. And We sent before thee among the nations of those of yore. But there never came an apostle to them, but they mocked at him. Such conduct also will be put in the hearts of the sinners. They will not believe them, but the course of their year is run. But if they had opened to them a door of the sky and they had mounted up into it all the while, then also had they said, our eyesight is only intoxicated. Nay, we are an enchanted people." (XV : 5—10.)

The reviling and persecution takes a bitter turn and the Prophet's life is actually threatened. Out of his own immediate family circle, only his cousin, the son of his guardian Abu Talib, Ali; afterwards the fourth Caliph, and the demolisher of Khaibar is won, but he was a mere child. Two rich men of Makka, Abu Bakr and Uthman come to his support, ultimately they became the first and the third Caliph, and one other powerful man comes to him, 'Umar son of Khattab, the second Caliph of Islam. The rest were, of course, poor men and slaves, and of no account. The last two chapters of the Qur-ân reflect Prophet's disquietude.

" Say, I seek refuge in the Lord of daybreak, from the evil of what He has created ; and from the evil of darkness when it cometh on ; and from the evil of the blowers upon knots ; and from the evil of the envious when he envies." (CXIII.)

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“ Say, I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperer, who slinks off, who whispers into the hearts of men—from the evil genii and men.” (CXIV).

He is comforted again, and this time his vision is opened to the success coming to him :

“ When there comes God’s help and victory, and thou shalt see men enter into God’s religion in large numbers, then celebrate the praise of thy Lord, and ask forgiveness of Him, verily He is relentent.” (CX).

“ Have We not expanded for thee thy breast ? and set down from thee thy load which goaded thy back ? and exalted for thee thy renown ? Verily with difficulty is ease. Verily with difficulty is ease. And when thou art at leisure then toil, and for thy Lord dost thou yearn.” (XCIV.)

Finally the Makkans are told :

“ Say—O ye misbelievers. I do not serve what ye serve, nor will ye serve what I serve—ye have your religion and I have my religion.” (CIX).

Never a compromise and no co-operation henceforth with the Makkans. They may go to blazes if they so wish. Wash your hands of them. They have apparently forgotten how near they were to annihilation when Abyssinians invaded Makka with elephants some fifty years back and how God saved them.

“ Hast thou not seen what thy Lord did with the fellows of the elephant ? Did He not make their strategem miscarry and send down on them birds in flocks, to throw down on them stones of baked clay, and make them like stubbles eaten down.” (CV).

“ For the uniting of the Quraish, uniting them for the caravan of winter and summer. So let them serve the Lord of this house who feeds them against hunger and makes them safe against fear.” (CVI).

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They conspire against the Prophet.

“And when those who misbelieve were crafty with thee to detain thee a prisoner, or kill thee, or drive thee forth.” (VIII : 30).

Muhammad now prepares to abandon Makka and to betake himself to Madina or Yathrib, a town some two hundred miles north of Makka, where he hopes to find some ready listeners having met some men of the place in the annual pilgrimage. Yathrib and Madina both remind one of Biblical “Yathron” and “Midian” and Dr. Sir Saiyid Ahmad Khan in his “Essays on the Life of Muhammad” has conjectured that Moses took refuge in this very town when, driven from Egypt by the wrath of Pharaoh, thus completing the semblance in the prophecy of Deuteronomy. How he journeyed to Madina is mentioned in the following verse of the Qur-án :

“And God did help him, when those who misbelieved drove him forth the second of the two. When they twain were in cave ; when he said to his comrade, Grieve not, verily God is with us ; and God sent down His *Sakina* upon him, and aided him with hosts ye could not see, and made the words of those who misbelieved inferior, and the word of God superior, for God is Mighty and Wise.” (IX : 40).

This means that he had to conceal himself in a cave to avoid meeting the conspirators bent on killing him.

Before describing his life in Madina as mentioned in the Qur-án, I shall invite the attention of my readers to the opening verses of chapters “Bani Israil,” “Al-Qamar,” “An-Najm.” and “Al-Rūm.” Had our readers been besides Muslims only Hindus, Christians, Parsees and Jews, no apology would be necessary for these supernatural happenings in the life of the Prophet in

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Makka, as their own scriptures contain reports of events more extravagant than these but I am afraid the so-called rationalists of our days and our enemies will try either to quibble or squabble. Miraculous happenings and performances are objected to by the rationalist on no ground which has any real logical or scientific basis. Empirically, intuitionally, inductively and historically one can very well make a strong case for such happenings. But I will pass over this controversy and put down the literal translation of these four verses. One refers to a vision, the other to a miracle, the third to an oracle and the fourth to the Ascension of Prophet Muhammad, a word which I have coined as a parallel to the trasfiguration of Jesus Christ, but which does not carry the exact sense of Prophet's translation from Makka to Jerusalem in one night.

His Vision :

1. "And he saw him (Angel Gabriel) another time, by the lote tree none may pass ; near which is the garden of the abode, when there covered the lote tree what did cover it. The sight swerved not nor wandered. He saw then the greatest of the signs of his Lord." (An-Najm. LIII : 15).

His Miracle :

2. "The Hour draws nigh, and the moon is split asunder. But if they see a sign they turn aside and say, Magic continuous. And they call it a lie and follow their lusts ; but every matter is settled." (Al-Qamar. LIV : 1—4).

His Oracle :

3. "The Greeks are overcome in the highest parts of the land but after being overcome they shall overcome in a few years ; to God belongs the order before and after ; and on that day the believers shall rejoice in the help of God ; God helps whom He will

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and He is Mighty, Merciful. God's promise—God breaks not His promise, but most men do not know." (Al-Rūm. XXX : 1—5).

The victory came to the Greeks when Prophet was in Madina and coincided with the battle of Badr fought in the second year of Hijra, the first victory of Islam over paganism.

His nocturnal translation :

4. "Celebrated be the praise of Him who took His servant from the sacred mosque to the remote mosque, the precincts of which We have blessed, to show him of Our signs. Verily He both hears and looks." (Bani Israel. XVII : 1).

Compare the above verse with Haggai (II : 7—9) and Malachi (III : 1) in the Old Testament, and reflect ye men of understanding.

BAHAI DOCTRINE OF MANIFESTATION EXAMINED

BY A. R. CHAUDHRI

God is inapproachable, unknowable and unnamable. Hence the necessity of His manifestation, so that we may know God as He is. Every particle of the world manifests in lesser or greater degree one or the other or one set or the other set of His attributes but neither any individual creation nor the whole creation collectively manifests Him perfectly, to serve our purpose. We regard the Religious Teacher of the age as the manifestation of God because, we believe, he is the mirror in which all the attributes of God are perfectly reflected and through him we can know God. Rather

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the Essence of God being inaccessible, the God we worship, talk of, or aspire to know, is as manifested through him. The manifestation of God is God Himself with this advantage that we can know this God while the Essence was unknowable. This because he manifests God perfectly, without leaving out or deforming any of His features. So goes the Bahai contention. But turning to the manifestation we actually find that many of God's attributes which are manifested in the other creation are missing in the 'manifestation.' For instance the 'Manifestation' lacks the attributes of God manifested in the sun on whose heat and light all life depends. The Manifestation is not the Creator of anything nor the sender of rain from the clouds, nor the grower of vegetables and fruits, nor a scientist, nor a king, nor the knower of the unseen, nor all-powerful and so on. He no doubt knows what others do not know but others know what he knows not. While he raises some (not all) spiritually dead to life, he has to call in the help of a physician for the cure of a bodily ailment. Just as nothing else can replace him, he cannot replace anything else. If, therefore, anything else is a partial manifestation of God he too is a partial manifestation.

It is said that while any other creation manifests one or the other name of God, he manifests the Great Name in which are centred all names and the Will to create which has led to all manifestation. But this is a theory or an assumption of which there is no proof. That all names belong to him and he is the First Cause would be true if he manifested control over the forces of nature not only in the spiritual realm but also on the physical side. For after all the world of matter too is of God's creation and subject to His control.

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Religious knowledge is no doubt of the utmost importance but there is no denying the fact that other sciences are also quite an ocean of knowledge.

If I, were to form a conception of God from what I saw of Him in his manifestation I would conceive Him as a very highly talented, just, virtuous, in short, the best man of the age. I would picture him as follows :

His will is unbending but he exercises no control over the wills of others. His forbearance is such that no amount of oppression can overpower him but he lacks the power to stay the hand of his oppressors. He excels all in one branch of knowledge, but others excel him in other branches of knowledge. He can raise spiritually dead to life but calls in the help of a physician for the cure of a disease. He works hard but needs rest. He has no fore-knowledge of the result of his undertakings. At times he succeeds, at times fails. He can mould and shape the future of man but has no hand either in the creation and maintenance of man or in the control of the forces of nature. He can dispense with luxuries but cannot help eating and drinking and is subject to the laws of nature.

It will be argued that a manifestation which did not partake of humanity would be incomprehensible by man and of no use to him. Hence the manifestation had of necessity to be partly God and partly man and the weaknesses noticed apply to the part of man in him or are indispensable for the purposes of manifestation itself. For instance, in order to manifest the inflexibility of his will it was inevitable that the opposite wills were left uncontrolled and operated with

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full freedom in bending his will to find in the end that it was unbending. Similarly, if the hand of his oppressors was stayed, his unparalleled forbearance would remain unproved and so on. The explanation is perfectly sound but all it shows is that for one reason or the other perfect manifestation of God is impossible. And it ought to be so indeed because God who is limitless could by no means be manifested through a limited being.

In the first place a manifestation is at its best a partial manifestation of God. In the second place with very few exceptions, it is impossible for the inhabitants of the world to get into touch with and personally watch the manifestation and know God by observation. The world therefore actually depend for their knowledge of God on His revealed word which is accessible to all both in the life time and after the ascent of the manifestation. This word is revealed in man's own language and speaks of God who already lies hidden deep in the nature of man. The knowledge of God is latent in the heart of man as the tree is latent in its seed. The word of God can well be compared to rain and the manifestation to a gardener. With this rain and the care of the gardener, the seed grows into a tree of the knowledge of God. Without this seed, no manifestation, nor any word, however potent, could make man believe in or comprehend God.

The recipient of the word of God no doubt manifests some of His attributes, *i.e.*, he acts in accordance with the word and Will of God revealed to him as best as man can do. He does God's Will on earth as perfectly as God Himself, if placed in the position of man, would do. He is, therefore, the Representative of God among men and the Exemplar of the execution of His Will with respect to the action of man, but has no hand in

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and the control of the universe. This example of God's other affairs, such as the creation, maintenance, complete submission to the Will of God, on the one hand, furnishes the proof of his messengership and on the other illustrates the word of God relating to the manifested attributes. We comprehend the Divine attributes from the word of God in the light of the messenger's illustration coupled with the manifestation in the rest of the world, according to our capacity, *i.e.*, according to the seed of His knowledge placed in our individual nature. Is it not so on facts ?

The Prophet of Islam, having risen from a state of helplessness to that of a conqueror, had the privilege of being able to manifest Divine attributes of opposite characters. If, in his early years, he passed through conditions congenial for the manifestation of the strength of God's Will and His patience, in the later part of his life, being in power, he could display His mercy and forgiveness. He is found a shepherd, a business man, a traveller, a helpless persecuted man, an exile, a religious head, a soldier, a commander, a peace-maker, a conqueror, a law-giver, a judge, an administrator and everything. What a rare combination of opportunities of manifesting perhaps the largest number of Divine attributes ever manifested in an individual man. If manifestation of Divine attributes is the criterion, does not the Prophet of Islam appear to be the most perfect manifestation so far known to the world ? By the way, finality is conditioned by perfection ; otherwise there will be retrogression. Yet he did not make any claim beyond being a servant and messenger of God and an exemplar for the mankind. He saw that if he claimed to be the manifestation of God in any sense those who walked in his footsteps and resembled him would be justified in claiming to

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be manifestations of God at least in lesser degrees and thus Godhead will be reduced to a trifle. Has it not actually happened as reported by Professor Brown that the followers of the Bab went about calling themselves gods and the Bab a Creator of Gods (Khuda Afrin) and one of them (Nabil) went so far as to write of Bahaullah :

"خلق گوئند خدائی ومن اندر غضب آیم
پرده برداشته میسند بخود رنگ خدائی

(See Brown's "Literary History of Persia," Volume IV, page 150).

This evil is inherent in the principle of manifestation itself. The people are not to blame. Religion is not meant only for the intelligentsia. It is intended for the masses who cannot after accepting manifestation differentiate between God and man, especially when the use of expressions like "God in flesh" and "Ancient Beauty breaking piece of bread, drinking drop of water, and being bound in chains, has been freely made in the books of Bahaullah.

In passing, it may be mentioned that as against these expressions the Qur-an develops an argument against the divinity of Jesus Christ from the fact that both Jesus and Mary ate food (كَا نَا يَا نَالِي الطَّعْمَ). If, as now revealed by Bahaullah, eating could without prejudice be predicated of the Divine Being, was the Quranic argument a fallacious one? If, as now admitted by the Babis the Christian attitude with regard to the divinity of Jesus Christ was all right, what, after all, was it which the Qur-an condemned in the words لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ and sought to refute?

* "People say you are God, and I feel angry.

Do not allow the veil drawn away from you, as that would rob you of your dignity."

† "Surely they disbelieved who said, Verily God, He is Messiah, the son of Mary."

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Another important question arising from the principle of manifestation is whether the manifestation is born God or God establishes contact with him at some later stage of his life. A prophet is no doubt a born prophet in the sense that from his very birth he is gifted with the qualities which, with their growth, befit him for receiving the word of God. But he has the consciousness of being a separate being from God and he experiences an abnormal phenomenon when the word of God is revealed to him. He feels the word of God coming down upon him from outside. It is not in his power to receive the word when he pleases or wants it. He is the receiver and not the Revealer. His own thinking has nothing to do with it. His heart is not the source but recipient of the word of God. This being so, he can and does compile the word of God received by him separately from his own sayings and writings which he utters or writes from what we call the station of man in him. There is marked difference between the two as we see in the case of the Qur-án and the Hadith of the Prophet of Islam. If you place two passages—one from the Qur-án and the other from the Hadith before an Arabic-knowing person and tell him that both were written by the same author he will not believe it. He will say that the two passages are so different in every respect from each other that they cannot be of the same author.

Not so with the manifestation. Not only no line of demarcation can be drawn between the word of God and the word of man in the writings of the Bab and Bahaullah, but in the latter case, if my information is correct, no difference is made in the writings written before and after the date of manifestation. It is said that Bahaullah revealed to the selected few at Baghdad in 1863 before he left for Constantinople that he was “he whom God shall manifest.”

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According to Bahaullah's own statement which puts his manifestation 20 years later than that of the Bab, he received the call in 1863 or 1864. From his statement that he began to invite men to God immediately after his call, it seems that a date earlier than 1863 cannot be assigned to his manifestation. But we find that **ايقان** and **كلمات مكتونه** which were written before he informed selected few at Baghdad of his claim, and so before his call, are also regarded as the word of God. Moreover Abdul Baha informs us that while at Baghdad, Bahaullah wrote **كلمات مكتونه** after he returned from his morning walk on the bank of the river. This shows that Bahaullah wrote quite normally, as men write, of his own thinking whenever he liked, and all that he wrote whether before or after his call, is the word of God.

Bahaullah does not deny that his writings are his own production. He calls them word of God because he believes that He is identical with God and whatever ideas and thoughts occur to him they are God's ideas and thoughts.

I do not think Bahaullah felt from his childhood that he was born God. It is a question when God established contact with him and how he became aware of such contact, also whether God began to dwell permanently in Bahaullah from the time of His first contact or, as in the case of the Prophet of Islam, God made such contact occasionally and after the revelation was over, Bahaullah returned to his mortal self. I gather from the Bahai literature that God dwelt permanently in Bahaullah and from the very beginning. Only He was dormant for some time and thereafter He began to act or manifest Himself.

There are grades among men. Some are more intelligent than others. All the good qualities in man are manifestation of Divine attributes. We can, therefore,

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say that every man has got more or less of God in him. It may be said that Bahaullah had the fullest share or more of God in him than any other man of the age. When he grew up the God in-born in him began to manifest, that is that Bahaullah who had hitherto been unconscious of his being God became conscious of this fact. Thus manifestation is a synonym for 'God unconscious of His God-head, becoming conscious of His being God.' There was neither any contact nor any call. From his very birth God put himself in Bahaullah in the form of the choicest qualities of man which were dormant for some time but grew, as the qualities of any man grow, with years, until when fully developed, they turned out to be perfect God.

We see that the manifestation is gifted with the best stuff of man and he does God's Will on earth as perfectly as God Himself, if placed in the position of man, would do. Both his nature and conduct point to his being a perfect man but strangely enough the conclusion drawn is that he is God. Unless God is another name for man, the conclusion does not appear to be warranted by the facts.

There is, however, another and perhaps a more agreeable way of putting the doctrine of manifestation. Just as a thing made points to its maker so does its make indicate the workmanship of the maker. An ordinary chair and a radio set are both made by men. But it is evident from the makes of the chair and the radio set that the maker of the radio set is by far a more talented person than the maker of the chair. A man produces a number of works. It may be that one of his works is his masterpiece which excels his all other works in revealing the ability and knowledge of the author. In the same manner although every created thing acquaints us more or less with the qualities of the Creator, man appears to be His Masterpiece. Man

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is the best specimen of God's handiwork. While as compared to other creation man furnishes in a much greater measure the evidence of the skill of the Creator, there are grades among men themselves. All men are not alike. Some are, on the whole, much better or more perfect men than others. At times, it so happens that a workman produces the best of his productions with the purpose of showing the full measure of his skill and puts this piece of his work in exhibition with a challenge to all who will compete with him in his skill. So occasionally God produces the best man of the age with the specific purpose of revealing His skill, His knowledge, His power, in short all His qualities in as full a measure as He likes to exhibit in that age. In this man are clearly reflected all His attributes and he serves as the source of all knowledge about God. Whosoever wants to know God let him study this man. Such a man is called the manifestation of God; because God's attributes have found their fullest manifestation in him and nothing else can show what God is like, more than this creation of God does. God, therefore, appoints him as the source of all knowledge about Him and through him invites every one who will like to know Him. It is to be clearly understood that this man is not God as the Radio Set is not the maker of the Radio set. God is He of whose attributes this man is an evidence.

As we look on the nature around us we see the sun, the moon, the earth, rivers and seas, in short, a huge universe. We ourselves sink into insignificance before it, but if by a stretch of imagination we eliminate man from this universe, we will soon find the whole universe reduced to nothingness. It is man alone who appreciates the nature around him. Without man there would be none to remark how beautiful all

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this ! The whole universe without man appears to be like a marriage procession with no bridegroom. Man is the purpose of all this. All that exists has come into being either as the necessary preliminaries for the evolution of man or to serve him and provide for him the material to operate upon. If everything else in the universe represents one or the other attribute of God man represents Himself in whom all attributes are centred. The maxim 'God has made man in His own image' or 'man is His Representative,' points to this. While every man in the matter of representation of God bears the same relation to the rest of the universe as does the whole to its part, yet men vary among themselves in representing God. Some have this capacity in a lesser degree and in some the capacity is not fully developed and remains dormant. Some of them are gifted with the fullest share of God's representation and reflect Him perfectly in their respective ages. It is these men who have set the Will to Create in motion and are the object of all creation. Creation has proceeded from stage to stage and seen expansion in innumerable directions and departments but the goal of all its activities has been the production and service of these true Representatives of God. They are the point round which all the departments of the universe revolve. If each department represents an attribute or a name, they represent the 'Will to Create Itself,' the Fountain-head, from which all attributes have proceeded, and the Great Name to which all names belong. They are the Cause of all causes and the End of all ends. God's plan in the whole creation is to make Himself known. The Will to Create has, through the process of evolution, produced men and among them those who so clearly reflect Its qualities and attributes as if they were mirrors placed before the Sun. These are manifestations of the 'Will to

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Create ' and serve as Exemplars for other men to cultivate their own latent capacity to do God's Will or to reflect His attributes. "I was a Hidden Treasure," says Almighty God, "then I loved to make Myself known. Consequently I created the Creation."

Let us consider this statement. The Divine Being was a Hidden Treasure, as long as the will to manifest did not appear in Him. When this Will appeared, in consequence thereof He began to create. If this Will did not appear there would be no creation. Mark how clearly the 'Will to manifest' has been put as the cause and the creation as effect.

It will be noticed that the use of past tenses in this statement implies that God lives in time and like anything that lives in time is subject to change, His condition of being a Hidden Treasure with no Will to manifest, in one time, changing into that of being possessed of the Will to manifest in another time, and this condition further changing into that of becoming Creator in still another time. Living in time, being subject to change, and being 'created' are the same thing. If God lives in time and is subject to change, He is created. This is impossible. To live in time is the lowest stage of existence. The Qur-án distinguishes between Creation (خَلْق) and Command (أَمْر) to show that even the inmates of عالم الامر (the world of command) do not live in time and space. Divine Essence is exalted even above عالم الامر. The Central authority and the sole monarch of the عالم الامر is the 'Will to manifest' from which all commands issue. The angels for instance who are the dwellers of عالم الامر are the executors of the Divine Will. All that happens in the عالم الخلق or the world of time and space, takes place through the agency of the عالم الامر who take their orders from the 'Will to manifest', so that the Divine Essence does not even touch the time and space.

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It might be asked—‘Is not after all عالم امر created? Is it eternal with the Divine Essence? Well, عالم امر is not created in the sense that it lives in time and space. However, it is not eternal. If not eternal, it will be said, ‘It must be subsequent to God.’ Yes, subsequent in the sense that it is dependent on God, not in the sense of succession of time, as time is out of the question in that realm. As hinted above .. ج consists of the ‘Will to manifest’ and His organs who execute His commands as the organs of man serve the human mind or brain. But it must be admitted that the provision of the “Will to manifest” Itself is the great mystery which is beyond human comprehension. ‘The Will to manifest’ is the سد، قائم الہی which marks the height of the human flight. The reason in the words of the great Mirza Ghulam Ahmad is زانکہ ادنی را باعلی راء نسبت (Because the lowly has no access to the High). No creation can trespass the limit of creation. Since the عالم امر has no independent existence and is, as it were, a shadow of the Divine Being, nothing whatever exists besides God.

In short, not to say of living in time, Divine Essence has not even got any direct dealing with the world of time and space.

From this point of view the proper rendering of the statement under consideration would appear to be “I am a Hidden Treasure, I love to make Myself known, and consequently I create.”

It will be worth knowing why by the use of past tenses such an apparently faulty expression has been employed. The reason is not far to seek. The intention was to impress upon the listener that creation is to be attributed to the ‘Will to manifest’ and not the Divine Essence. The reader will see that to convey this meaning the past tense was best suited. This

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meaning would remain obscure if the present tense was used.

As to the question why it is necessary to attribute creation to the 'Will to manifest' as distinguished from the Divine Essence, there are many reasons for it :

- (1) This is the truth. But for the Will to manifest there would be no manifestation.
- (2) The Divine Essence is a Hidden Treasure. Being Hidden, He is Unknowable (لا يدرك) and being Unknowable He must be unnamable (لا يسمي). To attribute anything to Him implies that He is no longer Hidden, no longer Unknowable. This is self-contradictory. After our confession that we do not know Him, we have no right to attribute anything to Him.
- (3) Attribution of creation to the Divine Essence amounts to pulling Him down in time and space.
- (4) Whatever we are capable of attributing, however lofty and perfect from our point of view, will be below the dignity and unworthy of the Divine Being. For example, if we say that He is unique, we will be attributing to Him what we understand by uniqueness. We call a thing unique when there are a number of things comparable between themselves and one of them excels others in what they all share more or less. This means acknowledging those besides God as comparable with Him, while not to say of comparison, everything besides God, is a mere nullity in His presence. Similarly if we say that God is a Living Being, we attribute to Him our conception of life. The highest

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form of life we know of is man who is an organism of flesh and blood. The reader will readily agree that such a life is not attributable to God. If we say God is wrathful we will be applying to Him what the term 'wrathful' in human language connotes. We call a man wrathful when his face is red with anger, his mind agitated, and his behaviour abnormal. Can we attribute such a state to the Divine Being? Since the Divine Essence is out of our approach, whatever we attribute, must of necessity apply to the manifestation and not to the Essence. Hence it is that the Qur-án says of Him: "Nothing is like a likeness of Him" (42 : 11.)

- (5) We say that a rose is beautiful and fragrant.

We do not say that the hip of the rose or the thorny bush that bears it, is beautiful and fragrant. There is, however, no denying the fact that the rose could not be beautiful and fragrant if its beauty and fragrance did not lie hidden in the hip or the rose plant. At the same time it is equally true that even if we cut the hip or the twig into minutest parts in search of the beauty and fragrance of the rose in it, we shall never find any trace of these qualities therein. When we say that the beauty and fragrance of the rose were latent in the seed before it grew into a rose, we are talking of what the observation of the rose leads us to, not what the direct observation of the seed reveals. But for rose which exhibits these qualities, their

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presence in a latent state in the seed, would ever remain unknown. To all intents and purposes qualities which are present in the rose were absent in the seed and came into being with the growth of the seed into the rose. The redness, softness, and the smell are therefore the attributes of the rose and not of its seed. Whenever these qualities are attributed to the seed, it is done through the rose and not directly; for, our authority for such attribution, or the evidence to show that these qualities were latent in the seed, is the rose where they are manifest. Putting the Will to manifest in the place of the rose and the Divine Essence in that of the Seed,—of course with the essential reservation that while the seed of the rose itself grows into the rose, the Divine Essence in a mysterious way provides the 'Will to manifest,' without any change in Himself,—we clearly see that plan, creation, control, knowledge, power, mercy, grace, peerlessness, etc., are attributable to the 'Will to manifest' where they appear and not to Divine Essence.

- (6) Man is himself a hidden treasure. Innumerable faculties and qualities lie latent in him. He is the seed capable of becoming a rose. But all his treasure is being wasted for the lack of the Will to manifest it. All that he needs to learn is that the Will is all in all. Once the Will appears it finds the ways and means to the end in view. Where there is will there is way.

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The Will is the beginning, the middle, and the end of everything. It is the Creator, the Maintainer and the Controller of destinies.

These two words "will" and "to manifest" suffice for man. The second of these "to manifest" which means "self-expression" defines the object which man should set before himself. The first word "will" which is the key to all success provides the means of the achievement of the object. The 'Divine Will to manifest' through His Representative on the earth, the Religious Teacher of the age, provides the Example to follow. If man sets himself to work out his inner riches with *a will*, following the example of the "Divine Will to manifest," he will soon find that he was a hidden treasure. His salvation is but another name for the growth of his hidden qualities *قد افصح من ذنبا* and his hell is the suppression thereof *قد خاب من دنسها*

It is thus clear that attributes appear in the manifestation and belong to the "Will to manifest." The Will to manifest is therefore regarded as the Great Spirit *روح اعظم* to whom all that has come into being owes its existence. He is variously named:—as *عقل اول* by the Greeks, *كلمه* or the Word by the Christians, Brahma by the Hindus *خداي الله* or *نور محمدی* by the Muslims, and *مشیت الیه* or the Will by the Bahais. The Religious Teacher of the age is called the 'will to manifest' because he is the embodiment of the Divine Will to manifest. He is mirror in which appears naught but the Divine Will. Whosoever wants to know the Divine Will should look into that mirror and by following Him may manifest what is hidden in himself, doing the Divine Will with respect to himself.

It is to be remembered that neither the "Will to manifest" in the 'Alam-i-Amr, *امر عالم* nor His Re-

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presentative on the earth has any independent existence. The former, as already stated, is, as it were, the shadow of the Divine Essence, and the latter is a reflection of that shadow in the human mirror. Being nothing in themselves, they are not to be regarded as separate beings from God, but one with Him. Regarded separate from God, the Manifestation is nothing, absolutely nothing, but regarded as His Representative, He is everything, He is the intermediary between God and man. God reveals His will to man through the Manifestation and man knows and worships God through him.*

It will be seen that the Bahai doctrine of manifestation differs from the Islamic doctrine of messenger-ship in that unlike the latter instead of recognising a contact of God with man as the means of revelation, it takes the born perfect man as God and his word as the word of God. From the Muslim point of view this destroys all proof of the existence of God and reduces Him to the level of a man. It may, however, be argued that after all the proof of the contact of God with the messenger is the consciousness on the part of the messenger of such a contact. If consciousness of contact can prove contact, consciousness of being manifestation of God may prove manifestation.

A messenger is a messenger because he has the consciousness of being a messenger and the word received through him is the word of God because the messenger guarantees it to be the word of God. He is no doubt man as other men are but he differs from them in feeling that he is the messenger which feeling is not shared by other men. For want of this feeling

*It is exactly here that the Christians and the Bábis have tumbled. A happier expression would be: "Man knows and worships God, in the light of his inspiring example."

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other men are not messengers, and the messenger, though a man, for the possession of this feeling is a messenger. The same might apply to the manifestation. The manifestation of God is one of the men but other men are not manifestation of God because they lack the consciousness of being manifestation of God and the manifestation is such because he is endowed with the consciousness of being a manifestation of God. What if God ordained that none besides a messenger or a manifestation could develop in him the conviction of being messenger or a manifestation?

[As the learned writer abruptly ends his discourse in the midst of a question we offer the following as a reply by way of a fitting conclusion. In doing so we hope we are only saying what he would himself have said, if he had to complete the argument.

A Muslim, and for that matter any one, who believes the Qur-án to be the word of God, is unable to share this view of God revealing Himself in two ways—through spoken words as well as through what is called manifestation. For the Qur-án contends first and last that there has been throughout history only one kind of revelation and that all those persons about whom it is believed that they were manifestations, were nothing but human prophets to whom words of God came. And history has proved that word-revelation is enough and the only effective form of revelation to redeem humanity spiritually and socially. No doubt, Christianity of St. Paul protested that mere prophethood was not enough for human redemption and that nothing short of a manifestation was needed to perform that task. And in doing so Christianity only revived the pagan traditions as old as humanity itself. But the appearance of Prophet Muhammad with his astonishing all-round success and the miserable failure of Christianity in competing with

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Islam, throughout the course of history, has more than exposed the ridiculous nature of that protest. The followers of the Man-prophet Muhammad have always proved themselves purer and nobler in every respect than the believers in the alleged "Divine man of Judea." As a matter of fact the Christian deviation or extravagance in this respect has been referred to in the Qur-án as ضلالة (or going astray) and the Muslims are inclined to ascribe all the different kinds of extravagance in Christian conduct to this extravagance in their conception of Divine revelation. And there is no reason why Bahaism should not be put to the same test of facts in the ascertainment of the validity of its claims. We are afraid Bahaism has only been repeating the history of Christianity in this respect with this much of difference for the Muslims that whereas they are sure, on the ground of data supplied both by the Qur-án and the words of Jesus as recorded in the Gospels, that the claims of Jesus were no more than those of a man-prophet, of a veritable prophet like Muhammad—they are not equally sure about the position of Bahaullah. Whatever that may be, the Qur-án does not leave any room for the theory of manifestation ; it stands for one and only one way of revelation ; and no one, not even a Christian or a Bahai, will dispute the fact that of all the Scriptures, not excluding those of Babism and Bahaism, the Qur-án is the only one, of which it can be said that it has remained absolutely uncorrupted from the beginning right upto this moment, and hence is the most dependable of all.

Having fully and finally settled the question of Revelation, the most precious truth which the Qur-án upholds is that God can be realised only through His *Tawhid*. This implies absolute transcendence of God

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on the one hand and the absolute subservience of man to His will.

We are afraid, the doctrine of manifestation obscures the Divine transcendence and has been the fruitful source of polytheism throughout history, notwithstanding the most clever philosophical safeguards of its propounders. And as for man's subservience to God, this is also thrown into the background. The Qur-án realises this danger. Speaking of Jesus therefore it says: "The Messiah does by no means disdain that he should be a servant of God nor the angels who are near to Him" (4 : 172). Again :

"And they say : the Beneficent God has taken to Himself a son ; glory be to Him. Nay : they are honoured servants. They do not precede him in speech and only according to His Commandment do they act" (21 : 26, 27).

Further, a general and universal principle is thus enunciated :

"There is no one in the heavens and the earth but will come to the Beneficent God as a servant." (19 : 93).

Thus the only true relationship that can subsist between a creation and the Creator is one of subservience. And the more is this subservience realised and accomplished in life the greater the glory that attaches to a particular creation. The Prophets are the highest in creation because they are the best in this subservience and obedience.

Any claim, therefore, by or on behalf of any person that minimises or obscures the clearness of this relationship, tends to confuse the issue. And the doctrine of manifestation as upheld by the Bahais which has been so thoroughly and ably discussed above, does minimise this relationship of a man with God and as

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such acts as a stumbling block in the way of man's self-realisation. Before we close we must acknowledge that the Muslim Sufis have also spoken of a kind of manifestation of God in a God-realised man. But it goes to the credit of Islam that no Sufi or his followers have ever allowed this idea to obscure the subservience of man to God. They know that the foundation of all spiritual greatness in man lies in his being conscious of this subservience, that the slightest aberration in this respect invariably leads to the ruination of all spiritual prospects whether leading or following; and that the greatness of a person depends on the measure of clearness in this consciousness in him. The meaning of 'manifestation' in Sufi literature is, therefore, very different from the one attached to it by the Bahais, which latter has been fully discussed in the foregoing lines. By 'manifestation' the Muslim Sufis mean nothing more than that a man having completely submerged his will to the will of God becomes an instrument of His holy will in regard to the spiritual destiny of man. In this sense all God-realised persons—the faithful servants of God, are His manifestations. In all of them, however, the consciousness of manifestation and servanthship go side by side. And among these all, the Prophets hold the highest place. They are aware of their exalted position, of being the living, moving and the sole agents of Divine favour for men and the only channel of His grace. It was this consciousness that made Jesus say :

“ I am the way, the truth. ”

It was this that made Muhammad announce to the world :

“ Say : If you love God, then follow me. God will love you, and forgive your faults, and God is Forgiving, Merciful ” (3 : 30).

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So this awareness of being the instrument of the active will of God exists in these leaders of humanity in a highly developed form. And still their other consciousness of being the insignificant servants of God, is not in the least dimmed thereby. As a matter of fact, of all people they are the most conscious of their absolute dependence on and helplessness before God.

For after all, it is not by the high-sounding claims of a man that men are redeemed spiritually, but by his inspiring example of obedience and unreserved surrender to the will of the Lord. Claims at the best, can create confidence but a confidence unattended by clear signs of obedience can produce nothing but complacency in matters spiritual. So the idea of 'manifestation' in Islamic Tasawwuf is quite different from the Bahai doctrine of this name discussed in this article. Along the one lies the real safety of human spiritual progress, while along the other lies nothing but dangers to that safety. In the midst of conflicting and high-sounding claims advanced by and on behalf of various religious personalities, spiritual humanity is waiting to-day with bated breath, to hear the message of one, who was commanded by his God in heaven to announce without any fuss or ceremony :

"Say I am nothing but a man like unto you ; it is revealed to me that your god is one God ; therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord"—(The Holy Qur-án 18 : 110.)

—ED. I.R.]

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PRIVATE SECRETARY'S OFFICE,
RAMPUR (STATE) U.P.

6th November, 1943.

THE EDITOR,
The Islamic Review.

DEAR MR. EDITOR,

There is a sort of controversy cropping up every now and then among educated Muslims, the reply to which is also sought in the word of God, but no definite decision seems to be arrived at. The matter being of an important nature, I have been impelled to write and request you to throw light upon it, either as a reply to my letter, or in the form of an elucidating article in the *Islamic Review*. You will realise that the matter is such that the elucidating of it will be useful, particularly for educated Muslims and those of other persuasions who are inclined towards Islam. The question is as follows :

The Holy Qur-án definitely promises salvation and paradise to those who "believe and do good deeds," but what about those who do NOT believe—in the Islamic sense of the word—but do good deeds on principle ?

The ignorant Mullahs would have us believe that such people have only perdition and eternal hell to look forward to, in company with those who have always been addicted to evil and unbelief in this life.

As God is JUST, and Islam a perfectly rational faith, it somehow jars on one's sensibilities to know that no compensation at all will be given to an "unbeliever" for being good all his life, for the sole reason that he did not "believe." I should have thought that such a person deserved more compensation for his good deeds (as compared with a believer) as he did good in spite of the fact that he did not look forward

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to reward for those deeds in the hereafter as a believer does, and did not expect to be punished if he did evil.

The "believer" who does evil will, after he has been given the required punishment, go to paradise. Is it not within justice then, that the "unbeliever" too should, after he has atoned sufficiently (may be heavily) for his unbelief, be sent to paradise for the good deeds he did in this world ?

I shall be grateful if the above question is elucidated in the light of actual words in, or reliable interpretations of the Holy Qur-án.

Your sincere brother in Islam,

ATAUL RAHMAN,

(LT.-COL.)

Private Secretary.

[THE REPLY]

We have first of all to understand that salvation is not an outside thing, an objective thing as a philosopher would call it. Its origin lies in our consciousness. No doubt it will be clear, palpable and demonstrable in the hereafter, but to the man who has achieved it, it is a reality even here in this life. It is a realisation, a complete grasp of the meaning of life and existence ; an understanding that brings eternal joy together with a vision of eternal beauty. The person realising it is enabled to go to the root of existence and he finds there nothing but beauty and perfection, bliss and happiness. His whole being bubbles out into an expression of supreme admiration.

" All praise (and nothing but praise) is due to Allah, the Lord of the worlds." As for the depressing effects of imperfect matter on his being : " There should be no fear for them, nor shall they grieve."

فلا خوف عليهم ولا هم يحزنون

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So we need not go to a theologian to ask who is in enjoyment of true spiritual bliss. A particular man's state of consciousness will tell the discerning world whether he has attained salvation or not.

All that can be said about it is that the attainment of salvation requires a kind of tuning, the most difficult of all tunings, and the most subtle of all. The various emotions, thoughts and actions have to be harmonised in a most splendid manner. Naturally it needs the most careful handling.

To begin with, emotions being the basis of our consciousness mechanical actions uninspired by faith or purely religious motive will not produce the necessary illumination. Even from the worldly point of view, an action acquires a moral or cognisable value only when it is backed by a motive. It is a well-known principle of all systems of law. Motives prompting action are many and various. The motive for an action may be the instinct of self-preservation, self-gratification, family patriotism, national patriotism, cheap popularity, bravado, convention or anything. The religious or spiritual merit accrues when the motive is the devotional offering of the self to the Creator. This is what is called 'faith' in religious terminology and this is why religion insists on faith as a necessary preliminary to religious action. A man who has such a faith is truly humble within himself. He does not feel gratified with or congratulates himself on any success or achievement but glorifies God instead. As a result of this attitude towards life he is enabled to recognise all truths and guidance to truth. He it is who has really an open mind. He is above all kinds of fear and favour. Take away the light of faith from a man, you will reduce him to a machine, blind and

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lifeless. At best he will prove a self-conceited egotistic person. The meaning of life is lost for him and with it salvation.

But then faith is like the steering wheel in a boat. If the boat be not moving, the steering wheel is meaningless. There must be propellers to make the boat move. The propellers are the actions, virtuous deeds. To fulfil the destiny of man, faith and action must work hand in hand. Neither is dispensable. As we know life is a complicated problem. Conflicting forces have to be harmonised to attain the purpose of life. The trouble with us the ordinary reasoning human beings is that we want to simplify it by recognising only one out of its many factors. Some of us would like to live on mere faith : others on mere action. We are apt to forget that to be one-sided may be comfortable but is not the right course to adopt. The Qur-án is aware of this human weakness and so it is never tired of repeating :

“ Those who believe, and do good deeds.” Nowhere does it say that mere faith will work out salvation or mere deed will do the trick. It never mentions faith without mentioning action :

“ O you who believe spend out of what We have given you.”

“ By no means shall you attain to righteousness unless you spend (benevolently) out of what you love.”

While giving a full list of the items of necessary belief it is equally exhaustive in its enumeration of the items of action :

“ It is not righteousness that you turn your faces towards the East and the West, but righteousness is that that one should believe in Allah, and the last day and the angels and the books and the prophets and give away wealth out of love for Him, to the near of kin and the orphans and the needy and the wayfarer and the

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beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict—these are they who are true (to themselves) and these are they who guard (against evil)” (2 : 177).

The phrase “out of love for Him” is worthy of special note. It clarifies the question of motive in religious action. One must empty his own self to make a particular deed yield spiritual fruit. Another thing to be noted in this verse is that mention has been made of three kinds of efforts—(1) Belief-efforts, (2) Devotional practices efforts, (3) Efforts of social duties. The idea evidently is that none of these three can be eliminated in the attainment of salvation.

“Belief-efforts” is a word of my own coinage, to convey the idea that the beliefs should not be treated as mere ideas stored up and lying idle in the brain but should be invoked and used as living principles in the performance of any deed.

Again each of these efforts branches out in several directions. Each one is a line, a course and as such needs landmarks and signposts on it to show the track. It will involve a lengthy discussion and a metaphysical one, to explain the significance of each of these stages and their mutual relationships. Of these the line of social deeds is the easiest for us to understand. We can understand how a generous-hearted man if he is weak-minded at the same time is unfit to be regarded a perfect man and as such unworthy of true salvation because salvation presupposes harmonious development of all the faculties in a man. Unless we tune up all the divergent faculties of our brain and heart, our spiritual focussing on God will not be correct. The same applies to devotional practices. The laws operating on this sphere however are comparatively subtler

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than those governing the social duties. Still more subtle is the law of beliefs in its operation. Being subtle it is too apt to be misread. Hence it is that beliefs have to be restated through revelation from time to time. Human power of understanding is incapable of disentangling them if they are once confused. Even the line of efforts, which is the easiest to comprehend, *viz.*, the line of social deeds is at times confused by man. Acts universally acknowledged to be improper have appeared to man proper in certain periods of history. How much more chances must then be there for man to confuse wrong beliefs for the right ones. Certainly we need the guidance of a prophet in this matter. Psychologically speaking, beliefs are comparable to subconscious feelings in a man, and we know what a great part the subconscious plays in our life and how deep and undetected its action. We need, therefore, to be careful about them as we should be careful about our actions. This is the right path or 'Sirat-al-Mustaqīm' of the Muslim Prayer. As a matter of fact, no really good deed can proceed from a person unless it has its source in some kind of true faith—conscious or subconscious. Similarly no real faith can remain unmanifested in life's activities. Of course faith acquired in a previous generation may mechanically produce actions that are good. But such actions are attended by two dangers. Being mechanical they carry no spiritual value for the immediate doer. Secondly they tend to become bad as the stored up energy comes gradually to be exhausted. The insistence on faith or to be clear in language, on the generation of faith energy is quite justified. To forestall a possible misunderstanding, true faith can never be irrational. It must be based on strong rational grounds, although there is an element of super-rationalism in it as well. In other words, it needs the higher light of revelation

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to enable reason to discover it. Not only should our spiritual emotions be awakened by such a faith, but they should be kept in constant wakefulness as well. This is the significance and position of faith in religion and religious life.

As for eternal hell, it has no place in Islam. The hell-purgings may be a long or short process according as the darkness of the soul is thick or thin. But ultimately all souls will be delivered from hell-fire as the following verse shows :

“ The fire is your abode, except as Allah is pleased.”

(6 : 129.)

There is also a hadith recorded in Kanzul ‘Ummal :

“ Surely a day will come over hell when there shall not be a single human being in it.” (Vol. VII, p. 245.)

It is, however, difficult for an ordinary observer to ascertain how far a particular man is from salvation, there being so many factors, noticed or unnoticed, that act and react in the planes of belief and action. A most common difficulty that confronts a student of this subject is that sometimes we come across people with a strong faith and weak action while at others we happen to know persons with a weak faith but strong action. This is a puzzle that confuses many people and prompts them to raise objections against religious faith. But it is not as inscrutable a mystery as it appears to be. It is easy to understand how sometimes odd habits becoming a second nature stand in the way of a true faith expressing itself as clearly in action as it should, and how the heat of faith motivates unrecognised, so often, the actions of an individual, creating an anomalous situation for a superficial thinker. The question of heredity, discussed above, furnishes an example of the latter position. The decisive factor, however, is the actual condition of the soul, produced by the reciprocity and conjoint action of the body,

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mind and emotions. The suffering in hell will vary in duration according to the deficiency in the soul vitality caused by the lack of co-operation between the three or inaction of any, in the same way as physical ill-health or death is caused by the failure of any organ to act sufficiently and to co-operate with the rest. The exact determination of a particular situation is possible only for God or those who have been favoured with Divine insight. That is why an ordinary sensible Muslim never ventures an opinion on the fate of a particular soul, beyond that if a person opposes and hates true religion and spreads unrighteousness and hatred for the truly religious, his prospects are very dark indeed.

GLIMPSES FROM THE CHARACTER OF THE HOLY PROPHET MUHAMMAD

‘Ayisha reported: “The Holy Prophet used to mend his shoes, sew his clothes and work in his household just as any of you works in his own house.” She also reported: “He was a man among men who used to patch his clothes, milk his goats and engage himself in work.”—*Tirmizi*.

Kharija-b-Zaid reported: A party of men went to Zaid-b-Thabit and told him: Narrate to us some traditions of the Apostle of Allah. He said: I was his neighbour. Whenever a revelation came to him, he used to send for me and I used to write for him. Whenever we talked about the world, he used to talk about it with us; and whenever we talked about the next world, he used to talk about it with us; and whenever we talked of food, he used to talk of it with us. All this I inform you about is from the Apostle of Allah.—*Tirmizi*.

Anas reported that whenever the Prophet shook hands with a man, he would not take away his hand from his hand till the latter took away his

CHARACTER OF PROPHET MUHAMMAD

nor did he turn away his face from his (the other man's) face till the latter turned his face from his (Prophet's) face. He was not seen putting his leg forward in front of his friend.—*Tirmizi*.

Jabir reported that there were distinctness and precision in the talk of the Apostle of Allah.—*Abu Dawūd*.

‘Ayisha reported that the Prophet would not hasten talk as you hasten it, but he used to hold talk with regular intervals. He who sat by him would remember it.—*Tirmizi*.

Abdullah-b-Harith reported : I did not see anybody more smiling than the Apostle of Allah.—*Tirmizi*

Abdullah-b-Salām reported that when the Apostle of Allah conversed being seated, he used often to raise up his look towards heaven.—*Abu Dawūd*.

‘Amr-b-Sa‘id reported from Anas who said : I never saw anybody more kind to his family than the Apostle of Allah. His son Ibrahim used to be suckled at the suburbs of Madina and he used to go there on foot along with us and enter the house. His nurse was a girl. He used to take him, kiss him and then return. ‘Amr said : When Ibrahim died, the Apostle of Allah said : Verily Ibrahim is my son, and he died (an infant) at breast, and there were two nurses for him whose suckling would be completed in Paradise.—*Muslim*.

Abdullah-b-Abi Awfa reported : The Apostle of Allah remembered (Allah) often, talked vain things little, prolonged prayer and shortened sermon. He would not mind walking with the widows and the poor attending to their needs.—*Nisayi, Darimiy*.

Anas reported that a woman had something (wrong) in her brain. She said : O Apostle of Allah ! Verily I have got a work to be done by you. He said : O mother of so and so ! look to which of the lanes thou

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wisheth (*i.e.* lead me along whichever road you wish) so that I finish thy business for thee. Then he went alone with her by one of the paths till she got her work done (by him).—*Muslim*.

Same reported : The Apostle of Allah was neither indecent nor a curser, nor a rebuker. He used to say at the time of reprimand : What is the matter with him ? May his forehead be covered with dust !—*Bukhári*.

Abu Hurairah reported : Some one said : O Apostle of Allah ! invoke (curse) against the polytheists. He replied : Verily I have not been sent as a curser, but I have been certainly sent as a mercy.—*Muslim*.

‘Ayisha reported : I have never seen the Holy Prophet bursting into laughter so as to expose his uvula to our sight. He used only to smile.—*Bukhári*.

Same reported : Verily the Prophet used not to hasten talk as you hasten. He used to have talk which, if a counter counted, he could have certainly enumerated.—*Agreed*.

Aswad reported : I asked ‘Ayisha what the Holy Prophet used to do in his household. She replied : He used to join in the labour of his wives, that is, in the work of his wives. When there came the prayer time, he went out to pray.—*Bukhári*.

‘Ayisha reported : The Apostle of Allah was never given option between two things but he chose the easier of them so long as it was not sinful. If it was sinful, he used to keep farthest from it among the people. The Apostle of Allah did never take revenge for anything regarding himself ; he only vindicated the honour of Allah ; he used then to take retribution for Allah.—*Agreed*.

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